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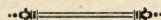
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VOL 59

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DEC 1

THE OFFICE OF THE KEYS

G. NUSSMANN

No one with any historical training will deny that the Bible has left its imprint not only upon the religious life of people who became acquainted with it, but also upon the physical, mental, moral, and political phases of their existence. If some one ask the question, what tenet of the Bible had wielded the most important influence, the answers would probably vary. Not a few of them, however, would unite in pointing out the teaching of the Office—or, as some express it—the Power of the Keys.

CATHOLIC INTERPRETATION

The term Office of the Keys refers to a few passages of the Bible given below in three columns to aid the reader in their comparison:

Matth. 16: 18, 19
"And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Matth. 18: 18
"Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."

Isa. 22: 22
"And the key ('duties', Moffat) of the house of David will I lay upon his (Eliakim's, Hilkiah's son's) shoulders; and he shall open, and none shall shut; and he shall shut, and none shall open."

John 20: 21-23
"Jesus therefore said unto them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he said this he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

The addressee in the first passage is Peter who is given a specific promise by Christ that, as it is commonly interpreted, his posi-

tion would be a unique one. In the second passage and in the words found in the third column all disciples are addressed and made, at least to some extent, corecipients of some of the promises made to Peter.

The contents of the promise may be given in the following manner: to Peter, if not to all Apostles, a certain character is to be imparted through the ministry of the Holy Spirit. If the lower passage in the second column is to serve as a means of interpretation, this character is to be that of a steward, a major-domo, to whom his master has given authority over his household. The task of the Apostle would consist in binding and loosing. These words are figures of speech. In Rabbinical usage 'binding' referred to forbidding, and 'loosing' to allowing. As a householder of the kingdom of heaven Peter could thus use his position in restraining servants under him here, and in granting them liberties there. This interpretation, however, was accepted by only a few. On the other hand, the comparison of the passages in Matthew with the one in John determined for most the meaning of those figurative expressions: to bind means to retain sins, or to withhold forgiveness, and to loose means to remit sins. It was understood then, that to Peter preeminently, and to his successors in the office, the Roman hierarchy, was thus given the power over the final fate of their fellow-men.

THE DEVELOPMENT OF THE DOCTRINE

1. The Period of the Fathers.

a) In the early times of Christianity the congregation as the vessel of the Holy Spirit, under the leadership of its spiritual advisors, was considered the possessor of the power of the keys. So Tertullian and Augustine. Soon, however, the episcopate was reckoned the heir of this Apostolic power, the seat and organ of the Holy Spirit. As the bishop is *sacerdos*, so he is *judex vice Christi*. Cyprian.

In the case of a sinner, a member of the Church, who had committed a mortal sin (idolatry, murder, adultery, etc.), it was expected that he confess voluntarily. If he did not do so, and his sin was known, he was subjected to a judicial procedure, in which by accusation and witness his guilt was determined. If found guilty, he was excommunicated. This excommunication was considered equivalent to the binding of the sin. For a designated time the penitent had to subject himself to certain penances before he could again present himself for reinstatement into membership. By the laying on of hands on the part of the bishop and the clergy, by prayer, and by the kiss of peace by the bishop the excommunicated was again received into Christian communion. In this recon-

ciliation the loosing power of the Church came into action. In its conception in early times, it was coincident with absolution.

Yet absolution here is not to be understood in its later sense. To the Fathers reconciliation was not the work of the Church but caused by the repentance of the penitent and the God of grace who alone was able to forgive sins. The part of the Church was to intercede for the sinner and to restore the penitent to his former position in the Church. Though the power of the Church was in such manner considered limited, Cyprian claimed that "without the Church there is no salvation"—(*extra ecclesiam nulla salus*). Whether the judgment of the Church was correct or not the Day of Judgment would bring to light. We have no formula of absolution belonging to the earliest centuries of the Christian era. But we may not go amiss if we assume that absolution was in form of intercessory prayer. Augustine, e. g., declares the expression: "I forgive sin" as heretical.

b) Jerome advanced another interpretation which was also shared by Pope Gregory the Great. Referring to Lev. 14: 2 he pointed out that the priests of ancient Israel would not make a leper clean or a clean one a leper, but they could distinguish who was clean and who unclean. Since he did not understand that according to Matt. 16: 19 Peter had been given a particular power, he held that the position of the bishops and elders was similar to that of the priests: they were to exercise the judicial power, by which a decision was to be rendered as to whom God had cleansed from his sins and whom not.

From the sixth century on ascetic tendencies gained ever greater foothold in monasteries among Teutonic peoples. Even sins of thought were submitted to severe discipline.—Each believer was to confess at least once a year.

Up to the Carolingian period public and private confessions were clearly differentiated. Public confession was followed by public reconciliation, and private confession by private reconciliation. Public reconciliation was in the hands of the bishop, private in the hands of the presbyters. Formerly reconciliation occurred after completed penance, but, according to Giddas, after a partly completed penance, and according to Boniface, immediately after confession.

During the course of the Middle Ages, public confession and public reconciliation gradually lost ground. Since the days of the Reformation, they have hardly been used.

Alongside with the idea that the priest constitutes the judge who discriminates between clean and unclean we find the conception that the priest is the intercessor and mediator. In the old

Church Leo the Great (440-461) was its great sponsor and advocate. The following is an extract from one of his sermons:

"... A single person, Peter, is appointed from the whole world as a leader in the calling of all peoples, and is placed above all the other apostles and the fathers of the Church. Although there are many priests among the people of God, and many pastors, Peter should of right rule all of those whom Christ himself rules in the first instance. Great and marvelous, my dear brethren, is the participation in its own power which it has pleased the Divine Excellency to grant to this man. And such powers as it granted to other leaders in common with Peter were granted only through Peter. Our Lord, indeed, asked all the apostles what men said of him, but so long as it was left to all to reply, so long was the hesitation of human ignorance clearly displayed. But when the opinion of the apostles was asked, he who was first in apostolic dignity was the first to reply; who when he had answered, "Thou art the Christ, the Son of the living God," Jesus said to him, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven";—that is to say, thou art blessed for this reason, for my father has taught thee, neither has mere earthly opinion misled thee, but thou art instructed by a heavenly inspiration. . . . I am the foundation than which none other can be established; yet thou too art a rock (*petra*) because thou art made firm by my strength, so that those things which I have in virtue of my power thou shalt have in common with me by participation. "And upon this rock I will build my church; and the gates of hell shall not prevail against it." . . .

"And he said to the blessed Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The right to this power passed also to the other apostles, and the provisions of the ordinance went forth to all the leaders of the Church. Still it was not in vain that what was made known to all was especially recommended to one. For this power was intrusted especially to Peter, since Peter was placed as a model before all the rulers of the Church. Peter's prerogative remains and everywhere his judgment goes forth in equity. For never is severity too great nor forgiveness too lax where nothing is bound nor loosed except the blessed Peter bind or loose it.

"Just before his passion, which was about to shake the apostles' constancy, the Lord said to Simon, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou,

when once thou hast turned again, stablish thy brethren," that you should not enter into temptation. The danger of the temptation to yield to fear was common to all the apostles and all alike needed the aid of divine protection, since the devil desired to confound and ruin them all. Yet the Lord took special care of Peter and prayed especially that Peter might have faith, as if the state of the others would be more secure if the mind of their chief was not overcome. In Peter, therefore, the strength of all was confirmed and the aid of divine grace so ordered that the strength which was granted to Peter by Christ was in turn transmitted through Peter to the apostles."

Thomas Aquinas (1227-1274) rounded out the doctrine of the Power of the Keys. According to him there is a double *clavis*, a *clavis ordinis* and a *clavis jurisdictionis*. The priest receives the *clavis ordinis* at the time of his ordination. By means of it he opens heaven to the sinner through the remission of sins (sacramental absolution). When the Church by means of excommunication and absolution has prepared the sinner for the acception of the full pardon, it has exercised its *clavis jurisdictionis*. The latter may be exercised by archdeacons and papal legates, the former only by ordained priests.

The *clavis ordinis* comes into action in the use of the absolution by the priest. Thomas still holds to the fact, that God alone can save from guilt and eternal punishment if there has been only contrition. But only under the condition that the contrite sinner enter perfect love and evince longing for sacramental repentance and absolution can this forgiveness become complete. When such a sinner enters the confessional the grace of God which he has already received will be increased. Should he, however, lack in anything towards this completion, the *clavis* exercised in the confessional removes all obstacles and prepares the way for the full outflow of God's grace.

Through the *clavis ordinis* temporal punishment may be reduced, but not abrogated, as in baptism. The penitent must further satisfy God and the Church by taking upon himself some penance (prayer, fasting, alms, pilgrimage, etc.). The Church, however, possesses the power, through the *clavis jurisdictionis* by means of indulgences to relieve him of all or part of his penance. As an example, the incestuous Corinthian (1 Cor. 5) may be pointed out whom Paul caused to be excommunicated from the Corinthian Church. When the sinner showed contrition Paul was willing to forgive and to consider his punishment as sufficient so that the way for his reinstatement was open. 2 Cor. 2: 5-11. This indulgence has equal value in the forum of the Church as well as

in the forum of God. Since that which is lacking in the one instance may be supplied from the superabundance of good in another (Christ's, the saints'), the idea of vicarious satisfaction may not only be applied to the case of living sinners, but also extended into the realm of purgatory.

After quoting the passage (of John) last mentioned at the head of this treatise, James Cardinal Gibbons states the following: "From these words of St. John I draw three important conclusions:

"It follows, first, that the forgiving power was not restricted to the apostles, but extended to their successors in the ministry unto all times and places.

"It follows, secondly, that forgiveness of sin was ordinarily to be obtained only through the ministry of the Apostles and their successors, just as it was from them that the people were to receive the word of God and the grace of Baptism. The pardoning power was a great prerogative conferred on the Apostles. But what kind of a prerogative would it be if people could always obtain forgiveness by confessing to God secretly in their rooms? How few would have recourse to the Apostles if they could obtain forgiveness on easier terms! God says to his chosen ministers: I give you the keys of My kingdom, that you may dispense the treasures of mercy to repenting sinners. But of what use would it be to give the Apostles the keys of God's treasures for the ransom of sinners, if every sinner could obtain his ransom without applying to the Apostles?

"It follows, in the third place, that the power of forgiving sins, on the part of God's minister, involves the obligation of confessing them on the part of the sinner. The priest is not empowered to give absolution to every one indiscriminately. He must exercise the power with judgment and discretion. He must reject the impenitent and absolve the penitent. But how will he judge of the disposition of the sinner unless he knows his sins, and how will the priest know his sins unless they are confessed? Hence, we are not surprised when we read in the Acts that 'Many of them who believed came confessing and declaring their deeds' to the Apostles. Why did they confess their sins unless they were bound to do so? Hence, also we understand why St. John says: 'If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity.'" (The Faith of Our Fathers, P. 344.)

As the Roman doctrine of the sacrament of penance stands now, the Priest is no longer merely judge *in foro ecclesiae* like the priest in Old Testament times, who decided whether or not a sinner

has received the grace of God, but a judge *in foro dei*, who decides in the place of God. Thus, his judgment becomes absolute in form—*ego te absolvo*—and in content.

That a priest may commit an error in absolving a sinner who pretends to be penitent is possible and is not denied by the Roman Church. It seems rather an anomaly that an absolute act should be subject to error. But we have observed other incongruities in connection with our study: on the one hand we have a Church which requires perfect repentance on the part of the sinner and accepts an imperfect one; a Church which looses the sinner from eternal punishment, and at the same time binds his conscience with satisfactions; a Church which imposes satisfactions and yet releases them in part or whole through indulgences.

But it is safe to say that the average Catholic layman does not see these inconsistencies. There is no doubt that the pious Catholic will derive spiritual benefit from these institutions of his Church, which as a rule he does not question. He has been taught from childhood on other doctrines which are in close relationship with the one treated above.

To be concluded.

BHAGVAD-GITA THE LORD'S SONG

PERSONAL GITA CONTACTS

Several months ago a Hindu lawyer sat near my desk and in the course of a conversation pointed to the lampshade and said: "God is in that glass as he is in everything," and referred to the *Gita*.—While sitting out of doors during hot season evenings we heard the contractor from Guzerat who is building several houses here at Parsabhadar call together a number of workmen and read to them from the *Gita* late into the night. On a late evangelistic tour we reached a distant small village in the midst of which several dozen smaller and larger mud statues of their gods had been erected for a celebration. In response to my desire to possess one of them they gave me Krishna Bhagwan, chief of the deities, the god of the *Gita*. Later I was going to Raipur and had to wait for the train an hour at Bhatapara. A distinguished old man, a doctor, was lying on his rug on the station platform surrounded by a number of attentive listeners. He was repeating parts of the *Gita* as a priest sings mass. In another village fifteen miles away the malguzar (village headman) asked me to take a picture of his family and relatives. I was ready to do so at six A. M., but in real oriental fashion was kept waiting over an hour. A catechist was sent to inquire and brought the answer that a *Gita*-celebration was taking place in the man's courtyard. They allowed me to enter, asking that I remove my shoes out of respect to the religious ceremony. A Brahmin priest was sitting on a decorated elevated pandal reading to about sixty adults, twenty of whom were women. For half an hour I listened and took several pictures. The priest was reading and explaining the *Gita*. It was the last day of a week's celebration. Four hours each day the Brahmin read to them from the *Gita*. To read and explain the book would require eight days. The ceremony cost the malguzar about 800 rupees. And while gathering notes for this article I could hear the nephew of the above contractor singing to himself with book in hand while walking back and forth on the verandah of the newly completed training school for Bible-women, it was the *Gita*.

GITA INFLUENCE

All the above incidents took place the past six months. They not only verified the almost stale phrase that India is very religious (which does not necessarily mean spiritual), but caused me to get out the four different English *Gita* translations from my bookshelf in order to get better acquainted with this poem which has so strongly gripped the imagination and heart of India. At

the same time I scanned several biographies to learn what roll the *Gita* played in the life of prominent Indians. The search was fruitful considering the few books at my disposal.—Vivekananda made it one of his chief drawing cards at the Congress of Religions during the Chicago World's Fair in 1893. This marvelous scholar and orator thus introduced the *Gita* to America;—the Theosophists continue to sponsor its progress.—Even after becoming a Christian N. V. Tilak, the great Christian poet of Maratha, gave lectures on the 'Celestial Song' in the Ahmednager High School. Here he once studied it and the New Testament with an able Brahmin, V. V. Joshi, with the result that the latter also became a Christian and was baptized by him.—Pandita Ramabai memorized it as a girl and recited it to devout worshippers on her long religious search after the True One.—During their many round-table conferences Stanley Jones and Rev. Netram frequently met with its influence.—Sadhu Sundar Singh memorized most of its 700 verses before he was ten years old. In his book "The Search after Reality" he devotes a chapter to a comparison of Krishna, god of the *Gita*, and Christ.

Gandhi's father turned to the *Gita* the last years of his life and read several verses aloud at the time of worship. It so fascinated Gandhi himself that in later life he memorized 13 of the 18 chapters (usually while bathing), considering it to be "an infallable guide of conduct." When suffering from a nervous breakdown in 1922 and thinking death was near he had portions of it read to him daily. One verse, he says, continued to ring in his ears:

"If one ponders on the objects of the sense, there springs attraction;

From attraction grows desire,
Desire flames to fierce passion,
Passion breeds recklessness; then the memory—
All betrayed—lets noble purpose go, and saps the mind,
Till purpose, mind and man are all undone."

Before representatives of the 'Conference of Living Religions of the Empire' in London (1924) Pandit Shankar, representing orthodox Hinduism, said: "If ONE gospel is looked for which all Hindus would accept as their own in preference to all other sacred books that command their nominal homage, it is the *Bhagavad-Gita*."—In 'Temple Bells', a choice selection of readings from Hindu religious literature by Dr. Appasamy one finds twelve taken from the *Gita*, more than from any religious book preceding it.—The great Hindu reform movement under Chaitanya early in the sixteenth century was largely influenced by the *Gita*. Two hun-

dred years later the Ramdasi movement under the influence of the *Gita* arose in Western India.—Rev. C. F. Andrews, than whom India has no greater Christian friend, noted no less than twelve new editions of the book in one year. Mrs. Besant's eight cent bilingual edition (Sanskrit and English) has appeared in its sixth edition, completing 100,000. In 1928 a five dollar edition appeared in London by Dr. Hill. Originally written in Sanskrit it has been translated into practically all vernaculars of India, also English, German and French.—At one time (1886) when the Christian movement gained such impetus in Bengal that orthodox and even liberal Hindus began to fear the results a neo-Krishna movement arose to counteract it. Numerous attempts were made to white-wash Krishna's character as depicted in the Puranas and to place him in the place of Christ, and the *Gita* in the place of the Gospel.—The *Gita* is not monopolized by men. In her "Women of Bengal" Mrs. Urquhard remarks that the *Gita* has become familiar to the bulk of India and has left echoes that one hears in almost every home (especially in Bengal).

GITA DAY

Lately new attempts have been made to popularize the *Gita* even more. Strangely enough Hindu scholars claim to have ascertained the day on which the great battle of the Mahabharata war began, namely the day on which Krishna also revealed the *Gita*. The great war took place some time between 1500 and 1000 B. C. In 1929 *Gita*-day was set for Dec. 12th. The *Gita*-organization in Poona has been carrying on considerable propaganda the past six years to make this a great annual festivity throughout India. They advertise that the Hindu Sabha, the Arya Samaj, the Theosophists, Gandhi followers and other Hindu religious organizations all heartily endorse this annual celebration as a worthy tribute to the great influence of the *Gita* in the religious life of India. Last year their committee spent almost 4,000 rupees to create interest in the *Gita*.

RAMAYAN

There is another religious epic which vies with the *Gita* for the heart of India, the Ramayan. In North and South India it may receive even more devotion. But the contents are vastly different; the *Gita* is philosophical and metaphysical, the *Ramayan* contains a mass of folklore, stories about Ram and Sita. The former is read more by the 'intelligentia', although not in temples, whereas the latter is heard in temples and read by worshippers of Ram because 'it contains more romance'. In answer to my question, who reads the respective epics most? the Baloda postmaster replied: "Educated people read the *Gita*, and thumb-impression givers (il-

literate who can not sign their names) prefer the *Ramayan*." In the *Gita* one does indeed miss illustrative material, stories, analogy, and facts of every-day life which so touch the heart of *Ramayan* readers. One European scholar calls the *Gita*: "India's supreme attempt to create a Gospel."

INCARNATIONS

According to the poem Krishna, an incarnation of Vishnu, acted as charioteer to Arjuna in the battle and personally delivered the contents of the *Gita* to him. Although the name of Krishna appears very early in Indian religious history Krishna-worship did not begin until perhaps in the seventh century B. C. and took definite form much later when a religious wave began to manifest itself not only in India itself but also in countries to the west. The *Gita* itself was written during a period when Greece, Palestine and Italy, like India, were giving birth to leaders who sought to lead their people to greater spiritual heights. It is interesting to note that their efforts invariably lead to visions of "a coming One" in and through whom their dreams of a better day were to be realized. Isaiah portrayed the suffering servant of God "who shall make many righteous." Plato drew the striking picture of the fate awaiting a perfectly just man; crucifixion. Virgil depicted the vision of a new age to open with the birth of a "Boy" who "shall receive the life of the gods. . . . and with his father's virtues shall rule the world at peace" (see Farquhars 'Gita and the Gospel', page 56). Buddhists were expecting the re-appearance of Buddha to put an end to earthly suffering and selfishness. Hinduism came to a similar conclusion through its spokesman, the author of the *Gita*: only a god-incarnate can show the path of deliverance. This doctrine of incarnations did not begin in India before 200 A. D.

Hinduism had traveled a long, dusty road before centering its hope in a personal Krishna. Pre-vedic monotheism, partly reflected in the Vedas, changed to polytheism, this in turn gave way to pantheism of the Brahmanas and Upanishads. These again tended toward monotheism which gradually took the form of theism, concentrated in the *Gita*. Thus it seems to me that the *Bhagavad Gita* is the climax of Indian religious history reached after centuries and centuries of philosophical speculation, religious groping, thinking and longing. Having strayed from monotheism it roamed wistfully and with fear through the jungle of polytheism and pantheism, which never satisfied the heart's deeper desires, until it finally evolved the personal side of a central being, a god upon whom affection and devotion could be lavished. It is the first mile-stone along the wearisome road of searching and seeking at which India halted the past twenty centuries. Here it became

happy and loved to tarry. It had found a trysting place to meet a favored one.

KRISHNA

Historical criticism turned its searchlight on Krishna, the favored one, and has removed the halo so far as his 'shady past' is concerned. It is suggested that he was at first the god of a petty black clan of the aboriginal Dravidians. In pictures and statues he is usually given a deep indigo-blue color. Aryan invaders brought him under the sheltering wing of their greater Vishnu, only to have him later become one of his incarnations and identified finally with the eternal Brahmin. Dr. Hill thinks he was one of the many priest-chieftains, held to be demi-divine and finally deified a thousand years after the famous battle took place. We have a similar process going on before our eyes today in the person of Mahatma Gandhi, whose fate would be no different would outside modern influences not hinder it to some extent. Even so countless Indians consider him an 'avatar', an incarnation of a god. The *Gita* encourages such a belief: "Whosoever the law fails and lawlessness uprises. . . . then do I bring myself to bodied birth . . . I come into birth age after age." IV. 7, 8.

Fortunately the *Gita* contains none of the erotic, debasing elements and sentimentality connected with traditional Krishna-lore. These Krishna episodes found in the Puranas and parts of the Mahabharata frequently lead to sensuality. Many modern Hindus are ashamed of them and attempt to spiritualize his sporting escapades.

(NOTE.—Post-Gita literature weaves many incidents and miracles around Krishna which have a strong resemblance to Gospel stories. Lately the 'Freidenker' brought such an article by a Hindu who failed to state the fact that most of them arose after 600 A. D. He also fails to state the difference that whereas Gospel stories and miracles have a spiritual value those ascribed to Krishna are absurdly grotesque and usually interpreted physically and carnally. A closer study reveals the superficial similarity of Krishna-lore. For instance, the *Gita* may let Krishna say: "I am the A of the alphabet," but this has nothing to do with the 'Alpha and Omega' of the N. T. The former refers to the fact that every Hindi word contains either a full vowel 'a' or an unwritten semivowel, or shorter 'a', which means that Krishna permeates the universe.)

GITA CONTENTS

The *Gita*, written between 200 B. C. and 200 A. D., and translated for the first time in 1785, forms a complete unit. It is considered by many to be an interpolation, thrust into the much older

Mahabhrata (sixth book) to lend it prestige and religious sanction. It contains 18 chapters (700 verses) which are divided into three sections. The first praises the yoga system, stating however that asceticism and self-mortification of yoga ought to be joined with action and the performing of caste duties. Suppress self and attain that state which enables man to annihilate his own individuality and see God in everything and everything in God, namely by performing yoga (intense concentration of mind on one subject, in this case Krishna, the Supreme Being. Yoga literally means rule, by which one concentrates). In the second section pantheistic Vedanta doctrines are taught. Krishna claims adoration as one with the great universal Spirit Brahma, pervading and constituting the universe. He ascribes to himself such attributes as: Supreme Spirit, Unborn, Eternal, Imperishable, Unknowable, the Way, the Lord, Refuge, Friend, Source of all gods.—The third section contains even more philosophy. It teaches a supreme presiding Spirit and asserts the eternal existence of an original, eternal element and soul, both emanating from the supreme Being. It also maintains the individuality and personality of souls.

The poem is a combination of various philosophical systems combined with a strong portion of 'bhakti', religious devotion and adoration. Prof. Hopkins calls the *Gita* "an ill assorted cabinet of primitive philosophical opinions." Dr. Macnicol says that in it "the streams of old metaphysical religion and popular devotion to a personal God and saviour are united." Prof. Barnett considers "its thoughts confused, its utterances loose and rambling. Its paraded learning shallow and ill-assorted; at rare intervals it breaks out into utterances of deep poetic intensity and thrilling melody, almost always echoes of some Upanishad." And yet, in spite of its contradictions, ramblings and its metaphysics, the *Gita* has won India's heart.

The setting is indeed dramatic. The Kuru (Kaurava) Princes (perhaps Dravidian aborigines) were waging war against the Pandava Princes (perhaps Aryans), one of whom is Arjuna. Strange happenings ushered in the war: "the moon looked like fire, asses were born from cows, horses were born with horns and three legs, women gave birth to monsters." Arjuna requests the God Krishna to be his charioteer. The armies are gathered in battle array ready to strike. Arjuna is completely overcome by the thought of killing, saying: "My limbs fail and my face withers. . . I see no blessing from slaying kinsfolk; though they smite me, I would not smite, even for the sake of an empire." The poem continues: "And he let fall his bow and arrows, for his heart was heavy with sorrow. So was he stricken by compassion and despair, with clouded eyes full of tears." And Arjuna closes his confes-

sion to Krishna: "I will not fight." Then begins the long dialogue between them. Krishna, claiming to be the divine Teacher of the Universe, instructs the saddened Prince. In other words the whole *Gita* is given to Arjuna by a god himself.

SOME DOCTRINES

1.—The soul is everlasting and can not be killed,—it merely enters another body. The soul does not work or act, it is not stained even when embodied. XIII. 31.

2.—Pantheism. "Earth, fire, water, etc. are of my material nature." "See me in all things" VI. 30—"I am the taste in the water." VII. 8.

3.—Absorption. "He enters speedily into me." XVIII. 55b.

4.—Transmigration. "The body-dweller puts away outworn bodies and goes to others that are new." II. 22. "Many births of Me and thee have passed." IV. 5.

5.—Caste is strictly advocated. "The four castes were created by me." IV. 13. "There is more happiness in doing one's own (caste-) law without excellence than in doing another's law well." XVIII. 47.

6.—Polytheism. "They that make many offerings to the gods go to the gods." VII. 23.

7.—Salvation by yoga and knowledge, namely knowledge of the essential distinction between soul and non-soul. "The fire of knowledge reduces all actions (and results) to ashes." IV. 37.

8.—Bhakti (loving devotion). "He who at his last hour, when he casts off the body, goes hence remembering me, (through bhakti) goes assuredly into My being." VIII. 5.

9.—Neutral acts stain not. Perform actions without desire or attachment, be neutral, expect neither gain nor loss thereby and the deed does not bind one in any way. Be calm, serene, self-controlled, perfectly tranquil, emancipated from all desire of an action and it is then as a deed not done. Be absolutely indifferent when performing deeds. "Action stains me not, for the fruit of action I have no desire" says Krishna. The cause of rebirth is attachment and desire. Works having no selfish aim do not fetter the soul. Man must learn not to be attracted by the attractive, nor repelled by the repellent. "The learned grieve not" for the dead or the living. Yet Arjuna wonders how he can kill without sinning. Krishna continues: Have no personal interest in the event, fight without passion or desire, anger or hatred, then the activity of slaying forges no bonds which could cause rebirths. When slaying be identified with the God in you through devotion, it is then God in you who performs the deed. (Some men told Hagenstein: "God is cruel, first he makes us sin, then he punishes us for it.)

Arjuna continue to worry about reaping the results of action. How, he asks, can man rid himself of the curse of existence and never be reborn again. He receives the answer: "We who in doing works lays his works on Brahma and puts away attachment is not defiled, as the lotus leaf remains unsoiled in the (dirty) water." V. 10. "I am indifferent to all born beings, hating none, loving none." IX. 29.

This last doctrine is indeed a confusing one. It is a pathetic attempt to frustrate the disturbing 'karma' doctrine with its resulting cycles of rebirths. Yet a contradiction remains. If the soul is not stained by evil, if a man who performs actions without attachment is guiltless, then why must he suffer rebirths? This whole doctrine of 'no responsibility or guilt when actions are free from desire' is surely a "poison administered in honey" (Bishop Caldwell). Here follows an instance of what such a teaching may produce. In his introduction to the book "The Imitation of Krishna" the Hindu author says that: "Krishna treated vice and virtue alike. An action committed without attraction is neither virtuous nor vicious." He is merely stating what Krishna taught in the *Gita*: "Works defile me not." IV. 14.

It also seems to me that this doctrine having saturated India's system so thoroughly it is more easy to understand why we find sin-consciousness so depressingly lacking. To admit a fault, to confess a guilt seems immeasurably more difficult to an Indian than one from the west. Where there is no awareness of guilt and no sense of the holiness of God there one can hardly expect to find repentance or a desire for forgiveness.

WHY GITA POPULARITY?

Why then should the *Gita* have won India's heart the past 2,000 years as no other religious book has done? Probable reasons may be stated briefly.

1.—In the *Gita* the impersonal THAT, the Absolute, the Brahma of previous systems changes almost at once to the personal HE (atma, i. e. Spirit) as Lord. cf. Tulsidas' (1600) cry: "The worship of the Impersonal laid no hold of my heart." A theistic, personal God is now offered as an incarnated saviour, even though pantheism and a sprinkling of polytheism lurk in the background. By crystalizing the doctrine of a supreme being incarnated, which up to this time was only very vague, the worshipper is offered personal contact with a personal God. "It is India's cry for an incarnate Saviour." (Holland.)

2.—The *Gita* continued to lead poverty stricken India on the path of 'other-worldliness' and to a contempt of materialism.

3.—It was a peaceful reply and a counteraction to Buddhism which was agnostic, God-less.

4.—It offers the layman a way of life without his necessarily becoming an ascetic or sadhu. The householder is consoled that a life of action can be as acceptable as a life of inaction.

5.—In the *Gita* for the first time in India's history salvation is distinctly brought within reach of the Sudra (low caste) and woman, even though she is declared to be 'born in sin.' Women and low caste people are all permitted to read it. For this reason perhaps the *Gita* was classed as 'smriti'—tradition, and not as 'sruti'—direct revelation, for books of the latter class continued to be forbidden to these two large groups of India's population.

6.—The *Gita* finally holds out more hope to the struggling soul than any previous Hindu religious book: "Have thy mind on Me and thy devotion toward Me. . . so to me shalt thou come." IX. 34. "I lift them up speedily from the ocean of deathly life-wanderings (rebirths) as their mind is laid on me." XII. 7. ". . . Come for refuge to Me alone. I will deliver thee from all sins; grieve not." XVIII. 66.

CRITICISM

Of all doctrines in the *Gita* the one of transmigration and 'karma' seems most depressing and hopeless. The rigid law of 'karma' demands that man reap the result of every action, either in this life or in successive rebirths. It not only breeds fear and hopelessness but it has also completely sidetracked the idea of salvation, which becomes not a struggle to be free from evil but free from rebirths. It seems immoral to punish a person in later rebirths for acts in previous births of which he is not in the least conscious. The purpose of punishment is improvement, but this can not be the result when a person is not made aware of the fault for which he is being punished. Even after very good behavior, i. e. devotion to Krishna, man may enjoy the bliss of heaven a thousand years, only to be thrust out again and perhaps be born in a fine family to continue his upward struggle for freedom from rebirths. This stubborn doctrine of 'karma' has ever and always stood in the way of developing the idea of a merciful and forgiving God. In one of his latest books Prof. Radhakrishna of Calcutta tries his utmost to tell us that the law of 'karma' does not exclude the possibility of forgiveness. He fails to convince us. One critic says: "All the *Gita's* lofty heights and inspiring visions of him who 'loves and serves all men' receives a terrible blow when they meet with this intruding doctrine of 'karma' and rebirth." This is the cul-de-sac preventing India's religious progress. It not only breeds a perverted idea of salvation in asking how to evade rebirths,

but also fails to ask: what is holy, what is moral? It breeds hopelessness and uncertainty in the mind of a devoted Hindu, a feeling of fatalism,—for when all merit is exhausted the cycle of rebirths must continue. Union with God is as far off as ever. Hence the poet's cry:

“How many births are past I can not tell;
How many yet to come, no man can say.
But this alone I know and know full well,
That pain and grief embitter all the way.”

A more dangerous and to me objectionable doctrine is the one in which the ‘divine Krishna’ teaches that the soul does not work and can not be stained,—that an unselfish act, performed without attachment is as an act not done at all. A murderer in Poona once walked to the gallows with a copy of the *Gita* under his arm. To him the murder was no crime, he had performed it without attachment and desire. Rev. Hagenstein once saw a sadhu on the streets of Baloda Bazar without a stitch of clothing, a woman stopped him and committed an immoral act with him. Reprimanding him Hagenstein received the reply: “It affects me not, I’m beyond it,—detachment.” In 1914 an anarchistic group of nationalists in Bengal used the *Gita* to justify the murdering of Britishers. (See ‘Modern Religious Movements’, page 364). This is a logical result of the doctrine, XVIII. 17, that a person free from egotism though he slay all the worlds “slayeth not and is not fettered,” i. e. is not bound to suffer rebirths for his actions.

“By their fruits ye shall know them.” In spite of the *Gita*’s 2,000 years of popularity it lacks certain transforming powers. It could not abolish the inequality and injustice of caste; it did not promote widow re-marriage, nor did it put an end to the degrading ‘devadasi’ (templegirl) system; it has not abolished polygamy, nor has it suppressed vice; it did not stop widow burning or infanticide; it did not promote popular education; it did not advocate or promote altruism beyond the joint-family circle. One reads the *Gita* in vain to find clearcut teachings regarding the service of all fellowmen, irrespective of class. It may teach the unity and harmony of man with the universe, but it fails to stress any idea of practical brotherhood. Its religion remains individualistic, self-centered: ‘how may I escape rebirths and attain union with the godhead?’ The sadhu, the ascetic, the priest and their followers have directed their efforts to intensive introspection to the exclusion of the welfare of others. Declaring inactivity or actions without desire to be the spiritual ideal the *Gita* could hardly give birth to social reform movements, these arose in India after the advent of Christianity.

Will India continue to halt indefinitely at this first milestone, or will it not be attracted onward to the more worthy lover who stands beckoning at the second milestone, saying: Come unto me all ye who labor for release and are heavy burdened with uncertainty and sad thoughts of endless rebirths; come I will give you rest after your noble search. If the Son make you free, you shall be free indeed, for he who hath seen me hath seen God the Father.*

M. P. Davis.

* Read: "Will India Become Christian" by Rev. J. W. R. Netram; "Christ in the Indian Villages," by Bishops Azariah and Whitehead.

THE PRAISE OF THEOLOGY*

A. RITCHIE LOW

I have come to believe that the present flux in our religious thinking can be traced somewhat to the prevailing tendency to belittle theology. Only this summer, at a conference of religious educators, I heard a woman exclaim, "My church has twenty-five articles of belief, but, do you know, I only made the discovery last week!" And to think she has been assisting in the preparation of church school material for about eight years!

Now I would not say that she would have done better work had she been familiar with these articles of belief. However, the thing that impressed me at the time was the fact that, instead of making the confession with some degree of modesty, she actually spoke as if her lack of knowledge were something to be proud of. She was ignorant of her ignorance.

Doctors are never heard talking slightly of medical formulas. Lawyers are not in the habit of belittling Blackstone's commentaries, old as they are. However, with ministers it is different. Anything resembling theology is considered "dry as dust." I am sometimes led to believe that their contempt for the queen of sciences is due to a desire to be considered modern and up to date.

I am quite prepared to believe that some dogmas have outlived their usefulness. But truth is static. A thing is not good merely because it is new nor is it bad because it happens to be old. Some doctrines are true not only because they came from the lips of Jesus, but because they have stood the test of time. If, for instance, I believe the doctrines in the New Testament it is not simply because they are *in* the New Testament, but because they can be re-experienced in our own day and age.

There is little doubt but that much of our ineffectiveness as preachers can be attributed to the fact that there are very few things we really believe with any degree of downright earnestness. Most of us are dreadfully afraid of being considered dogmatic. In the realm of mathematics the teacher does not hesitate to say that two and two are four. But in the realm of theology we prefer to leave the matter in abeyance. Two and two may have made four yesterday, but then one never knows what a day may bring forth.

It is well to have an open mind. However, it is my belief that some questions in the realm of religion may be considered closed. This does not mean that new light may not shine forth from old truths. However, Jesus himself had a closed mind about many things, and that is why he was able to speak with authority

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and not as the scribes, and why he drew all men unto him. For instance, he did not hesitate to declare that if only folk would come to him they would find rest unto their souls. Peter had a closed mind about some things. One has only to read his sermon delivered at Pentecost to discover this. "Therefore let all the house of Israel know assuredly," declared this fiery apostle, "that God hath made this Jesus whom ye have crucified, both Lord and Christ."

Paul had an open mind. Yet it was closed in some respects. It was closed so far as the Person of Jesus and who he was were concerned. What he had seen and heard declared he unto the people. The common folk heard Jesus gladly. They listened to Peter and three thousand heeded his call to repentance, and Paul was included in the list of those who were accused of turning the world upside down. But then, all of them spoke with tremendous earnestness and with the solid note of conviction. And all because each one was a whole-hearted believer. Thus their spirit became contagious.

To-day many of us resemble a ship that has left the harbor and is on the high seas. The question comes up: Whither bound? And it goes without saying that we are not going to arrive until we have first determined where we desire to go. The present theological flux is due to there being too many captains on board, each one with his own ideal as to which port it is best to make for. Perhaps if those on board gave the Captain of our Salvation a chance at the wheel more of us would get somewhere.

Our present mental condition does not make for a successful ministry. It may be that our lack of success can be traced to our *inability* to speak with any *note of certainty*. I have gone to conference after conference in the past five years and have heard some of our outstanding Protestant leaders tell their fellow ministers that, after all, we are all of us on a search for truth. "We are all," said one brother, "seekers, seekers anxious to find the way to the Father's house." One young pastor, not long out of the seminary, intimated to me afterwards that it was always his belief that the business of the preacher was to proclaim something he was supposed to have already *found*. "How can I," he asked, "share with my people something I myself do not possess?"

I am prepared to admit that there are some things about the gospel hard to be understood. However, we do not have to wait until they are entirely clear to us before we accept them any more than we have to refrain from using electricity until we have mastered all of its details. There is so much about the life of Jesus, there is so much in the New Testament, that is understandable that we ought not to find it difficult to appropriate their messages.

If some of us live merely on the surface the fault may lie with us in so far as we have not "launched out into the deep" and let the shore lines go. But launching out thus, according to some, involves entering the realm of theology. And is this, they ask, not the very thing we are trying to get away from? Hence the cry: "Let's get away from theology."

It is to smile. Does the scientist endeavor to get away from the law of gravitation? Moreover, those who decry theology are themselves oftentimes dogmatic. Dogmatism can be negative as well as affirmative. "Let's *scrap all creeds*," cries one good brother, thinking that by this method we can rid ourselves of the necessity of having any statement of belief. Yet he himself has a creed, for the things he doesn't believe are as much a creed as are the beliefs of the most ardent fundamentalist. What a Constitution of the United States is to our land, a statement concerning its doctrines is to a church—*something to go by*.

I am sometimes persuaded to believe that the objection to creeds is due not so much to antagonism as to indifference. Where a man has just opinions he is not likely to care a straw about making his weight and influence count either one way or the other. With a man having convictions it is generally otherwise. The former halts between two opinions, one of which he considers just as good as the other. Then again, it may be that some are reluctant to delve into the realm of theology and to admit the necessity for a creed, because this would entail a great deal of mental labor, something which too many of us are anxious to avoid.

My own feeling is that, just as a carpenter needs a kit of tools to properly perform his duties, so does a minister *need to have a working theology*, a philosophy of life. Otherwise he is liable to be shifting with every wind and doctrine. This does not, of course, preclude the possibility of change. I myself have come up from fundamentalism. But while I have rearranged my mental furniture I have not moved out of the building, but have simply added a room or two above the back porch. The foundation, however, is the same old foundation. Without a solid underpinning none of us is ever likely to succeed. A man ought to get up in the pulpit, not because he has to say something, but rather because he has something to say. And he will have, provided he is the possessor of some solid convictions, otherwise, he had better not get up at all. The tragedy of the liberal is that in broadening out he flattens out.

Of course it can not be denied that many people are facing tremendous intellectual difficulties, and certainly help ought to be given them. We are living in an age of mental transition, and

perhaps these are more or less inevitable. Nevertheless, I am persuaded that with the great majority of our people it is in the realm of the emotions rather than in the sphere of the intellect that the greatest battles are fought. Uncertainty and unbelief have no message for such.

When earth's joys grow dim, its glories pass away and fast falls the eventide, it is the Words of Eternal Life that they long to hear. It may be that there are those who are masters of their fate and captains of their souls, and are conscious of no such need. However, it is the old, old story as it is revealed in the gospels that revives life in us, gives us a fresh start and imparts new faith. So it seems to me.

My views along certain lines have greatly changed in the past eight years. And the end is not yet. Two things, however, I have never doubted: belief in a God who was like Christ and in a Saviour who is able to mend broken lives, make them wholesome, strong and radiant, in a Christ who can take cords that are broken and make them vibrate once more.

O brothers! If my faith is vain
If hopes like these betray,

then I shall give up my task of the cure of souls, for without them I could do nothing. But I *know* in whom I have believed and am fully prepared to commit all unto Him. I can join with Emily Dickinson in saying:

I never spoke with God
Nor visited in Heaven;
Yet certain am I of the spot
As if the chart were given.

Let us cling to that which has come down to us across the years. In our desire to be modern and up to date let us not be too hasty to discard the old doctrines that from the beginning of time have been a very present help in time of trouble. I refer, of course, to the Fatherhood of God, the brotherhood of man and the immortality of the soul. The Apostle Paul said that God was able to do exceeding abundantly above all that we ask or think. Why not let us give Him a chance in our lives? "The Church," says John Moore, "is very busy with the fire grates, but rarely kindles a fire." And without a kindled fire there can be no warm hearts. And *warm hearts* are always *better than cold intellects*. Perhaps we shall have advanced the cause for which we strive when, in deep contrition, we pray with David that the Lord will return unto us the joy of His salvation. And with the joy of salvation singing in our hearts we shall then be workmen that need not to be ashamed, fit for the Master's use.

MERGERS WITHIN DENOMINATIONS

H. L. STREICH

While we are talking and working for mergers of denominations it would be well to give attention to mergers within denominations. Not only do we need fewer denominations, but fewer churches of certain kinds and in certain places. All denominations have too many churches in wrong places. There are numerous small churches that no longer have a right to exist.

In most small towns there are too many churches, each struggling to exist and resorting to all kinds of unworthy and even unchristian means of raising funds. We were recently in a town of 600 with four churches. This can be duplicated most anywheres. This has come from every denomination desirous of being represented in every town. Of course lodges and luncheon clubs are guilty of the same thing. But this should not be true, at least, of the Church of Jesus Christ.

All Protestant denominations report large sums of mission money used for such superfluous churches. Surely this is not doing home mission work? This is but promoting denominationalism, called by Peter Ainslee "The Scandal of the Church." One is not surprised if folks have no interest in such home mission activity and refuse to contribute.

This overchurched condition in small communities makes for unchristian rivalry and envy. The chief activity is: making money to make ends meet. Worse than that, only very small numbers meet to worship and no adequate educational program can be promoted. Room, equipment and teaching force are absent. The smallness of the church makes no appeal to the community, nor makes much of a contribution to the community welfare. We could mention a number of Evangelical churches of this type. In one we found two teachers and about twelve children in Sunday school attending only every two weeks. Yet there is a larger, well organized Evangelical Sunday school near by. Usually these small churches cannot afford a pastor and have services only every two or three weeks. And the pity of it is, they are satisfied with such services. Perhaps if the pastor that thus serves them refused, they would have to merge, which would be to their benefit and blessing.

In rural sections with hard roads there is no longer an excuse for the isolated small church. A distance of four to ten miles today is no farther than one and two miles in the days of our fathers. Indeed it often took them longer to make the one or two miles than it does us to make ten. Why should we then refuse to go the longer distance? We do for commercial and recreational purposes.

Why not for educational, worship and kingdom purposes? Are we less Christian than our fathers?

A recent survey of one of the larger denominations showed that nearly half of the churches had a membership of less than one hundred individual members and more than half of the Sunday school had less than one hundred members. With other churches in the community, can any Christian or even sensible man justify such conditions? Is this not a waste of money for buildings and operation and the waste of a man's time to serve such small groups? No wonder some pastors become lazy with so little to do.

Often it is said that the people are to blame for such conditions. Each group wants a church of its own. Or when dissatisfied in one church, they move a block away and start another church. Occasionally this is unfortunately true. But in most cases the fault lies with the denominational mission board which seems only too anxious to start new churches, perhaps to make a good showing. Wherever there are two or three members of the denominations they feel a church of their kind must be started. As one mission leader told us, "It is our sacred duty to follow our people and provide churches for them." But what if they are few and the community already is overchurched? Is it our sacred duty to merely build churches or the Kingdom of God? Too many churches usually hinder the building of the Kingdom. If denominations would refuse to support such unnecessary churches, they simply could not exist.

Of course such mergers would sometimes mean uniting with another church group. But if we rejoice when a Methodist, a Baptist, a Lutheran joins our church often making much of the fact *that such have joined our church*, may not Evangelicals unite in fellowship with others? In fact they have and do. Think of the thousands of Evangelical who went to other churches during the years we failed to use English in our services. We let them go then. And they felt at home in another church. So now in these mergers of small churches, some will have to do the same.

Some years ago a hurricane destroyed three churches near Columbus, Ohio. None could be rebuilt. So they decided to unite in one church. Dr. Washington Gladden in preaching the dedicatory sermon said, "It took a hurricane to blow these three churches together." One is tempted to pray for more such hurricanes.

In many cases, however, it would only mean uniting two or three churches of the same kind. During the past year two Evangelical churches in each case have merged in Buffalo, N. Y., Scranton, Pa., Chicago, St. Louis and San Francisco. This makes not

only for saving of men and money, but, what is more important, for efficiency. Larger churches can provide the equipment and the workers needed for proper performance of present day functions of a church. A number of small Evangelical churches within a reasonable distance of another Evangelical church should seriously consider merging. Economy, regular church services, better Sunday school facilities, closer fellowship and larger Kingdom service demands it.

Three things would greatly help such mergers within denominations: 1) the refusal of denominations to supply such small churches with pastors, rather urging them to unite with nearby churches; 2) withdrawal of missionary support; and 3) refusal of neighboring pastors to serve.

The result would be a blessing to all concerned, and would prove to the world that we really believe in church union. The prayer of Jesus would also be answered, "That they may all be one."

Moderne, ausserkirchliche Bewegungen.

1.

Öffultismus und Spiritismus.

Von Professor Dr. R. G. Grönmacher.

Die Auseinandersetzung mit außerchristlicher Wissenschaft und Religionsgeschichte, wie sie in den beiden letzten Jahren dieser Zeitschrift vollzogen wurde, ist gewiß für den christlichen Theologen von Bedeutung. Aber er wird verhältnismäßig selten von ihr unmittelbaren Gebrauch machen können, wenn er im praktischen Kirchendienst steht. Disputationen mit Gelehrten sind für ihn selten, und mit Bekennern außerchristlicher Religionen kommt meistens nur der Missionar in Berührung. Dagegen gibt es in vielen Gemeinden Bewegungen, die zwar nicht das Christentum selbst ausdrücklich ablehnen, wohl aber seine kirchliche Verkündigung mit allerlei fremden Bestandteilen mischen, so daß man sie als außerkirchlich bezeichnen kann, auch wenn ihre Anhänger formell innerhalb der Landes- und Freikirchen bleiben. Die genaue Kenntnis solcher Erscheinungen ist für den Praktiker außerordentlich notwendig, und die theologische Wissenschaft hat in noch stärkerem Maße als bisher die Pflicht, auch sie verstehen zu lehren und die Maßstäbe zu ihrer Beurteilung anzudeuten. Aus der Fülle solcher Erscheinungen wollen wir nur die auswählen, welche in der unmittelbaren Gegenwart eine weitere Verbreitung und zwar ebenso in Amerika wie in Europa gefunden haben. Wir behandeln:

1. Öffultismus und Spiritismus.
2. Theosophie.
3. Anthroposophie und Christengemeinschaft.
4. Krishnamurti.
5. Mazdazdan.
6. Christian Science.

A. Öffultismus.

Sat Goethe die Menschen als ein Geschlecht charakterisiert, das aus dem Dunklen ins Helle strebt, so gilt doch auch umgekehrt, daß in uns allen die Neigung lebt, sich dem Dunklen und Verborgenen, dem Geheimnisvollen, zuzuwenden. Der Sinn für das Geheimnisvolle hat stets in den frühen und unteren Schichten der Menschheit gelebt und ist sonderlich bei denen kräftig geblieben, die abseits von der Kultur in engem Zusammenhang mit einsamer Natur ihr Leben verbringen. Aber es gibt auch ganze Völker, wie das indische und chinesische, in denen solche Neigungen und Gedankengänge bis in die führenden geistigen Gruppen eine Macht sind,

und es treten auch in der abendländischen Geisteswelt Zeiten auf, in welchen sich die Hinwendung zum Geheimnisvollen, zum Okkulten steigert. In solcher Periode befinden wir uns in der Gegenwart wieder; die gewaltigen Erlebnisse unsers Daseins, die seit dem Jahre 1914 fast die ganze Menschheit erschüttert haben, das Schicksal, das über die Welt hereinbrach und alle klugen Berechnungen immer wieder durchkreuzte, haben den Boden gelockert. Infolgedessen sind Okkultismus, Spiritismus, Theosophie, Anthroposophie in der Gegenwart Mächte geworden, die Kenntnis und Verständnis verlangen und einer Beurteilung mit dem festen Maßstab der christlichen Religionen und Weltanschauung bedürfen.

Für die Entstehung des modernen Okkultismus und Spiritismus ist es nicht leicht, eine einzelne Persönlichkeit und ein charakteristisches Werk zu nennen. Man könnte ins 18. Jahrhundert zu Schwedenborg zurückgehen, in welchem Kant den Repräsentanten eines Geistersehers fand. Nicht minder vermöchte man an die Theorien Jung-Stillings (gest. 1817) zu erinnern. In besonders klassischer Form aber sind die okkultistisch-spiritistischen Erscheinungen beschrieben in Justinus Kernalers (gest. 1862), eines Arztes, Bericht über: „Die Seherin von Prevorst.“ Allein diese europäisch deutschen Erscheinungen stellen doch nicht die unmittelbarsten und einflussreichsten Ahnen des gegenwärtigen Okkultismus und Spiritismus dar. Dieser steht in viel engerem Zusammenhang mit der Ausdeutung von Vorgängen, wie sie sich etwa seit der Mitte des 19. Jahrhunderts auf amerikanischem Boden abgespielt haben und dann von Amerikanern, wie M. S. Davis, Franzosen wie Allan Kardec zu einer okkultistisch-spiritistischen Weltanschauung verarbeitet wurden. Sie wurden dann nach Deutschland verpflanzt und haben hier in neuerer Zeit eine besonders die Massen packende Form in einem Roman von A. Dinter „Die Sünde wider Geist“ gefunden.

Zum Okkultismus rechnet man zunächst eine Reihe merkwürdiger physikalischer Erscheinungen. Zu den einfachsten gehört das sogenannte Tischrücken, bei dem sich ein Tisch unter Handauslegen einer Reihe von Anwesenden immer lebhafter bewegt; es geht dann dort zur Beantwortung von Fragen durch diesen Tisch, weiter zum Schreiben des Tisches durch Verbindung mit einem ihm verbundenen Alphabet. Dazu kommen dann Bewegungen lebloser Gegenstände ohne sinnliche Berührung, das Empfangen starker Schläge ohne sichtbare Hand. Besonders Gewicht legt man in okkultistischen Kreisen auf sogenannten Materialisationen, bei denen sich zunächst ein phosphoreszierender Nebel bildet, immer stärker verdichtet, bis „die Erscheinung so plastisch wurde, daß ein leibhafter Mensch vor uns stand.“ Alle diese Erscheinungen hängen mit besonders veranlagten Personen, mit sogenannten Medien zusammen. In zu-

ammenfassenden wissenschaftlichen Darstellungen wird darum der Okkultismus einfach als die Wissenschaft „von dem mediumistischen Phänomen bestimmt.“ Professor Oesterreich behandelt in einem Buch: „Der Okkultismus im modernen Weltbild“ wesentlich nur die von drei bekannten Medien, Helene Smith, der Piper und der Eusapia Palladino hervorgebrachten Erscheinungen. Zu ihnen aber gehören nicht nur die bisher beschriebenen physikalischen, in der sichtbaren oder greifbaren Naturwelt sich abspielenden, Vorgänge, sondern auch eigentümliche geistige Hervorbringungen. Von Miß Piper wird berichtet, daß sie im Transzustand „oft Mitteilungen über den Namen, den Charakter, die Vergangenheit der Anwesenden, sowie anderer ihr bekannter Personen nicht nur Lebender, sondern auch Verstorbener machte. Es waren immer ganz banale Dinge etwa der Art, wie ein Spazierstock von jemand ausgehen hat. Mit Vorliebe erinnerte sie die Anwesenden an allerlei kleine Begebenheiten aus ihrer Vergangenheit, die ihr sicherlich niemals bekannt geworden waren. Diese Mitteilungen erfolgten besonders dann, wenn Miß Piper Gegenstände aus dem Besitz irgendeiner Person vorgelegt wurden.“ Wir stehen damit bei dem sogenannten Gedankenlesen, mit dem sich auch die Gedankenübertragung verbindet, und zwar geschieht beides auf rein geistigem Weg ohne Vermittlung des Wortes, ohne leibliches Sprechen und Hören. Nimmt man dazu noch die Gabe des Hellsehens, das heißt des Schauens in die räumliche und zeitliche Ferne, das sich besonders auf eintretende Unglücks- und Sterbefälle, sei es nun der eignen oder verwandter, selten ferner stehenden Personen bezieht, so haben wir die hauptsächlichsten, wiederkehrenden und darum typischen Erscheinungen des Okkultismus beschrieben. Negativ können wir diesen definieren: „Unter Okkultismus verstehen wir die Summe unerklärter Vorgänge, die sich in unserer Weltwirklichkeit vollziehen, sich aber den Regeln und Gesetzen des gewöhnlichen natürlichen und geistigen Geschehens nicht einordnen.“

Die erste Frage, die wir den geschilderten Erscheinungen gegenüber erheben müssen, ist naturgemäß die nach ihrer Wirklichkeit und zwar in dem Sinn, ob es tatsächlich solche geheimnisvollen Vorgänge gibt, die sich nicht einfach nur als verschleierte natürliche enthüllen lassen und ihren eigentümlichen Charakter nur durch eine vom Objekt ausgehenden oder im Subjekt wurzelnde Täuschung empfangen haben. Die Beantwortung muß mit der Feststellung einsezen, daß ein großer Prozentsatz angeblich okkulten Vorgänge durch objektive und subjektive Täuschung und Einbildung entstanden ist. Taschenspieler, die sich selbst als solche ausgeben, machen manche angeblich okkulte Vorgänge wie das Gedankenlesen nach und erklären es aus der Aufmerksamkeit auf verabredete Zeichen oder aus

der Feinhörigkeit gegenüber leise geflüsterten Worten. Eine Reihe anderer Erscheinungen sind fraglos bewußter Betrug und als solcher unzweideutig festgestellt. **Trotzdem sind eine Reihe okkulten Vorgänge unter den strengsten wissenschaftlichsten Vorsichtsmaßregeln als wirklich beobachtet** und darum von den Vertretern verschiedenster Weltanschauungen anerkannt worden. So erklärt der berühmte Leipziger Philosoph Driesch: „Telepathie und Hellsehen sind Tatsachen. Heute aber kann man auch an der Wirklichkeit der sogenannten physischen Erscheinungen kaum mehr zweifeln.“ Die sich aus diesem Tatbestand ergebende Konsequenz können wir auch mit den Worten von Driesch formulieren: „Hier muß gründliche wissenschaftlich klare Arbeit einsetzen, und zwar bei allen Kulturnationen.“

Diese wissenschaftliche Arbeit fällt einmal den Wissenschaften von den materiellen Vorgängen, das heißt also Naturwissenschaften und Medizin — denn viele Medien sind auch physisch krank und abnorm — dann aber vor allem der Wissenschaft vom seelischen Leben, der Psychologie zu, die einen besondern Zweig, den der „Parapsychologie“ auszubilden begonnen hat. Selbstverständlich wird die Wissenschaft zunächst das Unbekannte in Zusammenhang mit dem Bekannten zu setzen suchen. Sie darf sich aber auch nicht hindern lassen, neue Kräfte und Gesetze anzuerkennen. Man hat einmal das Un- oder richtiger das Unterbewußte in unserm geistigen Leben herangezogen, das manche okkulte Erscheinung verständlicher macht, aber wir werden auch anerkennen müssen, daß es eine rein geistige Verbindung und Beeinflussung zwischen Menschen gibt, die sich ohne alle Mittel und Grenzen des gewöhnlichen Verkehrs vollzieht. Wir werden vielleicht auch anzuerkennen haben, daß einigen Menschen die Fähigkeit eignet, aus ihrer Materie heraus zeitweilig fein materielle Gebilde zu schaffen und nach ihrem Willen zu gestalten. Ohne weiter auf diese Einzelerklärungen einzugehen oder uns für die eine oder die andre zu entscheiden — das kommt nur den auf diesen Gebieten wirklich exakt arbeitenden Naturforscher und Psychologen zu —, fragen wir, **welche Konsequenzen sich aus derartigen Feststellungen für unsere Weltanschauung ergeben.**

Ich nenne zwei und fasse die erste in ein bekanntes Wort: **„Es gibt mehr Dinge zwischen Himmel und Erde, als sich eure Schulweisheit träumen läßt.“** Die Wirklichkeit ist viel reicher und noch viel unausgeschöpfter, als sich die eingebilddete Weisheit vieler sogenannter moderner Menschen träumen läßt. Und dann das zweite: Eine rein materialistische Weltanschauung, das heißt eine Weltanschauung, die allem Geschehen materiellen Charakter beimißt oder es doch aus diesem rastlos ableiten will, widerspricht den Tatbeständen. **Der Okkultismus bestätigt** an seinem Teil auch — was alle Einsichtigen aus andern Tatbeständen wie denen des sittlichen,

künstlerischen, religiösen Lebens freilich längst wußten —, daß **der Geist eine selbständige Macht ist**, der seinerseits das körperliche Geschehen in weitgehendstem Maße beeinflussen kann. Diese Erkenntnis kann gerade die christliche Weltanschauung in sich aufnehmen und zur weiteren Stützung ihrer Ueberzeugung von der Selbständigkeit und Höherwertigkeit des Geistig-Göttlichen verwenden. Auch für eine andre, für die christliche Weltanschauung bedeutsame Erkenntnis, für die Möglichkeit einer Fortexistenz der menschlichen Seele bietet der Okkultismus zwar nicht die Begründung — die liegt in ganz andern religiös-sittlichen Tatbeständen — wohl aber eine willkommene Stützung gegenüber gegenteiligen Behauptungen. Je unabhängiger und selbstmächtiger in unsrer Wirklichkeit feelisch-geistiges Leben und zwar in individueller Gestalt auftritt, um so sicherer und leichter ist auch die Vorstellung eines selbständigen, individuellen, geistigen Lebens in einer andern als der leibverbundenen Form denkbar. — Dagegen verwickelt man sich bei den z. B. in dem Dintersehen Roman gemachten Versuch einer okkultistischen Erklärung der wunderbaren Begebnisse durch und an Jesus in so viele Schwierigkeiten und Wunderlichkeiten, daß diese Vorgänge dadurch auch für den gesunden Menschenverstand wirklich nicht begreiflicher werden. Es bleibt höchstens möglich, daß wie Jesus bei seinen Heilungen sich auch natürlicher Mittel wie der Anwendung des Speichels bediente, so auch okkulte Fähigkeiten hier und da benutzt hat, da diese als natürliche Bestandteile der Welt, die wir auch auf die göttliche Schöpfung zurückführen, nicht ausgeschlossen sind von ihrer Verwendung im Dienste der erlösenden religiös-sittlichen Wirksamkeit Jesu.

Unsre gesamten Ausführungen über den Okkultismus abschließend sagen wir: **Soweit der Okkultismus nichts anders sein will, wie eine Zusammenfassung innerweltlicher, bisher in ihrem Wesen noch nicht erkannter Kräfte, fällt seine Erforschung dem entsprechenden Einzelwissenschaften zu. Er liefert gewisse Stützen für eine anti-materialistische Weltanschauung und ordnet sich — recht verstanden — durchaus dem christlichen Schöpfungs- und Erlösungsglauben ein.**

B. Spiritismus.

Der Okkultismus wird vielfach zur Unterlage und Beweis für den Spiritismus gebraucht. Die unerklärten okkultistischen Phänomene werden aus dem Eingreifen jenseitiger Geistwesen erklärt. Dieser Behauptung gegenüber fragen wir prüfend: Gibt es überhaupt solche Geister? und zum andern: Wirken sie nachweislich in diese Welt hinein? Die erste Frage können wir vom Standpunkt der christlichen Weltanschauung in aller Kürze beantworten: **Es gibt Geister!** Der Christ glaubt aus religiös-sittlichen Grün-

den an eine Fortdauer der Menschenseele in einer andern Daseinsform und hält in ihr auch die Existenz von Geistwesen überlegener Art für möglich und auf die Autorität Jesu hin für wirklich. Das Problem für die christliche Auseinandersetzung mit dem Spiritismus spitzt sich darauf zu: Bleiben oder sind diese Geister mit der Erde dauernd so verbunden, daß sie in ihr wirken können und gerade sich in den okkultistischen Erscheinungen sicher bemerkbar machen? Das wäre dann der Fall, wenn die Form und der Inhalt oder wenigstens eins von beiden mit vollkommener Sicherheit bei den okkulten Erscheinungen auf Geister schließen ließe.

Unter einem Geist verstehen wir ein unsinnliches, immaterielles, körperloses Wesen, das nicht an die raumzeitlichen und materiellen Lebensbedingungen unsrer Welt gebunden ist. Beim Spiritismus erscheinen aber die Geister niemals als solche reinen Geister, sondern in und durch Vermittlung menschlicher Medien, das heißt aber in materieller und sinnlicher Form. Der Spiritismus redet uns auch hier in der Sphäre materieller Vorgänge, wie Klopfen, Schlagen, Schreiben, Reden bewegen. Die Form der okkultistischen Vorgänge trägt mithin kein einziges Merkmal dafür an sich, daß wir es mit einer andern wirklich geistigen Welt, mit einem Jenseits im strengen Sinn zu tun haben. Die spiritistische Geisterwelt unterscheidet sich darum auf das bestimmteste von allen übrigen idealistischen Weltanschauungen, die wie der Platonismus eine Welt reinen Geistes ohne jede materielle und raumzeitliche Vorgänge annehmen. Sie steht auch in Differenz zu der christlichen Vorstellung von Gott und seinem ewigen Geisterreich, dessen Eigentümlichkeit es ist, daß es kein sinnliches Auge je gesehen, daß es in keines irdischen Menschen Ohr gekommen ist.

Steht es aber so, dann müßte die Legitimation der Geister, wenn es Geister sind, in dem Inhalt liegen, den sie bringen: sie müßten Erkenntnisse und Fähigkeiten betätigten, oder eine Religiosität und Sittlichkeit bezeugen, die über allen Menschenwert hinausgeht, und sie als Boten aus einer anderen höheren Welt legitimiert. Was aber ist tatsächlich der Inhalt dieser Geistererscheinungen?

Ihre Mitteilungen gehen allerdings zum Teil nicht nur über das Ober-, sondern auch über das Unterbewußtsein des betreffenden menschlichen Mediums, dann und wann auch über das Bewußtsein des ganzen Menschenkreises hinaus, mit dem das Medium im Moment oder auch dauernd zeiträumlich in Verbindung steht. Darin liegt in der Tat etwas uns bisher Unerklärliches, Okkultes, das wir früher in seiner Tatsächlichkeit anerkannt haben. Aber keiner dieser Inhalte geht über menschliches Maß überhaupt und den Gesamthalt dieser Welt hinaus. Nirgends hat sich uns bisher in

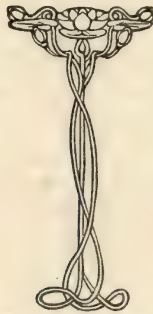
den Offenbarungen des Spiritismus ein Gedanke erschlossen, der über diese Welt hinaus geht und darum nur von den Angehörigen einer andern Wirklichkeit stammen kann. Alle Sprachen, die angeblich die Geister sprechen, sind als irgendeine irdische oder als ein Gemisch aus solchen erkannt worden; alle Rosen und alle Gegenstände, die Geister bringen, sind irdischer Art, denn sie welken und vergehen. Auch alle Mitteilungen aus Vergangenheit und Zukunft halten sich im Bereich dieser Welt. Denn auch vergangene irdische Geschichte hinterläßt Spuren, wenn auch feinerer Art, und sofern die kommende Geschichte aus der vergangenen mit Notwendigkeit erwächst, ist auch diese schon ein Stück irdischer Wirklichkeit. Jedes Unglück und jeder Todesfall bereitet sich im Gefüge des körperlich-seelischen Geschehens vor und ist darum schon ein Bestandteil innerweltlicher Tatsächlichkeit, so daß auch sie von besonders befähigten Menschen vorausgeahnt werden können. Auch der Inhalt der Geisterkundgebungen legitimiert mithin die Geister nicht als Boten einer höheren Welt, sondern ihre durchaus irdische Abkunft ist deutlich erkennbar. **Der Spiritismus verfügt darum weder hinsichtlich der Form noch des Inhaltes seiner Geistererscheinungen über einen Beweis, daß eine jenseitige Welt eingreift.**

Geistererscheinungen sind darum theoretisch nicht erwiesen, sie sind aber auch **praktisch überflüssig, ja zum Teil schädlich.** Von den Vertretern des Spiritismus werden zur Rechtfertigung der Geistererscheinung zweierlei praktische Gründe und Zwecke angeführt: Einmal bedürfen die Geister unsrer Hilfe, und auf der andern Seite bedürfen wir der ihren. Auf die erste Behauptung antworte ich zunächst ganz praktisch: Wir haben genug zu tun, um gerade auch in der Gegenwart unsern menschlichen Brüdern zu helfen und brauchen uns nicht nach Arbeit an den Geistern umzusehen. Als Christ füge ich hinzu: Die Geister sind in Gottes Reich, sie sind ihm näher als wir. Er wird für sie sorgen und, wenn es ihm nötig erscheinen sollte, andre Geister mit der Fürsorge für sie betrauen. **Nein, die Geister bedürfen unsrer wahrhaftig nicht,** jede Zitation auf diese Erde würde sie nur beunruhigen und ihnen schaden. Gerade wer seine Toten lieb hat, der läßt sie ruhen und weiß sie geborgen in den Händen des Vaters aller Geister: Selig die Toten, die in dem Herrn sterben, sie ruhen von ihrer Arbeit.

Auf den andern Gedanken, daß wir der Geister bedürfen, um sittlich-religiös vorwärts zu kommen, antworten wir nur mit der Wiedergabe des **gewaltigen und schlagenden Schlusses des Gleichnisses Jesu vom reichen Mann und vom armen Lazarus.** Luk. 16: „Da sprach der reiche Mann: So bitte ich dich, Vater Abraham, daß du den Lazarus sendest in meines Vaters Haus, denn ich habe noch fünf Brüder, daß er ihnen bezeuge, auf daß sie nicht auch

kommen an diesen Ort der Qual. Abraham sprach zu ihm: Sie haben Moses und die Propheten, laß sie dieselben hören. Er aber sprach: Nein, Vater Abraham, sondern wenn einer von den Toten zu ihnen ginge, so würden sie Buße tun. Er aber sprach zu ihm: Hören sie Moses und die Propheten nicht, so werden sie auch nicht glauben, ob Jemand von den Toten auferstünde."

Wir Christen haben noch mehr als Moses und die Propheten, wir haben Christus und sein Evangelium. Durch diese wird auch die einzig mögliche und einzig wirkliche Verbindung zwischen Diesseits und Jenseits hergestellt. Die gleiche Zugehörigkeit zu Gottes Reich verbindet fest und dauernd die Lebendigen und die Toten. Beide stehen unter dem selben Monarchen und König, der sie jetzt noch in getrennten Provinzen leben läßt und um der Lebenden wie der Toten willen eine unübersteigbare Grenze gesetzt hat, die der Spiritismus vergeblich und zum Schaden einzureißen sucht.



Sind die Wunder der Bibel eine Stütze oder ein Hindernis für den Glauben des Christen von heute?

Pastor G. Fr. Schueke, S. T. M.

„Das Wunder ist des Glaubens liebstes Kind.“ Das war einmal. Die Zeiten sind vorbei. Wollte man in früheren Zeiten die Allmacht Gottes beweisen, so berief man sich auf die Wunder, und aller Widerspruch verstummte. Heute muß man vorsichtig leise treten, wenn man überhaupt Wunder erwähnt. Unsere moderne Weltanschauung ist leider zu materialistisch eingestellt. Wunder gibt es nicht. Die Naturgesetze herrschen mit eiserner Regel. Wunderglaube ist unwissenschaftlich. Wie kann überhaupt in einem wissenschaftlichen Magazin noch ein Mann so altmodisch sein, über Wunder schreiben zu wollen? Und doch. Je und je geschieht es, daß mir nach Erscheinen eines meiner Aufsätze der Postbote ein Briefchen ins Haus trägt, oder daß auf einer Konferenz mir ein Bruder die Hand drückt und für meine Aufsätze dankt. So muß ich doch nicht so allein stehen. Das ermutigt mich auch jetzt wieder zur Feder zu greifen und die zur Frage stehende Abhandlung zu schreiben: **Sind die Wunder der Bibel eine Stütze oder ein Hindernis für den Glauben des Christen von heute?**

Zunächst muß ich aber meine Themaformulierung noch in etwas einschränken. Es gibt keine Christen von heute in dem Sinn, als ob die jetzige Gegenwart in Glaubensfragen andre Stellung einnehmen könne als frühere Zeiten. Rechtfertigen kann ich mein Thema nur im empirischen Sinn: Christen, wie sie heute nun einmal sind. Nicht daß ihnen ein Recht einzuräumen wäre, anders zu sein.

Zunächst müssen wir nun, ehe wir unser Thema behandeln, einige Definitionen geben. Zuerst, was sind Wunder? Für den Naturmenschen der ersten Generationen des Menschengeschlechts war alles *mirum* ein *mirabile* und darum ein *miraculum*. Wir müssen also den Begriff des Wunders höher einstellen als den Horizont der Naturkinder. Also was ist dem Menschen von heute ein Wunder? Die Welt von heute hat das Horatianische „*Nil admirari*“ nur zu gut gelernt. Dazu dekretiert die Wissenschaft (?), daß es keine Wunder gibt und geben kann. Damit wäre also unsere Frage beantwortet. Aber, bitte, nicht so eilig. Unser Thema spricht erstens nicht von Wundern im allgemeinen, sondern von den Wundern der Bibel, zweitens nicht von irgendwelchen glaubenslosen Menschen von heute, sondern von Christen. Damit sind unserm Thema zwei bedeutsame Beschränkungen hinzugefügt.

Was sagt also die Bibel zuerst selber von den Wundern? Im Alten Testament gibt es drei Bezeichnungen für ein Wunder, Zeichen, *אוֹת וּמוֹפְתִים*. Nach Gesenius kann dies Wort bedeuten ein Warnungszeichen (Num. 17, 25; Deut. 28, 46) oder ein Vorzeichen einer künftigen Begebenheit (Jes. 8, 18; 20, 3) oder ein Hinweis auf eine höhere Macht (Jer. 10, 2; Deut. 4, 34 und öfter). Sodann wird das Wort *τερας*, Wunder, gebraucht, häufig mit dem ersteren zusammen, Zeichen und Wunder (cf. Deut. 4, 34; 7, 19 ufw.). Dann sind es Wunderzeichen, göttlichen Schutzes (Psalm 71, 7) oder Vorzeichen (**prodigia**) eines zukünftigen Geschehens. Endlich aber betrachtet die Heilige Schrift die Wunder als Machterweisungen Gottes, *δυναμεις*. Man beachte: das ist Alles, nichts von Durchbrechung von Naturgesetzen oder dergleichen. Aber die blöde Menge, das profanum volgus, das den Worten eines Hamlet Beifall jauchzt, wenn er sagt: „Es gibt mehr Ding im Himmel und auf Erden, als eure Schulweisheit sich träumt,“ dieselbe Menge, sage ich, wenn die Bibel von etwas ihnen Unerklärlichem redet, ist sofort mit ihrem Urtheil bei der Hand: Unsinn, kleinliche Geistesbeschränktheit ungebildeter Menschen; oder: Paffenschwindel, gemacht, um die dumme Masse unter dem Daumen zu halten.

Wir wollen nun zuerst einmal feststellen, was die Wunder **nicht** sind. Sie sind vor allen Dingen keine Durchbrechung der göttlichen Naturgesetze. Was sind die Naturgesetze? Sie sind ja keine zwingende Nothwendigkeit, also etwas, das unbedingt so sein muß und nicht anders sein könnte. Damit wird dann schon zugleich der erste Einwand gegen die Wunder hinfällig, den man aus Gottes Allweisheit macht. Sollte Gott, sagt man, erst die Weltgesetze geben, um sie zu jeder Zeit wieder durchbrechen zu können? Hat er es nicht voraus gewußt, daß diese oder jene Gelegenheit kommen werde, wo die Naturgesetze nicht ausreichen und er sie durchbrechen muß? Aber: Die Naturgesetze sind eben keine göttlichen Gesetze, sondern was man nun mal so nennt, ist weiter nichts als die logische Deduction, gegründet auf Empirie, von der Ordnung allen Geschehens in diesem Erdreich. Wo uns die Empirie fehlt, können wir keine Schlüsse machen, haben wir keine Naturgesetze. Wo uns also, besonders im Alten Testament, Dinge berichtet werden, die anscheinend dem bis jetzt bekannten Gesetz Gottes zu widersprechen scheinen, da haben wir entweder mangelhafte Beobachtung des Berichterstatters, oder eine Erkenntnis der Naturgesetze, die noch mangelhafter war, als die unsre ist, auf keinen Fall aber eine Durchbrechung der Naturgesetze, sondern im besten Fall eine Außerspielsetzung eines Gesetzes durch eine stärkere Kraft. Wir alle kennen das Gesetz der Schwere. Wir erleben aber täglich, daß dieses Gesetz z. B. durch Magnetismus aufgehoben werden kann, und doch schreien wir nicht

Miraculum, weil wir die stärkere Kraft kennen. Wir kennen aber nicht alle stärkeren Kräfte, die die empirischen Naturgesetze für eine Zeit ausschalten vermögen. Darum werden wir auch in dem Alten Testament die Wunder nicht beseitigen können. Gätten wir alle Erkenntnis, so gäbe es keine Wunder. Dann könnten wir alles auf natürlichem Weg erklären. Ich will nicht in den rationalistischen Fehler verfallen und alles auf eine für unsre heutige Erkenntnis natürliche Weise erklären wollen, obwohl es einige Wunder gibt, die man heute bei dem vorgeschrittenen Stand der Erkenntnis als natürliche Geschehnisse erklären kann, wie z. B. den Durchgang der Kinder Israel durch das Rote Meer, wo das Wunder durchaus nicht in der Trockenlegung des Meeres durch den Ostwind besteht, sondern darin, daß dies auf das Gebet Moses grade an der Zeit geschah, wo die Not am höchsten drängte. Dadurch wird dieses Wunder dem Gebiet der Naturwunder gänzlich entzogen und in das Gebiet der Heilswunder gestellt, in das Gebiet der Gebetserhörung. Wäre unsre Erkenntnis der göttlichen Weltordnung weiter vorgeschritten, so würde es weniger Wunder geben. Da wir aber nur stückweise erkennen (1. Kor. 13, 12), werden immer Dinge bleiben, die dem begrenzten menschlichen Erkenntnisvermögen ungreiflich erscheinen und von ihm darum als Wunder angesprochen werden.

Unter den verschiedenen Einteilungen, die man von den Wundern gemacht hat, erscheint mir die beste zu sein, die Wunder teils als Heilungswunder, teils als Heilswunder zu bezeichnen. Für Heilungswunder könnte man auch umfassender sagen: Naturwunder; denn Heilungswunder sind sie manchmal nur im übertragenen Sinn als Heilung der sündigen Menschheit. Diese letzteren sind als nicht unbedingt notwendige Wunder zu bezeichnen. Ob Bileams Eselin geredet hat, ob der Erlöser 5000 oder 4000 Menschen gespeist hat, darauf kommt es letzten Grundes für unsern Glauben nicht an. Wir könnten selig werden, auch wenn diese Speisungswunder nicht berichtet wären. Aber gerade an diesen Wundern stößt sich der moderne Mensch. Es ist das hoffärtige Wesen, in dem der Mensch sein eigenes Erkenntnisvermögen als Norm alles Erkennens aufstellt. Aber dann ist die Frage: Sind solche Menschen noch als Christen zu bezeichnen? Glücklicherweise ist diese Einstellung gegenüber den göttlichen Machtbeweisen noch nicht eine allgemeine. Wir finden sie am häufigsten in den Kreisen, über die die Bildung von fern her einen Schatten geworfen. Wahre Geistesbildung, echte Gelehrte, werden nicht etwas verwerfen, nur weil sie es nicht verstehen. Wo aber die Halbbildung unsrer modernen Hochschulen vorherrscht, da ist die Gefahr mehr vorhanden. Der folgende Satz mag wohl bei vielen Kopfschütteln

erregen, vielleicht auch direkten Widerspruch: Wunder sind kein Hindernis für den Glauben, auch keine Stütze desselben, sondern sind schlechthin unbedingt notwendige Vorbedingung desselben. Der Leser wird sich erinnern, daß ich als zweite Klasse der Wunder die Heilswunder genannt habe. Man hat sie auch Periodenwunder genannt; denn sie ereignen sich dann wenn in der Entwicklung des Reiches Gottes eine neue Periode anbricht. Dann treten sie in Erscheinung und zwar gehäuft. Es gibt in der Bibel lange anhaltende Zeiten, in denen wir keine Wunder berichtet finden, und dann wieder Zeiten, wo sie in größerer Zahl sich einstellen. Diese drei Epochen sind die erste Bundesschließung in der Schöpfung (mit der ganzen Menschheit), dann die besondere Bundesschließung (mit dem Volk Israel) und die Bundeserneuerung im Neuen Testament (wiederum mit der ganzen Menschheit). Wir werden alle Wunder um diese drei Epochen gruppiert finden. Die Schöpfung wird gemeinhin nicht als ein Wunder bezeichnet. Sie ist es aber doch. Sie ist eine Machterweisung des absoluten persönlichen Liebeswillens. Hier werden wir uns mit zwei modernen Richtungen auseinander zu setzen haben, der Evolutionstheorie und der sogenannten „Christlichen Wissenschaft.“ Sie sind gewissermaßen Antipoden: die Evolution behauptet die Ewigkeit des Stoffs, der Materie, die „Christian Science“ die Ewigkeit des Geistes. Beide leugnen die Realität des entgegenstehenden Prinzips, die Evolution des Geistes, die „Science“ die des Stoffes. Nun haben wir aber von dem ersten Tag der Schöpfung an beides in unserm Bewußtsein, Energie und Materie. Die Entstehung dieser beiden kann weder durch die Evolution noch durch die „Science“ zufriedenstellend erklärt werden. Eine der Wirklichkeit entsprechende Theorie der Welterschöpfung werden wir nur durch den Begriff des Wunders erlangen, d. h. einer Machterweisung der persönlichen Liebesenergie, Gottes. Mit der „Science“ ist keine Verständigung möglich, so lange sie praktisch lehrt: Gott sprach nicht: Es werde Licht, sondern Gott sprach: Es werde etwas, das der Mensch für Licht hält, mit andern Worten, sie die Realität der Dinge leugnet und nur die Realität des Geistes bestehen läßt. Wiederum ist mit der Evolution kein Friede möglich, solange sie die Ewigkeit der Materie behauptet und anstelle des Geistes die ewigen Naturgesetze stellt. Wiederum verweise ich auf was wir schon festgestellt haben, daß es keine Naturgesetze gibt. Das, was wir so nennen, ist nur die logische Erkenntnisform, unter denen der Mensch das Geschehen der Dinge begreift. Beide Weltanschauungen sind mit dem Christentum und der Bibel unvereinbar. Doch, meine ich, ist noch eher mit der Evolution eine Verständigung möglich als mit der „Science.“ Die Evolution geht aus von der Prämisse des Besten-

hens der Materie, für deren Entstehen sie keine Erklärung geben kann und geben will. Läßt sie uns unsre Erklärung des Entstehens der Materie durch ein Wunder, eine freie Entschließung der göttlichen Energie zu, dann können wir für das Weitere ruhig so viel Evolution zugestehen, wie man will. In der That, wir finden im Reich Gottes eine fortlaufende Evolution, eine progressive Evolution der Offenbarung, der Erkenntnis, der Gemeinschaft. In der That ist die Welterschöpfung ein Wunder, das Wunder der göttlichen Macht- und Liebeserweisung, daß er aus dem Nichts die Welt hervorrief. Wenn man dem Schöpfungsbericht der Bibel Unwissenschaftlichkeit vorwirft, so kann sich diese These nur halten lassen, wenn man auf kleine Nebendinge, wie die Länge der Schöpfungstage und dergleichen, das ganze Gewicht legt, anstatt auf das Wort, auf das allein es dem Christen ankommt, auf das Wort: **Gott**. Und doch ist diese Erklärung der Schöpfung als einer Erweisung der göttlichen Liebesmacht die einzige, die eine befriedigende Erklärung des Weltanfangs zu geben vermag. Ist dieses Wunder nun mit der Weltanschauung der Christen von heute unvereinbar? Ich sage: nein; wenn anders die Christen von heute eben noch Christen sind. Kann das unsern Glauben hindern, wenn wir in dem ersten Wort der Welt lesen dürfen: Gott ist die Liebe, die ganze Welt ist ein Beweis seiner Liebe und seiner Macht?

Auf die Schöpfung folgt eine lange Zeit, in der wir nichts von Wundern hören, bis wir zu der zweiten Epoche kommen, bei deren Anfang wir eine Häufung von Wundern finden. Zwar nicht eine Häufung innerhalb eines Tages oder Jahres. Aber die Wundervorboten dehnen sich auf eine längere Zeit aus, die den Anbruch einer neuen Epoche im Gottesreich vorausagt. Das eine große Hauptwunder dieser Zeit ist die Gesetzgebung auf dem Sinai. Alle die andern Wunder, die Moses auf dem Wüstenzug getan hat, sind nur Bestätigungen dieses einen großen Hauptwunders, der Betätigung des freien Liebeswillens und der unbeschränkten Allmacht Jehovas. Wiederum werfe ich die Frage auf: Kann das Wunder der Gesetzgebung dem Christen von heute ein Hindernis in seinem Glauben sein? Wenn der Mensch, der sich diese Frage vorlegt, wirklich und nicht nur dem Namen nach ein Christ ist, nimmermehr. Jesus hat ja das Gesetz als etwas nicht Vergängliches, sondern Ewiges bezeichnet. Er ist gekommen, das Gesetz zu erfüllen, nicht aufzulösen. Ich erachte, dieses Wunder der Gesetzgebung, daß Gott das Volk Israel so liebt, daß er mit ihm einen ewigen Bund schließt, ist eine der großen, starken Hauptstützen, auf denen des Christen Glauben ruht. Der Christ von heute mag in dem Gesetz vielleicht die enge Schranke erblicken, die die menschliche Freiheit ungebührlich (???) einengt. Aber wieder: Sind das noch Chri-

sten, die wie vorhin ihr eigenes Erkenntnis, so nun die eigene Lust anstelle der göttlichen Liebesoffenbarung setzen wollen und können? Sehen wir im Gesetz nicht nur auf die negative Seite, sondern auf den positiven Grundinhalt, daß Gott aus lauter Liebe der Sünde Schranken zieht, damit Israel ein Volk seines Wohlgefallens werde, dann kann das Wunder des Gesetzes kein Hindernis bedeuten.

Die nächste Wunderperiode finden wir in den Tagen Elias und Elisas. Aber die Wunder dieser Zeit sind alle Naturwunder, die für unsre Glaubensstellung wenig oder gar nichts zu besagen haben. Ihre Veranlassung ist der Versuch Gottes, das gesunkene Haus Israel wieder in das alte Bundesverhältnis zurückzubringen. Aber wie gesagt, von geringer Bedeutung für den modernen Menschen. Ob Elias durch die Raben am Bach Krith versorgt ist, oder ob der Sohn der Sunämitin wieder gesund zum Leben aus dem Tod zurückkommt, das hat für den Christen nur Wert als Analogie, als Typus der Dinge, die auch heute noch dem Glaubenden geschehen können und sollen.

Eine neue, die letzte Periode der biblischen Heilswunder konzentriert sich um die Person unsers Heilandes, des Herren Jesu Christi. Wir finden in seinem Erdenleben sowohl Naturwunder als auch Heilswunder. Na, sein Kommen auf Erden allein ist das größte Heilswunder, das man sich denken kann. Wir wollen hier nicht weiter reden über das Wunder der Jungfrauengeburt. Diese wird sich in das Gebiet einreihen lassen, wo die Naturgesetze durch das Hineintragen einer höheren Kraft zeitweilig ausgeschaltet werden. Sondern das rechte große Hauptwunder ist die Menschwerdung des eingebornen Sohnes Gottes. Alles andre ist nebenfächliche Begleiterscheinung. Aber die Geburt Jesu ist in rechtes, großes Hauptwunder — mag man nun an *συμεία* oder *τέρατα* oder *δυνάμεις* denken. Sie ist ein Semeion der göttlichen Gnade und Erbarmung, ein Teras der Weltregierung Gottes und eine Dynamis, ein Beweis der göttlichen Allgewalt. Wie ein Christ darin ein Hindernis seines Glaubens finden kann, ist mir unbegreiflich. Wer sich daran ärgert, der versucht Gott von seinem Thron zu stoßen und sich mit seiner kleinen menschlichen Vernunft auf diesen Thron zu setzen. Vielmehr ist das Wunder der Menschwerdung doch der Punkt der Bibel, auf dem alles Glauben beruht. Wir können sie eigentlich auch nicht eine Stütze des Glaubens nennen, sondern seine Vorbedingung „*sine qua non*.“ Mit Recht bezeichnen wir die Menschwerdung als ein Wunder. Oder ist es nicht ein Wunder, daß trotz aller Sünde, trotz des allgemeinen Abfalls von Gott, trotz alle dem und alle dem, Gott keinen Gedanken an Strafe oder Rache hegt, sondern so die Welt liebt, daß er seinen eingebornen Sohn

gibt. Hier haben wir das **mirum** und das **mirabile** zusammen als ein wirkliches **miraculum**. Aber damit sind die Wunder in des Heilandes Erdenwallen noch nicht erschöpft. Wir haben die Kreuzigung. Man wende mir nicht ein: Das ist kein Wunder, sondern ganz natürlich zugegangen. Ja, wenn wir nur auf die Außenseite sehen wollen. Nein, wenn wir in den tiefsten Kern eindringen. Gottes Liebe manifestiert sich in Jesu Tod, zusammen mit seiner Macht. Und das sollte dem Christen von heute ein Hindernis zum Glauben sein? Was ist Glauben denn anders, als das unbedingte Vertrauen auf diesen Tod. Wohl, heutzutage heißt es: „Work out your own salvation,“ heute hört man mehr als genug von dem sozialen Evangelium. Aber wieder: Sind denn das Christen, die den Opfertod Jesu beiseite schieben? Oder nehmen wir des Herrn Auferstehung. Wie ist da Pontius Pilatus und Herodes auf einmal Freund. Pontius, die auf Empirie sich stützende Wissenschaft. Herodes, der kalte Weltmensch, der das Leben und Wirken eines Lebendigen Erlösers im menschlichen Leben nicht haben will. Und doch ist Ostern alles neuen Lebens Grund und allen Glaubens Quell. Sind das, frage ich noch einmal, Christen, die von diesem Grund weichen und diese Quelle verstopfen möchten?

Saben wir also festgestellt, daß die Wunder nicht nur kein Hindernis, auch keine Stütze, sondern **unbedingte Grundlage alles Glaubens** sind, so mögen wir doch noch einige Worte den Natur- und Heilungswundern der Bibel widmen. Nehmen wir an, daß die Bibel von allen diesen Dingen, wie die Heilung des Hiskias durch Jesaja, die Austreibung der Dämonen in die Säue der Gadarener, die Reinigung der zehn Aussätzigen, das schwimmende Eisen Elisas nicht in der Bibel ständen, was verschlüge das? Oder nehmen wir an, daß solcher Wundertaten noch viele mehr in der Schrift berichtet wären, als es sind, würde das unsern Glauben stärken können? Diese Wunder als Hindernis des Glaubens zu bezeichnen, ist nur eine erbärmliche Ausrede, wie im Gleichnis vom großen Abendmahl. Ich habe einen Acker Land gekauft, ich habe fünf Joch Ochsen gekauft, ich habe mir ein Weib genommen; darum kann ich, nein will ich nicht kommen. Rücken seihen und Rameele verschlucken. Nehmen wir das größte Wunder unbedenklich aus Gottes Hand, seine ewige Liebe, und wollen solche Kleinigkeiten vorschützen, um nicht ihm folgen zu müssen, wie klein, wie erbärmlich! Ja aber, höre ich, die Schrift berichtet doch Dinge, die einfach unmöglich sind, wie das Stillstehen der Sonne im Tal Ajalon? Das Arden der Schlange, der Eselin Bileams? Nun gut, was weiter? Das kann man doch nicht bei dem Stand der modernen Wissenschaft annehmen. Zugegeben, vielleicht nicht bei

dem jetzigen Stand; wie aber bei zukünftigen Ständen? Grade der moderne Mensch hat in den letzten fünfzig Jahren so vieles lernen müssen, was man früher als einfach unmöglich bezeichnet hätte; warum wollen wir denn nicht auch hier sagen: **Ihr werdet es aber hernach erfahren.** Vergessen wir doch nicht: In aller Wissenschaft ist das letzte Wort **noch nicht** gesprochen; jetzt erkennen wir stückweise.

Und sehen wir besonders auf Jesu Naturwunder, wie können sie dem Glauben doch grade als unerschütterliche Stütze dienen. Seine Totenerweckungen, des Jairus Töchterlein, der Witwe Sohn, Lazarus, wie geben sie Trost und Kraft dem Glauben, der an offenen Gräbern weint. Darin haben wir die Gewißheit: Auch wir sollen leben. Die Heilung des Blindgeborenen: auch meine Augen sollen aufgetan werden, daß ich in seinem Licht das Licht sehe. Die Speisungen: auch uns wird Manna dargereicht; die Reinigung der Aussätzigen: auch mir sind meine Sünden vergeben. Lassen wir doch diese selbstzufriedene, angeblich wissenschaftliche Ablehnung der Wunder; sie führt uns zu nichts. Sie macht uns das Glauben nur schwer. Es liegt wirklich auch nicht der geringste Grund vor, weshalb wir die Wunder ablehnen müßten. Es liegen aber alle Gründe vor, weshalb die Wunder Gottes unserm Glauben die stärkste Stütze sein können.

Noch ein Wort: Als unwiderlegliches Argument gegen die Wunder der Bibel wird auch angeführt: Warum wiederholen sich die Wunder der Bibel denn nicht auch heute noch? Warum verhalten sich die höheren Kräfte jetzt so stille? Unsere Antwort ist, auf des Herrn Wort zu verweisen: Selig sind, die nicht sehen und doch glauben. Sie haben Moses und die Propheten; glauben sie denen nicht, so würden sie auch nicht glauben, so jemand von den Toten auferstände. Uebrigens geschehen auch heute noch Zeichen und Wunder. Ich will nicht reden von Gebetserhörungen. Wer die ablehnt, streicht sich selbst damit aus der Reihe der Christen. Aber ich will darauf hinweisen, daß im Reich der Mission auch heute noch viele Wunder vorkommen, vergleiche Missionar Rommensen auf Sumatra (siehe Warneck, Missionsstunden II, 11, S. 103). Das erkläre ich mir so, daß in den Heidengebieten die dritte Weltperiode, die Erneuerung des Bundesverhältnisses Gottes mit der Menschheit erst eben jetzt anbricht, und daß darum eben die begleitenden Zeichen dieser Erneuerung in Erscheinung treten. Das war schon in der Zeit der Apostel der Fall, daß der Herr die Missionspredigt durch mitfolgende Zeichen bekräftigte (Markus 16, 20). Und darum geschehen im Gebiet der Mission noch heute Wunder.

EDITORIALS

THE AUTHORITY OF CHRIST

Sometime ago a prominent local Methodist congregation observed the first anniversary of the dedication of its beautiful sanctuary. On the last day of the festivities they had Dr. Morrison there, the editor of the "Christian Century." We had heard him before, but a man like Mr. Morrison you can hear twice. He read the story of Christ's transfiguration (Luke 9, 28 ff.) and took for his text the 35th verse, "And there came a voice out of the cloud, saying, This is my beloved Son: hear him." The subject he derived from it was, The authority of Christ.

He said there were three attitudes one could take towards Christ. The first was, *admiration*. Such a character as Christ's evokes admiration naturally. His is a charming personality. Renan, the famous French writer, in his "Life of Jesus" took that attitude, describing the loveliness of Jesus. And one of the latest books on Jesus, that by Papini, follows the same line. He attempts no theological constructions; he just pictures the attractiveness of the man of Nazareth.

The second attitude is that of *explanation*: Whence came this man, who is he? Christ is the problem of the ages. As soon as the gospel came in contact with culture the thought of man tried to account for him. The church has put these explanations into her creeds. The apologists tried to defend the faith against the attacks of pagan objectors. This has gone on down to our own time when we are seeking to reconcile science and faith.

Are we still able to meet the argument of science with the weapons of the past? Can we validate the Christian faith, or the authority of Christ, by pointing to the prophecies fulfilled in him, to his miracles, to the fact of his virgin birth? One only needs to mention these things to feel the inadequacy of the old apologetics, so said the speaker. We live in an age that brooks no authority, except that of facts whose reality has been tested by experiment. Still, we need not fear the application of modern and scientific methods to all parts of our Christian faith. If we apply it to the bible we may have to give up some of our present views of it (e. g. that of its inerrancy) but it will remain the book of books. If we apply it to Christ we may come to different theological conclusions, but he will not lose his place as a true guide in life. If we

hear a violin player put forth inspiring music; if we see a doctor perform wonderful operations; or an inventor build a plane that really flies: we do not ask them for their credentials, we accept them as authorities in their line. In this way we find the true appreciation of Christ. He has helped others, all through the centuries, to build up a Christian character, why should he not do the same for us? This last, this pragmatic method, so concluded the speaker, is the one to apply today. That will then help us to take the right, the third attitude towards Christ, that of *obedience*. We will follow him and live in his spirit.

The sermon was well worked out, the speaker held the attention of his audience for fifty minutes. He hadn't quite enough time for the last point. Christ, by almost universal consent, is an expert in the art of living. He can therefore expect us to treat him as an authority in this field. To learn the Christ-way of living is more important than to speculate about his nature. True, but Christ's ethical teaching is altogether based on his religious faith. To him God was the father, who is back of all earthly things and presides over the course of nature for the benefit of his children. Is he still an authority in his teaching about God when so many substitute a finite God for God Almighty, a God who needs our cooperation in the execution of his plans? The Son of Man expected to return in his own good time. He rose from the dead and said that he would prepare heavenly mansions for his own.

His authority in all these points, and in others, is contested by many. The speaker threw no light on these vital questions. Hence his suggestion to accept Christ as an authority in the conduct of life must be termed inadequate. The only way out of the dilemma was, in our view, to recognize the testimony of scripture, the belief of the church of all ages, and the Christian's own spiritual experiences as authorities still in effect. Any other course would lead to an extreme subjectivism, on which the individual cannot live and which has been the weakness of Protestantism throughout its history.

WHAT IS CHRISTIANITY?

In the same church we mentioned above, a brief "Retreat" for ministers was held, a week or two after the anniversary exercises. The chief speaker was Robert E. Speer, the grand old man of the Presbyterian Church. And not only of the Presbyterian. An outstanding minister of the Methodist Church, in introducing Speer, said he had heard him thirty years before at some Chautauqua meeting. Speer had so thrilled him that the impression of it was still so fresh with him as though it had been only yesterday. The

president of a Baptist seminary in the east, also present, made the statement that Speer's book on "The Marks of a Man" had done more for him than any other book next to the bible (we thought this was going rather far). Speer said, two questions were uppermost in the minds of Christian men today: what is Christianity and what is Christ? (We heard him only on the first question.)

There are a great many answers to both questions, and they differ widely. It would be unreasonable to expect a uniformity of opinion and expression. Still in the long run a great many differences would disappear. It would be seen that they had been the result of an over-emphasis on certain points, which, naturally produced a shifting of emphasis to the neglected teachings. In the end the various positions would be recognized as partial aspects of a larger whole. He then quoted two books from well-known Presbyterians, Dr. Merrill, of New York, and Dr. Paton of Princeton, the one a liberal, the other a conservative, as examples of these "partial aspects of a larger whole." He said, some in describing a tree might put all the stress on the root; others on the trunk, the crown, or the fruit. In reality, however the tree is not one or the other of these things, but the sum of all of them. The same applies to Christianity. Although thus Speer seemed to have room for different schools of thought, he was, nevertheless, very outspoken on essentials. Our Christian faith is built on a foundation of solid fact, the person, life and work of Jesus Christ. We are not like some, who are satisfied with the Christ idea and who could get along with that alone, even if Christ was no historic person. Nor can the church be without creeds. Any explanation of the meaning of a fact of faith is a creed, or the germ of a creed. All churches have felt the need of expressing the deep conviction they have about the way to God and the true life, in creeds or confessions.

The creeds are guides to the inexperienced, protectors from errors, creators of loyalty. We often render lip service to them, give them intellectual assent. But such abuse does not condemn the right use. Still, how about the fruits? So asks the present-day age. Is it not more important to learn the *way of life* Christ taught, to get the religion of Jesus than that about him? The "way of life" is no modern invention. The Christians were already in apostolic times called the "men of the way," i. e. the Christian way. They insisted, however, on faith in three facts: God the creator; Jesus the redeemer, and his resurrection as the pledge of our own future life. Only so could they attain the full life, only so express the divine in human lives (Paul: For me to live is Christ).

We felt in listening to Speer that we were flesh of his flesh,

or shall we say, that he was flesh and bone of ours, more than we could have said of Morrison. Just the same, Mr. Morrison is doing a noble, a wonderful work. We need the more mobile minds of the liberals as well as the staunch firmness of the conservatives. The Protestant needs the Catholic, the Reformed needs the Lutheran. We can get some good from all of them. If it weren't so how could we ever hope to come to some kind of unity in the faith, how ever realize the article in the creed of the communion of saints?

Die Kirchenvereinigung.

Es ist etwa drei Jahre her, daß die große Frage der Kirchenvereinigung auch bei uns in ein neues, hoffnungsvolles Stadium trat. Erst waren es die Reformierten, dann auch bald die Vereinigten Brüder und die Evangelische Kirche (früher Evangelische Gemeinschaft), die mit uns in Unterhandlung traten zwecks einer möglichen Kirchenverschmelzung. Die Evangelische Kirche zog sich bald zurück, so daß nun noch drei Kirchenkörper blieben, welche ernstlich und gründlich in Erwägung zogen, ob nicht bei aller Anerkennung von Verschiedenheiten doch eine gemeinsame Grundlage zu finden sei, auf der sie zusammen kommen könnten. Die gegenseitigen Kommissionen arbeiteten fleißig, und eine Unionsbasis wurde gefunden, die den Generalkonferenzen zur Beratung in Beschlußfassung vorgelegt werden sollte.

Unsre Generalkonferenz in Rochester (1929) nahm die Unionsbasis einstimmig an, und eine Kommission wurde ernannt, um mit den andern Kirchen in Fühlung zu treten und wenn möglich einer wirklichen Vereinigung die Wege zu bahnen. Die Generalkonferenzen der Reformierten und Vereinigten Brüder sprachen sich auch günstig über die Sache aus, doch nicht mit der Einstimmigkeit und dem Enthusiasmus, wie unsre es getan. Man gewann bei uns den Eindruck, daß eine Vereinigung mit den Vereinigten Brüdern nicht so sehr wahrscheinlich sei. Nicht, weil sie in Lehre und Verfassung so sehr von uns abweichen, sondern weil sie in Sachen mancher Lebensgewohnheiten eine strengere Stellung einnehmen als wir.

Seitdem ist nun ein Jahr vergangen oder mehr, und während eines Teiles dieses Jahres war Schreiber dieses nicht in der Lage, den Entwicklungen zu folgen, nahm aber an, daß alles in Ordnung sei. Man denke sich daher kein Erstaunen, als er in der „Ohio Christian News“ (pub. by the Ohio Council of Churches) vom 17. Oktober las, daß das reformierte spezielle Komitee von 21 weitere Bemühungen zur Vereinigung der drei Kirchen als nicht ratsam und nicht durchführbar aufgegeben habe und nun sich auf die Union mit der Evangelischen Synode beschränken werde. Große „Klassen“ in Pennsylvania wären entschieden gegen die Verschmel-

zung. Außerdem heie es in einem krzlichen Editorial der „Christian World“ (Cleveland), eines reformierten Organs, da irgend-eine Vereinigung mit der Evangelischen Synode auch eine weit-gehende Union mit reformierten und presbyterianischen Denomina-tionen in Betracht ziehen msse.

Dagegen stand in derselben Nummer der „Christian News“ die Nachricht von Bischof Clippinger, da alle Konferenzen der U. B. vom Osten bis zum Westen des Landes den Unionsplan der drei Kirchen einstimmig angenommen htten, und da die Vereinigten Brder bereit wren zur Union, wenn anders die Reformierten und Evangelischen desselben Sinnes seien!

Also die Reformierten erklren die Verschmelzung der drei Kirchen fr unrtlich und untnlich und die Vereinigten Brder nehmen den Plan einstimmig an. Gerade das Gegenteil von dem, was wir erwartet hatten.

Was nun die weitere Entwicklung in dieser wichtigen Ange-legenheit bringen wird, bleibt abzuwarten. Unser eigenes Komitee fr Engere Beziehungen hat noch nicht ffentliche Stellung genom-men, soviel wir wissen. Es steht zu hoffen, da die Bewegung, die bei uns so groe Hoffnungen auslste, nicht im Sand verlaui-fen mge.

Das freie Gebet.

Das freie Gebet im Gottesdienst beschrnkte sich bei uns frher auf das — meist kurze — Gebet am Schlu der Predigt. Die soge-nannte „Invokation,“ oder der Introitus, wurde gewhnlich aus der Agende verlesen oder bestand in einem kurzen Bibelwort. Auch das Gebet nach dem ersten Gesang wurde meist aus der Agende genommen.

Neuerdings ist das vielfach anders geworden. Bei den englisch-amerikanischen Kirchen hat — von den Episkopalen abge-sehen — das gedruckte Gebet nie in Gunst gestanden. Schon die Invokation und erst recht das Hauptgebet im Anfang des Gottes-dienstes waren immer freie Schpfungen des Predigers, oder soll-ten wir nicht lieber sagen, spontane Ergssungen seines seelischen Gefhls. Lange Uebung gab eine ziemliche Freiheit des Aus-drucks, so da, wovon das Herz voll war, der Mund berfließen konnte. Das ganze weite Gebiet des religisen Lebens und der kirchlichen Ttigkeit lag vor ihnen, und mit Wonne bemchtigte sich die betende Inbrunst dieses reichen Stoffes. Kein Wunder, da das Gebet offiziell „the long prayer“ genannt wurde und oft an die Andacht der zuhrenden Gemeinde groe Anforderungen stellte. Es war gut, da die Gemeinde sitzen bleiben konnte. Stten sie,

wie bei uns, stehen müssen, so wäre gewiß manchem schwach geworden und das bekannte Pfefferminz-Tablettchen sehr willkommen gewesen.

Seit längerer Zeit ist diese englisch-amerikanische Sitte auch bei uns eingedrungen. Ja, die jüngeren Brüder richten ihre Gottesdienstordnung ganz nach amerikanischem Muster ein. Der Einfluß der Umgebung, landweit, wie sie ist, ist stärker geworden als das bescheidene Erbteil der Mutterkirche. Feste Sitten und konfessionelle Schranken haben wesentlich nur die Katholiken und Lutheraner; alle andern Kirchen der Eingewanderten sind demselben Druck von außen unterlegen. Das wird auch in Zukunft sich weiter so auswirken.

Wenn dem so ist in Bezug auf das freie Gebet im Gottesdienst, so erhebt sich die Frage: Wie können wir desselben Meister werden, ohne in die Gefahr der Weitschweifigkeit und der steten Wiederholung derselben Gedanken zu verfallen? Schreiber dieses möchte zur Beantwortung dieser Frage einen Weg andeuten, der ihm oft geholfen hat. Es ist nicht nötig, sich auf das Gebet so vorzubereiten wie auf eine Predigt (obwohl einige das mit Erfolg tun). Aber es ist ein gutes Mittel, sich einen Bibelspruch als Grundlage des Gebets zu wählen und dessen Gedanken im Gebet auszuführen, nachdem vorher der Geist eine Zeitlang darüber gebrütet hat.

Man wird finden, daß sich alsdann die Gebetsstimmung einstellt; daß eine gewisse innere Freude und Freiheit die Schwingen der Seele in Bewegung setzt, und daß es leicht ist, an passender Stelle das einzufügen, was spezielle Gelegenheiten oder Ereignisse erfordern. Da man immer andre Bibelsprüche wählt, so fehlt nicht die Abwechslung. Zugleich ist der Weitschweifigkeit ein Ziel gesetzt durch den Hauptgedanken des Bibelspruchs. Man soll sich überhaupt hüten, ziel- und endlos durch das ganze Gebiet der Schöpfung und Erlösung zu schweifen. Es gibt kaum etwas, was die Gemeinde so ermüdet. Innere Wärme und das Seufzen der Seele ist wichtiger als beredte Worte. Wortschwall und ein Wiederkäuen frommer Phrasen sind ein Mißbrauch des Heiligtums.

Es sind im allgemeinen wenig Leute, die im öffentlichen freien Gebet rechte Befriedigung geben. Schreiber ist der Ueberzeugung, daß eine Befolgung des vorgeschlagenen Rezeptes eine Besserung der Sachlage herbeiführen würde.

The Christian World

The Tragedy of Unemployment in New York

It has been long realized that unemployment is widespread in America, and especially in New York, where countless thousands drift in search of a living. But while expert economists and industrialists have been discussing deep-seated theories for the alleviation of this condition, few have given a thought to how its victims live.

There are, of course, certain organized charities whose efforts are co-operative, and through which the family without an income receives a pittance now and again. But what of that great mass of young men—craftsmen, laborers, clerks, professional men—who, discouraged at the lack of opportunity at home, swarm into New York City hopeful of finding a niche?

I am one of them. Before I came here I was a mediocre newspaper reporter in New England—just where doesn't matter. Nearly two months ago I came here with less than twenty dollars in my pockets, and no clothing other than what I wore. I knew no one in New York. The story of my search for work in my own line is the oft-repeated round of city editors who frankly told me I had but slim chance of finding a place on a newspaper. Soon, completely broke, I gave up this vain hunt for reportorial work, and sought—still seek—any kind of work that will keep me from starvation.

The hope inspired by long lines of employment agencies in Sixth Avenue soon faded when I learned that fees must be paid in advance and that frequently men are deliberately sent to positions for which they are obviously unfitted so that the same jobs can be sold and resold.

Want ad pages carry only openings for highly specialized workers. One chain of theaters, for instance, demands that all ushers and doormen must not only be experienced, but they must be six feet tall and between twenty and twenty-five years of age. An employer in any line can demand any specifications he wishes, and be sure of filling them, because the field from which he chooses is so large.

How, then, have I kept alive?

At first I slept in subways and lived on cigarettes and coffee. But even this expense was too great after the first few weeks. The subways gave place to the parks, for the very simple reason that I had not the nickel for fare. The parks, however, are patrolled by police officers grown brutal with long experience with "bums." Sleepers on benches are frequently wakened by the whack of a nightstick against the soles of their blistered feet. My own experience of this kind had a twofold effect. First, it sent an electric pain through every vein of my hunger-racked body. And, second, it engendered in me a very real hatred for policemen, whose place in my esteem had already been quite low.

Life of this kind has brought me into intimate contact with hundreds of others, equally unfortunate, in the search for work. And, talking with them, I have learned that many are on the verge of criminal careers. No doubt, many others have already embarked upon such careers.

Not to condone (I sometimes wonder why) but rather to explain, let us think for a moment of the psychology of a jobless youth who turns to crime.

In the first place, he is a skilled craftsman, capable of earning a very comfortable living. He is young. He is accustomed to such pleasures as a young worker enjoys—dancing, motion pictures, trips to amusement parks, and clean association with young women. Thrown out of work by a cessation of orders in the mill back home, he is lured to New York. For weeks he walks the streets, answers want ads, haunts employment offices always hearing the same old story—"Nothing open to-day."

At night he is drawn to Broadway. He must walk the streets, for he has no home. And he chooses to walk in the crowds—rather than in back alleys. He sees in Times Square the throbbing mass of pleasure-bent humans—bankers, bootleggers, shopgirls, showgirls, millionaires, clerks—every one seeking pleasure (most of them in vain, incidentally) and every one spending—spending on luxuries—spending in the mad hunt for happiness—spending money that would buy him coffee and a night's "flop." His head reels dizzily as he recalls three or four sleepless nights of "carrying the banner."

A little after midnight he drifts into the darkness of the Forties west of Broadway. He panhandles for a cigarette, asking perhaps half a dozen men before he is successful. Each succeeding refusal increases his bitterness, and with difficulty he restrains the impulse to attack those who refuse him. He learns, too, that it is always the poor man who responds, the man who perhaps has suffered as he suffers.

He goes finally to Bryant Park, whence he is driven by the stick-wielding patrolman. Back to Broadway to see the night clubs disgorging men in boiled shirts and women in spangled evening clothes—both men and women more or less drunk, drunk with liquor or with dizzy round of pleasure-haunts. He sees, as I have been, an inebriated broker peel a ten-dollar bill from a generous roll to tip a doorman.

Money everywhere—money that would do so much for him, sleep, a bath, clothes, food! Strength for his willing arms that have been denied a chance to work. And eventually he succumbs to that lurking temptation that has haunted him for days. He attacks some returning reveler and goes through his victim's pockets. He finds it easy, and he soon gives up the idea of working.

Once launched on a career of crime, he grows more daring, until he becomes a full-fledged gangster. He fights back his conscience with the argument that cold, cruel New York has left him no other road.

His argument may be wrong. No doubt it could be refuted in a hundred very logical ways. But standing clear and real above all

theories is the cold, hard fact that the youth was starving, despite his willingness to engage in honest toil.

Unemployment, then, is something more than an economic problem. Some agency—the church, the state, the city—must come to the rescue before the great demon that is called American industrial efficiency destroys the souls of the thousands upon thousands whose bodies it has tortured with hunger and pain, and whose minds it has come close to deranging.—*Prince M. Carlisle, in the Churchman.*

Understanding India's Political Situation

BY BISHOP BRENTON THOBURN BADLEY
Bombay, India

There are serious difficulties in understanding the present political situation in India, first because it is complex, next is distant, and, further, because there is so much propaganda in the newspapers. Several facts regarding the general situation must be known before one is in a position to understand and judge what appears in the newspapers of the United States. We need a sympathetic attitude, but none the less must have the background, in order to interpret correctly the news that reaches us from India.

THERE IS NO REAL "NATIONAL" CONGRESS

There is no "national Congress in the sense of a body representing both Hindus and Mohammedans, and speaking for the various political groups of the land. The so-called "National Congress" that met at Lahore last December did not represent (with the exception of individual politicians) the following great groups: (1) the seventy million Mohammedans; (2) the ruling princes of the native states, with their seventy-five million people, who have their own "Chamber of Princes" and deal directly with the government; (3) the Liberal Party, or Right Wing, that stands for co-operation with the government in the achievement of Home Rule; (4) the Revolutionary Party, or extremists. This Congress represents really the Non-Co-operation Party, and was itself split by the decision of the majority to stand for independence of Great Britain. This is Mahatma Gandhi's party, which since last December has stood for independence of the British government, and has adopted civil disobedience and non-payment of taxes as its means of paralyzing the existing government. The Mohammedans have voiced their opposition to the principles and methods of this party through spokesmen who have expressed the Moslem sentiment in recent statements issued by them in behalf of their constituencies. The ruling princes have no sympathy with Mahatma Gandhi's aims or spirit, and look to their own "Chamber of Princes" to voice their desires, while they acknowledge openly that the stability of their thrones is guaranteed only by Great Britain under whose protection they and their ancestors have reigned for 100 years or more. It must not be supposed, therefore, that Mahatma Gandhi and his party can speak for the nation, or that their aspirations voice the desire of India's people as a

whole. If there were any great political body in India representative of the people of that land, and that body were now claiming independence of the British Government, the situation in India would be vastly different from what it is. The parallel that some draw between India today and the colonies of America just before the Revolution does not exist.

INDEPENDENCE IS NOT INDIA'S GOAL

All political parties in India stand for Home Rule, including the British Government itself, which, under the form of dominion status, has pledged self-government to India. No party could have any existence that did not make Home Rule its avowed objective. It is not to be supposed that Mahatma Gandhi and his followers are trying to wrest Home Rule from an unwilling government—they are now engaged in a serious attempt to defy the Government, make government impossible, and get for India complete independence of Great Britain. In this effort they do not represent either the larger or better informed portion of India's people, nor have they yet stated what form of government they would try to establish if Great Britain were to withdraw. For this reason the situation in India is not nearly so serious as is supposed by many in America, and as newspaper comments might lead one to believe. I have noted within the past few days several pictures of happenings in India which were stated to be connected with the political situation, whereas I know, by residence in the very cities where these pictures were taken, that they concerned purely industrial or economic matters, with no political bearing whatever. In one case, it was a railway strike in Bombay in which the populace was said to be Mahatma Gandhi's followers, demonstrating because of the arrest of one of his lieutenants; and in the other it was a municipal strike owing to a new law that the Calcutta municipality had introduced with regard to the excessive loading of ox-carts. It seems to be the fashion to connect all the happenings in India with events related to Mahatma Gandhi's campaign of civil disobedience. If the educated people of India, both Hindu and Mohammedan, were organized in one main political body, and were demanding independence of Great Britain, we should have something fundamentally different from what we know exists. Perhaps the outstanding Hindu editor of the political party that stands for Home Rule, himself a great admirer of Mahatma Gandhi, is Mr. K. Natarajan, editor of the "Indian Social Reformer," Bombay. Writing under the date of March 29 (while Mahatma Gandhi was on his march to the sea) he says, "We dissent from the independence goal, and approve of working out our destiny within the Commonwealth of British nations." This position is held by a far greater part of India's thinking people than that of independence, which Mahatma Gandhi has so recently been led to announce as his goal. This departure on his part, it is claimed by those who are close to the situation, was against his best judgment, being due to a political situation which he felt he could not meet otherwise.

A PURE DEMOCRACY NOT DESIRED

India is not seeking to introduce a real democratic form of government. With a national illiteracy of about eighty-five per cent, voting by ballot is out of the question, even if Hindu-Moslem rivalries did not create a virtual prohibition. A true democracy is opposed there by the following great groups: (1) The Moslems, numbering seventy millions, who, if the destinies of the land were to be determined by the ballot, would be outvoted by the Hindus nearly three to one. Up to the present, communal representation in the legislative bodies has made possible a restricted use of the ballot. (2) The Native States, under their independent rulers. These states include one third of the geographical extent of the land, with a population of about 75,000,00 people. Their citizens are so divided between Hinduism and Islam as to make both sides unwilling to let the ballot determine political issues. They are not asking for democracy, and their rulers must naturally oppose that form of government under existing conditions. In some cases a Hindu ruler has a great majority of Moslem subjects, for instance, the Maharajah of Kashmir has ninety-five percent Moslem subjects; while in other cases a Mohammedan ruler has a vast majority of Hindu subjects, as is the case in the largest native state of India, Hyderabad. The religious bigotry and political rivalries of these two great races have made co-operation between them impossible, though the leaders of the small Christian communities are seeking to ally this spirit of opposition, and with some success. The hatred and fear between these two great sections of India's population have thus far made impossible the development of any true nationalism. No one can foretell how long it will be before a truly natural type of man will appear in India, one who can sink religious, racial and linguistic differences in the interests of a common motherland. Very few, indeed, have yet risen to this height, either from among the Hindus or Mohammedans. The riots and bloodshed that have recently disgraced India's life have been due to this animosity, and, had they not been quelled, the peace of the entire land would have been threatened far more than it is menaced today by the occasional outbreaks of violence under revolutionary leaders such as those who enacted the recent tragedy at Chittagong, or the activities of the unruly tribes that made trouble at Peshawar. Unity is the greatest need of India today, and no one who does not seek to advance it can possibly be considered India's friend. Yet nothing is gained either by ignoring or denying the lack of unity. Fortunately, wise leaders of both communities are at work on this great problem.

INDIA NOT A COUNTRY BUT A CONTINENT

India is more like a continent than a country, and lacks unity—racial, linguistic, religious, social or political. The Hindus around Madras, for example, are Dravidian by race and speak Tamil, they are of medium stature and dark in complexion, being as different from the Punjabis around Lahore as the Russian is different from the Britisher. The Punjabi has considerable Aryan blood, speaks Urdu or Punjabi,

is tall and of a dark olive complexion. The eastern and western regions show equally great divergencies, and it is a truism in India that the country has more races than Europe, with as marked difference as Europe presents. As to language, there are ten languages each with a distinct script, and each spoken by more than ten million people, and, in addition, vernaculars spoken by smaller numbers that would run the total to more than twice as many. Under these conditions, the English language alone makes possible any national gathering, whether it be political or any other type. All the leading newspapers of India are published in the English language, including Mahatma Gandhi's political organ, "Young India," although he has steadily maintained that the English language was largely responsible for destroying India's life and national institutions.

Nor should one forget that India is a land of great distances, with a country covering two thirds the area of the United States, and stretching from Montana to Maine, and from northern Canada to the Great Gulf. It is not surprising that the 320,000,000 of people, under all these complex conditions, have failed thus far to create any national unity. The only hope of achieving this is through the centralized government of Britain which holds these peoples together, and by her influence and pressure is leading them gradually to a unity that would be utterly hopeless without her. If Great Britain were weakened, confusion and civil war would set in, while if that government were withdrawn, we could not expect anything but chaos, with national and, possibly, international complications that might affect all Asia, and even Europe. Without hesitation, I make the statement that India's wisest friends do not stand for her independence of Britain's leadership today.

What the distant future may hold, one can hardly prophesy at present, but what the immediate present demands is clear to those who know the situation in India. It is the acceptance on the part of her people of the pledge given by Great Britain to grant dominion status to India's peoples at the earliest possible date, a date which must in the nature of things depend largely upon the limitations that Indian conditions entail and upon the attitude of India herself. The great body of Indian people, excluding the Revolutionary and the Non-cooperation parties, have accepted this pledge in good faith and stand today for everything that will bring it about as soon as may be possible. With this assured, India's greatest days are immediately ahead.

—*The Christian Advocate.*

Dr. Rose Describes Russia

The Rev. William Wallace Rose, D. D., of Lynn, reported to his fellow ministers at the Boston Ministers' Meeting October 27, on a trip made to Russia with the Sherwood Eddy party in the summer of 1930. Another member of the party, the Rev. Ernest Henry Carritt, of Peabody, was present and made a brief address and helped answer questions.

Mr. Brooks presided. The Rev. John Brush conducted the devotional exercises, assisted by Mrs. van Schaick at the piano.

The subject assigned Dr. Rose was "What a Minister Ought to Know about Russia." He said in part:

"To say what a minister ought to know about Russia is difficult. A minister ought to know enough about Russia to convince the members of his Ladies' Aid that the stories about the nationalization of women are wrong.

"He ought to know enough to show the Parent and Teachers' Association that in Russia young people of both sexes do not bathe together in public baths without clothing. He ought to know enough to prove to the patriotic societies that Russian communism is not being propagated to any extent in the United States, that such communism as we have is indigenous to our soil, and that the cause of communism here and abroad is human misery and injustice.

"He ought to know enough to tell art lovers with some authority that the Russians have not destroyed the art treasures of the old *regime*, but have carefully preserved them.

"He ought to know enough to convince the Chambers of Commerce that it is foolish to worry over Russian wheat, that Russia could put her wheat over here if she wanted to and give it away, that Russia is a great buyer as well as a great seller, and that all our talk of forced labor in Russia is nonsense.

"He ought to be able to answer the well-fed capitalist who remarks in an offhand way, 'It won't work,' and say that communism in Russia is a definite success, and that there is nothing on the horizon to stop that success.

"He ought to be so well informed that he can convince Bishop Wm. T. Manning and Father Walsh that the churches are running, that the blows the churches have received are richly deserved, that the old church in Russia was a scourge as much deserving to be driven out of Russia as the old political system.

"He ought to be able to paint for doctors and lawyers who take outrageous fees here, a picture of Russian doctors and lawyers whose highest reward is the knowledge that they serve the people.

"To people shocked by the brutality of the Russian system our minister ought to be able to say that there is nothing brutal in the Russian system that can not be paralleled in the life of six other great modern nations, our own included, and that there are many things good in the Russian system that can not be so paralleled.

"Our minister ought to tell those who say that the only things that work in Russia are capitalistic, that the nations that are down and out are capitalistic, and that Russia is going strong.

"To the workers of our country, on the other hand, our minister ought to be able to take the positive message that the soil of Russia is the only fruitful soil for this communistic experiment, and possibly India and China, but not the United States,

"The minister who wants to talk on Russia ought to know everything and to know that nobody knows anything about Russia. Anything I might say for or against Russia is true somewhere in that

great country. It is a land of eight million square miles of territory, and one hundred and sixty million people of all stages of development from neolithic man up to the most intellectual modern.

"It is a land of contrasts. Everything that you say must be at once balanced by the opposite assertion. If you say that some churches are destroyed you must at once say that the others are filled and crowded. If you say that churches are used as granaries or for other public purposes, you must also say that those open are in better repair than before the revolution. If you say they are turning out 50,000 tractors you must also say that most of the tractors will not work. If you say they have modern ideas of husbandry and even bathe their pigs, you must add that it costs a man a dollar to get a bath in a big hotel. If you say the worker gets sympathy, you must also say that there is no country where he needs so little pay. He doesn't have to worry about cost of schooling, sickness, old age, or lack of employment. If you say it is a land with no unemployment, you must also say it is a land where there is much terror. So also it is a land of idealism, but also of brutality. It is a paradise for workers, but a hell for the rich, the sensitive, the cultured and artistic. There is food enough, but sometimes people stand in queue to get it. If you say Russia has no money, you have to add that they have practically all the raw materials.

"Our minister ought to know that Russia is the largest country in the world, occupying one-sixth of the land, making a great experiment trying to lift the cultural level of mankind. But the Russians do not think it is an experiment, any more than Moses thought he was making an experiment when he led the children of Israel out of Egypt.

"There system is working. The evils in the system are the evils inherent in every other political system known to man. One of the good things in it is the elimination of the profit motive. We have been insisting that a man could not get along without the profit motive. The answer is that a whole generation of Russian boys and girls are being taught that the possession of more money than one needs is the crime of crimes and the sin of sins.

"There are 149 languages spoken in Russia by 182 races. It is a land of no middle class, no upper class. Practically only workers are left. All the others are killed or have escaped.

"They have a know-it-all attitude much as we have. Marx is the god and Lenin is his prophet. Lenin said, "With Soviet power and American technique, we shall build our socialist state." They are getting the American technique and they are building their state.

"In the country there are 130,000,000 peasants, 12,000,000 members of trades unions and 2,000,000 members of the Communist Party. The members of the Communist Party are zealots, atheists, at the beck and call of the party. They can be sent anywhere at any time. There are 700,000 young communists. In the Communist Party there are 1,500 members of an all union congress, 600 members of the Central Executive Council, sixteen members of the Cabinet, nine members of the inner secret political bureau, and one man, Stalin, in supreme control.

"Russian states are economic states—one devoted to iron and steel, another to cotton and textiles, another to wheat, another to automobiles, etc.

"There is something in Russia akin to a flaming religious revival that is roaring through the land. All of the members of our party, with possibly one or two exceptions, felt that they had come into the presence of the indomitable human spirit. Whatever our ideas, we all stand straighter in the presence of men who have hold on something they believe vital and who would lay down their lives to serve the cause.

"The depth and breadth of this spirit can not be described. Here is the slow phlegmatic Slav. He is transformed by this spirit into a demon for work.

"They are determined to talk religion and convince us. Their God is not our God. Communism is their religion, but they do not call it that. Yet communism has all the ear-marks of a religion. A peasant knelt before a new tractor and, crossing himself, called it the little brother of Jesus. 'We will drink carrot tea,' said one man to us, 'we will eat potato bread, but we will put this thing over.'

"The Russians are the new Puritans. They are exalting the virtues of diligence, thrift, abstinence. They set their faces sternly against drinking, against prostitution. Russia was the only great nation where we found no pornographic pictures, no prostitutes, no great drinking. It is not puritanism to them. It is just plain common sense. It is common sense to keep a man pure, temperate and efficient.

"They have a five-day week. The Russian system provides for leisure, and through a great system of parks they teach the people how to use it.

"Their prisons are graded prisons. One of our party, a rabbi, said to a prisoner, 'Do you boys like it here?' The answer was, 'Why shouldn't we like it here? We came here bums. We go away men.'"

In closing, Dr. Rose went more into detail concerning religious conditions in Russia. In the discussion which followed, it was brought out that the word "religion" was being used by different men in different senses. Dr. Rose and Mr. Carritt explained that they were using the word in the broadest possible way when they said that Communism was really a religion. When a person said that the Russian peasants were fundamentally religious, he meant that they were simple-minded people, full of awe at the thought of the unseen Powers. When one used the word religion in the sense that religion is still tolerated by the Russian Government, one meant that some churches of the Greek Orthodox Church and some dissenting churches are still open. Dr. Rose made it clear, however, that the Soviets are determined to root out religion, not so much because they are in opposition to its superstitions as because they fear its influence in stirring up revolution against the Government.

In closing, Dr. Rose said in part: "Our party visited six churches in one evening. A Russian told us that 90 per cent of the people of Russia were still affiliated in some way with organized religion. They go to church on feast days or they call in the priest in times of birth or death.

"It is clearly true that the priests are persecuted, churches are heavily taxed, the five day week disrupts the order of services, the youth of Russia are being educated as atheists, the church is forbidden to teach religion to the young, and every vital religious leader is quickly removed from the scene.

"The Soviet Government, believing the church is an anachronism that could be rooted out easily, are now puzzled by the fact that the religious instinct survives.

"We visited a museum which is designated to teach atheism. In that museum we saw why Lenin said, 'Religion is the opiate of the people.' A series of plaster plaques showed the processes of evolution, and had over it the sign, 'Religion teaches an unscientific view of life.' There were the pictures of all the idols of religious history, and of all the gods of the nations. In one place I noticed a life-sized statue of Bruno and the story of his being burned, all designed to teach that the church had been the enemy of human progress. There were pictures representing priests giving the secrets of the confessional to the agents of the secret police. On one table were the iron, steel and copper helmets, bracelets and other things of penance that the priests had made the peasants wear.

"Against religion the Soviets have tried force and tried ridicule, and they have not succeeded. Now they have started a scientific investigation of the question as to why religion persists, and it is said that the investigators have broken up into different parties. The Russian who discussed this subject with us told us he believed that the investigators would find something in man that can not be eliminated. I think it fair to say this: There is more scrutiny of religious questions, more serious thought on religion, in Russia to-day than in any other country.

"The greatest service that we in the United States can render to Russia is to help by not hindering. My visit to Russia helped me to understand, and to realize the truth of the saying that to understand much is to forgive much. I believe that the Russians are seeking for a city whose builder and maker is God."

Mr. Carritt brought out the fact that a class system is being developed to-day. Four classes of people can not vote—the merchants, the clerks in the little stores, the criminals and the clergy. He said that teachers are regarded as secondary to the men digging the ditch. He said that Russia will have to get a broader idea of what a worker is. He believed that the Russian experiment was bound to succeed.

—*The Christian Leader.*

The Anglican Communion and Its Future

BY JAMES R. O'DANIEL

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History, even from sources unfriendly to Anglicanism, reveals that the Catholic Church is divided into three major parts.

Though sometimes called *branches*, discriminating terminology would perhaps prefer to designate these divisions as *parts*, for the same reason that one of the three divisions of an upstanding tree trunk into which it had been severed by being sawed upward from near the ground would be a *part* and not a *branch* of the tree.

Carrying the analogy further, a tree twenty feet in height would represent the Catholic Church, each foot representing a century in its life, and the three parts would be the Anglican communion, the Roman communion, and the Eastern Orthodox communion, respectively.

One of these openings in the tree would start about two feet from the ground, continuing upward to about seven feet, then closed until it reached the sixteenth foot, then reopened again for about three inches, then closed for about an inch, and then reopened until it reached the twentieth foot, *i. e.*, the top of the tree, respectively, representing: the early independence of the British Church from the second century to the seventh century; the union of the British with the Roman communion until the sixteenth century; then during the reign of Henry VIII the reopening of the line until the reign of Mary; the reunion of the Anglican with the Roman communion during the reign of Mary; then the reopening of the line during the reign of Elizabeth and continuing until the present day.

The other opening in the tree would start about eleven feet from the ground continuing upward until it reached the twentieth foot, *i. e.*, the top of the tree, representing the breach between the Western or Roman and Eastern Orthodox communions.

An interesting digression would be to liken the various Protestant sects in America and Great Britain with branches of the Anglican part of the tree, and the Protestant sects in Continental Europe with branches of the Roman part of the tree, and perhaps some sects in the East as being branches of the Eastern Orthodox part of the tree; but we are concerned now with the Anglican communion throughout Great Britain and the Empire and in the United States, giving honorary precedence to the Archbishop of Canterbury as primate—just as the various national or state bodies in the Eastern Orthodox communion give precedence to the Archbishop or Patriarch of Constantinople as primate.

Regardless of how it was accomplished, it remains a fact that the Archbishops, Bishops, and Priests, and the corporate body composing the Church of England, severed all relations with the then primate of the Western Church, the Bishop of Rome, in the sixteenth century, reasserting the ancient independence of that part of the Catholic Church in the Southern portion of the island of Britain—the same inde-

pendence it had enjoyed prior to the seventh century under its then primate, the Archbishop of Saint Davids and Coeur de Leon on the Usk.*

Roman and Protestant propaganda to the contrary notwithstanding, the character of the Anglican communion since its earliest times, whether as the Church in Britain or as the Church of England, has never changed into that of a sect. And while it is true that princes of continental extraction exercised anti-sacramental influence upon it at times, coloring and modifying many of its customs, nevertheless its continuity with the past has remained unbroken.

To examine the earliest Prayer Book in English, the First Prayer Book of Edward VI, is to recognize immediately that the ancient rites, ceremonies, liturgy, sacramental-worship, threefold order of the priesthood, the fundamentals were expressly retained, although the use of the Latin was discontinued. Subsequently revisions have not altered this fact.

Notwithstanding the lessons of history there are certain Liberals of the Anglican group who either will not face the facts, or who do not have the consciousness of being communicants of the ancient Catholic Church or, having such consciousness, consider it of little or no moment; or because of bias openly disclaim their ancient heritage and prefer to be grouped with the various Protestant sects that do not even have the same conception of the fundamental terms *Church*, *Altar*, *Sacraments*, *Apostolic Succession of Bishops*, and so on.

Clinging onto the shell of Anglicanism, these so-called Liberals easily become lost to Protestant sects, because their conception of the Church is inconsistent with the Church's own position established throughout the ages. And to them every ceremony, no matter how ancient, no matter whether it was used by the early British Church or by the Eastern Orthodox communion—if it also happens to be used by the Roman communion—can mean nothing less than a *drift to Rome*.

Then there are those unenlightened Churchmen who, being unable to defend the Catholicity of the Church by reason of their own lack of training, in their zeal to impress the world that they also are *Catholics*, toady to Rome.

Then there are those more enlightened Churchmen, deficient in poise, equilibrium, and stability, lacking the courage to stand up in the face of unreasoning Protestant prejudice against their Anglo-Catholicism, who easily become lost to the Roman communion.

The advocacy of things Roman, simply because they are Roman, and the advocacy of things Protestant (whatever that negative term may mean) simply because they are Protestant, can lead only to disintegration of the Anglican communion, resulting in its absorption on the one hand by the Roman communion, and on the other by the Protestant sects.

* See Thierry's *Norman Conquest*.

One of the causes of defections to other religious bodies may be traced to the unintelligent preparation and training of scholars in Church schools in a knowledge of the history of the Church and of its historical position. Also teachers in Church schools are too often *slack* Churchmen, inculcating into the minds of the scholars that it is of little importance whether they are Anglicans or not; and parents who, because it may be a little more convenient, send their children to Sunday schools of other religious bodies are also sowing the seeds of defection.

What then of the future? The perpetuation of the Anglican communion, as such, may depend to a great extent upon better training of its scholars in Church Schools, and upon better training of its candidates for Confirmation, and also upon the inculcation among Churchmen of a recognition of the self-sufficiency of the Anglican communion; the cultivation, development, and practice among its communicants of a spirit of independence and dignity—not of arrogance—which should be fostered by a consciousness that, as one of the three parts of the ancient Church, it is built upon solid foundations and is totally adequate for all religious purposes; and while it is tolerant and kindly toward Rome and the Protestant sects, it is no mere loosely constructed organization invented for the sole purpose of providing a common meeting ground for these divergent organizations, but it is a strong, virile, historic, impregnable institution looking with equal disfavor upon Roman innovations and Protestant deviations.

—*The Living Church.*

The Outlook for War and Peace *

WILLIAM WALLACE ROSE

They have healed the hurt of my people slightly, saying peace, peace, when there is no peace.—Jeremiah 6: 14.

Jeremiah has acquired the reputation of a dolorous prophet, but he was not so much a pessimist as he was a realist. He lived in a tough-minded time. The accredited leaders of Judah had gone crazy. The nation had been hurt deeply and they had treated the wound slightly. With lovely phrases they had covered ugly facts. They said "All's well, all's well," when they knew all was not well. Jeremiah knew it. Jeremiah told it. He received the prophet's reward of derision; his cure was greeted with contempt. But history has justified his prophetic wisdom. He predicted the overthrow of Jerusalem. It came and Judah passed out of existence as a political state. The Babylonian exile closed that period in the history of a proud people who had been told and who believed peace, peace, when there was no peace, because justice faltered and force ruled.

Our theme is the outlook for war and peace. Twelve years ago the armistice was signed. An armistice is not peace. An armistice is a

* Sermon preached in the First Universalist Church of Lynn, Mass. Dr. Rose spent two months last summer in a study tour of Europe with the Sherwood Eddy seminar.

truce—a temporary cessation of hostilities between contending forces. It may lead to permanent peace or to a resumption of hostilities. Our armistice led to a peace treaty—to the disarmament and dismemberment of arrogant militarism, blind monarchy, and the iron hand of force. It gave breathing space for a federation of nations, for the establishment of popular governments and for covenants recognizing the ideal of right over might. So far, so good. The moral forces of mankind have had a decade in which to “make the world safe for democracy.” That famous phrase, worn thin by much use, is still significant. A world in which democracy is safe must be a world armed only to the point of maintaining international law and order. It must be a world in which the people’s will is supreme. It must be a world whose will is to keep the peace. It must be a world where justice comes first. It must be a world of neighbors and not of rival bandits.

We do not as yet live in that kind of world. We say peace, peace, but there is no peace—only a truce. This is not pessimism; this is realism. It was to be expected. The wound of the World War was deep. The hurt has been healed slightly. Nobody can study our times without understanding what H. G. Wells meant when he said recently: “Another war is inevitable in Europe in eight years—maybe sooner in the Near East. It may break in 1931 or 1932.” Let us look at the facts.

To begin with, Europe is more fully armed to-day than in 1914. We can dispense with figures and accept the fact. More men are under arms in Europe to-day than ever before in its history. Corroborative evidence of Mr. Well’s prophecy is found in additional facts. France is walling herself in behind fortifications 200 miles long and twenty miles deep. This line of steel and concrete guards her entire pregnable border. Italy maneuvers her black-shirted army on the French Alpine border and calls for the redress of her wrongs. The Germans are uneasy and, in spite of the peace treaty’s prohibition of arms, have a large fighting force camouflaged in various ways. The Balkan states are seething with discontent. England has her brawling children in India, Egypt, Iraq and Jerusalem. And Russia frowns over them all. Not one of these states professes to want war. All of them signed the Pact of Paris outlawing war. But note this paradox. Since we live in a world hypothetically warless, war-proof, since fifty-five nations have renounced war as an instrument of national policy, what is the function of armies and navies and fortifications? Is it for war? War is gone. Is it for peace? Then why the endless parleys as to the size and strength of armaments? To jumble two Shakespearian quotations, we look on this picture and on that and suspect something rotten in the state of Europe! Europe wants peace as any man wants health. Yet in the healthiest man may be focal points of infection. Europe has its danger zones. *The peace of Europe to-day is at the mercy of an accident even as in 1914.*

Let us look at these danger zones. One is Russia. Russia is stirring up trouble in Europe. Her strategy is openly proclaimed—to

foment discontent and take advantage of existing disorder. Soviet Russia believes that whatever advances war or revolution in other countries is of advantage to the spreading of communism. The letters U. S. S. R. mean the Union of Soviet Socialist Republics. Under that international designation she is ready to welcome Germany or any other distracted state. Russia, Finland and Poland are constantly at odds. I saw the only electrified barbed-wire boundary line in Europe—between Russia and Poland.

Russia is not the only state which contends that there is much hypocrisy in the peace talk of Europe. Mussolini says the same. Mussolini knows that Europe can never have peace while the Treaty of Versailles remains unaltered. He told our party this summer that the treaty had already been modified: the Kaiser was not hanged, the Rhineland had been evacuated prior to the evacuation date in the Treaty. Mussolini desires further modifications that will favor Italy. He predicts a coming European war which will find the continent divided between fascist and anti-fascist nations. Italy, like Soviet Russia, is trying to create a psychological situation in which war becomes inevitable. Italy, like Russia, believes itself to be ringed around by deadly enemies. Italy, like Russia, claims its military preparations are for the sole purpose of defense.

Move now into Germany, where enormous trouble is on the make. The United States recently held an election in which millions of voters shifted power from Republicans to Democrats without materially altering their own political views or materially changing the nation's policies. But the recent German election recorded a vote of six million for the Hitler fascist program which repudiates the debts and offers the German people a violent way out of their troubles. Two years ago this same Hitler polled less than one million votes. In two years German discontent increased the extremist vote 600 per cent! At the present rate, another two years will find this echo of Mussolini in command, and the German communists running him a close second.

What ails Germany? Unemployment, taxes to meet reparation debts, loss of colonies and provinces—all these. Plus two specific irritations. One is the loss of East Prussia, now beyond the Polish border and separated from the homeland by the Polish corridor. Germany accepts the loss of Alsace-Lorraine with good grace. She took it one time from France, anyway. It's all in the game. But East Prussia is German of the Germans. East Prussia is hemmed in by unfriendly peoples. Germany feels as we in New England would feel if Canada had made successful war on the United States, claimed as trophy the port of Boston and created a sixty-mile-wide arm of the Dominion reaching from, say, Ontario to Massachusetts Bay. East Prussia is isolated even as New England would be in such an arrangement. East Prussia is desperate and Germany is irreconcilable, even as New England and the rest of the United States would be in the supposititious case.

Germany's other major claim to a revision of the treaty is her war guilt. This, she says, is a lie. She demands an international com-

mission to give an unbiased judgment as to her share of responsibility for the Great War. The Germans will maintain this agitation until some international body has reviewed the evidence now available, but unpublished when the treaty was written. And the nations which have profited by the treaty will fight to the last against reopening that question. To reopen it will mean the sure modification of the treaty, and all the political and economic arrangements based on the treaty—which would mean the unsettlement of Europe again. The simple fact, known to historians and students of the Great War, is that Germany was not the sole instigator of that tragedy. Her punishment as the sole instigator rankles, and we are watching the slowly ripening fever of that infection.

Moving southeast to the Balkans we find another danger zone. Rumania is gorged by the trophies of the Great War. This relatively backward people—the people who support that prize pair Queen Marie and King Carol—rule over cultured Hungarians, Austrians, Russians, Germans, and Bulgarians. It is as though Texas were given back to Mexico, and Texans required to bow the knee to Mexican rule, Mexican standards of government and education. These minorities in Rumania have a significant slogan—"Never, no never."

This is an incomplete list of the danger zones in Europe to-day, but it will suffice to show that Europe is talking peace but thinking war. They talk of equality and parity in arms. But it is parity in war-machines, not in peace measures. They promise never to fight, then begin to measure and compare the tools of battle. If it were not the grimmest business on earth and the most dangerous, this spectacle would be the funniest human antic since Henry Ford sailed to get the boys out of the trenches by Christmas. What would Jesus think of a world in which sensible and honorable men talk peace and prepare for war—talk peace and sanction injustices—talk peace and permit an accident to bring war? What would Jeremiah say? Has the hurt of the world been healed, slightly? Do we comfort ourselves murmuring peace, peace, when there is no peace? Have we in the Treaty of Versailles an air-tight bandage which covers a deep, ragged, festering wound? Any realistic survey of the outlook for war and peace in Europe must start with these grim facts.

There are some facts not so grim. The League of Nations is a powerful peace agent in Europe and it grows in scope and favor. The World Court is a true arm of international justice. Both these devices are blessed safety-valves and have already prevented several armed clashes that might have spread to war. But neither the League nor the Court is in a position to place the terms of the Treaty of Versailles on the table for reconsideration. And the Treaty of Versailles is the villain of the piece. Designed and signed by victor nations at the close of a holocaust, its purpose it to keep prone a vanquished enemy. Like the Bourbons, the Treaty learns nothing and forgets nothing. And Europe to-day needs understanding and reconciliation.

If war in eight years, why not to-day? Because of war's terrific

cost, its moral ugliness, the honor of nations signatory to the Pact of Paris, and the hope of justice being done eventually. The spirit of the Kaiser's contemptuous reply to Lord Grey's offer of arbitration in 1914—"Have we fallen as low as that!"—is gone. The arbitration of differences is regarded everywhere abroad as an honorable procedure. This is the brightest sign in the Old World. None the less, the soreness at the points I indicate is being aggravated by an arbitration-hope deferred, making the heart sick and the mind see red.

And what is the answer? Does the logic of events point to greater and more effective armaments? But, see, Europe and the world were never so well armed and never so insecure! Or does the logic of events point to more justice? Does it ask for a magnanimity such as the world has never witnessed? Mankind stands at the fork of the roads marked Force-and-War; Justice-and-Peace.

Some day the Treaty of Versailles will be revised, the war debts will be canceled or greatly modified, and the iniquitous boundary lines of to-day readjusted. Some day Germany will be exonerated as the sole instigator of the Great War. Some day Europe will be federated somewhat after the lines of our own federal union. Some day Europe and the world will prepare for peace in time of peace. Some day the League of Nations and the World Court will function as smoothly over there as our own federal Constitution and our Supreme Court function over here. Some day the international boundary lines of Europe will be as free of military arms as the international border between the United States and Canada. Some day the genius for government that is Great Britain, the beauty that is France, the scientific thoroughness that is Germany, the passion for social welfare that is Russia, the song and laughter that is Italy, and the practical idealism that is America, will be at the service of mankind without amendments and reservations.

Whether that "some day" will follow another devastating war or will be wrung from a stiff-necked, war-minded people as the sole price of peace, I do not know. The issue is in the laps of the gods. Men seem for the moment to have abdicated their reason. What can we do meanwhile? We can watch. The World War broke on the American mind as a bolt from the blue. Our ignorance of Europe in 1914 was pathetic. We had been clinging to our slogan, "No entangling alliances," and we became belatedly tangled between two hostile alliances that shattered the world we were so comfortable in. To be forewarned is to be forearmed. We have signed the pacts. Our moral influence abroad is tremendous. We are the amazing Americans! We can think peace and talk peace and demand the simple justice that ensures peace, and Europe will listen. We can set an example. We can join the World Court. We can maintain our armed forces at the minimum required for police protection. We can cancel or modify the debts owed us on the promise of debtor nations that they, too, will forgive their debtors and cease preparing for war. We can take our tariffs out of the control of politicians and give them into the keeping of economists with a world view of economic laws and retributions.

These are startling proposals, I know. But I am talking about the outlook for war and peace. This is the price of peace. And remember, another war like the last will do all these things whether we like them or not! Another war will wipe out all the debts, all the tariffs, all the foreign trade, all the unjust boundaries, all the armaments, all the peace pacts, all the treaties, all the leagues and such wealth as still exists unmortgaged. Another war like the last will wipe out civilization as we know it. Do we care? If we care we will help redress the wound of the last war and bring the patient that healing which the world can neither give nor take away—the peace of God. The peace of God in Jesus. The peace of reconciliation. The peace of those who are ready at last to live together in a world of neighbors instead of a world of rival bandits.—*Christian Leader*.

American Church?

Prayers for the union of all the Presbyterian and Reformed organizations in the land (Time, Feb. 10; June 9) were answered at Pittsburgh last week. Representatives of the Presbyterian Church in the U. S. (Northern), Presbyterian Church in the U. S. (Southern), United Presbyterian Church of North America, Reformed Church in America (Dutch), and Reformed Church in the U. S. (German) agreed on the principles of such union. The five bodies will each vote on the matter at their next general assemblies and synods.

Under chairmanship of Dr. William James Reid, Jr. of Pittsburgh, a United Presbyterian, the delegates urged a unified theology based on their several standards—the Westminster Confession of Faith, Larger and Shorter catechism, doctrinal statement of the U. P. Church, the Heidelberg Catechism, the Canons of the Synod of Dort and the Belgic Confession.

The new Church's goal would be "the establishment of the Kingdom of God in all the Earth." It would shun "all political alliances and entanglements and other associations that would tend to lower its spiritual tone and to subtract from its spiritual power."

Simple are the merging of educational and missionary equipment. Not so simple is the merging of church organizations. The Pittsburgh conferees urged time and latitude for this process. The Presbyterian subsidiaries of the new Church might retain their "sessions," the Reformed subsidiaries their "consistories." Consistories and sessions differ more in name than in function. Presbyteries or "classes" (larger groupings which include sessions and consistories, respectively) in a particular region need merge organization, equipment and endowment only if they wish.

A remaining impediment to the union, more ethical than actual, is the merger negotiations which the Reformed Church in the U. S. has been conducting with the Evangelical Synod of North America. Those negotiations might be dropped, as similar Reformed dealings with the United Brethren in Christ have been dropped, or, what seemed more

likely last week, the United Brethren and the Evangelicals might be assimilated into the Presbyterian-Reformed association.

Greatest question of all, of course—for the wealth of these five or seven churches is vast—is: Who shall manage the new, unified Church, and how? A special committee will try to have an acceptable answer ready by next spring.

Name of the amalgamated Church is another undecided problem. There are two existing bodies whose unwieldy names might be adopted or simplified—"Alliance of Reformed Churches Throughout the World Holding the Presbyterian System," and "The General Council of the Presbyterian and Reformed Churches in America." But pat, handy, attractive was a name suggested last week: the American Church, a term not yet appropriated by any worshipping band.—*Time*.



Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

The Place of Jesus Christ in Modern Christianity by
John Baillie, Professor of Systematic Theology in Emmanuel College,
Toronto. New York, Chas. Scribner's Sons, 1929—219 pages, \$2.00.

The author endeavors to restate our Christian convictions about Jesus Christ, "avoiding the perplexing difficulties in the traditional presentation while yet losing hold of none of the great insights into spiritual truth which lie embedded within that presentation." Since the modern mind balks especially at the usual interpretation of such doctrines as the Trinity, the Incarnation and the Atonement, the writer gives most of his attention to these matters.

It doesn't require a great deal of observation to notice the modern estrangement from the traditional "epic of salvation." The trinitarian view of God as "one essence in three persons," the two natures in Christ, the death of Christ as the way of making it possible for God to forgive the sinner—these and many other things strike the man of today as stumbling blocks in the path of faith. There is a widespread renaissance of interest in Jesus as the supreme character in human history, and in the Christian religion as a way of life, but the theological doctrines of orthodoxy are rejected by our poets, our youth and by the heathen world.

How can we meet these objections? We feel that there lies hidden in this tale of Christ, the divine Savior, the purest gold of truth if we could only so present it as to make it acceptable to those who follow enlightened reason as their only guide. It would not do to say, with Hegel, that the Christian religion offers truth in the form of symbolical representation while philosophy gives it in the terms of concept. This would evidently reduce the Christian religion to mythology.

For us Jesus lived and died actually, he was a historic person and we believe in a "Heilsgeschichte." He was the founder of the Christian religion, mediating to his followers the fellowship with God and with their brother-Christians. To him we owe the fullest understanding and realization of the fatherhood of God and the brotherhood of man.

Christ's person and influence is responsible for the Christian ethical ideal as well as for their confidence in God as their loving father. He is the pioneer of the Christian "Way," the first-born of the Christian brotherhood, the first "Christian." He is preeminently a "teacher," the teacher of moral and spiritual truth; but more than a teacher.

The gospel is a story, not a treatise. Christ's personal influence awoke the faith in his followers.

Here the author enters into the controversy concerning the religion of Jesus and the religion about Jesus. The moderns say the gospels show us what the religion *of* Jesus was; Paul, on the other hand, elaborates a religion *about* Jesus, he is the founder of Christian theology. We must return to the religion of Jesus, must learn from Christ, not from Paul. The writer, while acknowledging the difference in view-point and emphasis, contends that Paul did not falsify Jesus' teaching; all the Pauline developments were already contained in Christ's gospel, in the root. Paul, in his message of divine grace and salvation by faith, builds on the gospel teaching of the father's love for the penitent sinner. Even the redeeming force of Christ's death was foretold in the words of the Lord Himself.

Taking up now more particularly, the subject mentioned above, he deals first with the doctrine of the Trinity. There is, he says, in the New Testament nothing taught about an ontological triad of persons in the deity; and nothing is gained by a philosophical discussion of the relation and function of the three persons in the divine being. We can only say that historically the process of the divine self-revelation finds its culmination in Jesus Christ, and that the Spirit of Christ became in some way the spirit of the Christian. Therefore—and in this sense—the Christian faith was one in the Father, Son and Holy Spirit. The doctrine that there is a certain threefoldness in the very nature of God himself, is not in the New Testament.

Reviewer cannot say that the writer has cleared up the question of the Trinity much to his thinking. Let us remember however, what Saint Augustine says about this subject and about those who want to dip up the divine sea with the small cup of their own reason.

On the Incarnation the author, while saying much about God being in Christ and so answering the human search for God, says nothing about the virgin birth and about the way how Christ came to be the image of God and God's son. Christ's function was not, he says, to show that he, Christ, was divine, but rather that God was like him.

To the Atonement the writer devotes a great deal of effort. He says, the cross is the culmination of Christ's forgiving love, the most irresistible force in the spiritual world for the destruction of evil and for the redemption of man. It spurs us on to a like redemptive activity towards others. It throws a light upon the nature of God, which is redeeming love. "God in his wisdom knew that nothing could avail to redeem us from our sinful ways but the spectacle of One, in whom was the fulness of his own love, suffering a shameful death as a direct result of his passion to redeem us. And in his great love he provided such a redemption."

The author throughout the book displays a great willingness to go as far as possible in meeting the modern spirit. He finds truth everywhere, in Judaism and in Buddhism and as far as human aspirations have gone out in search for the deity. He will not let difference

of opinion break Christian fellowship. He gives up some things which we hold, e. g. the threefoldness of nature in the deity, the pre-existence of Christ and Christ's double nature. Nevertheless he strives earnestly and honestly not to let go what seems to him vital in the Christian faith. His book, therefore, will be read with interest and profit by all those who look and labor towards a reconciliation between the old and the new faith, or, at least, toward a sympathetic discussion of controversial subjects.

The Rediscovery of Jesus, by *Fred Merrifield*, Asst. Professor of New Testament History and Interpretation, University of Chicago. New York, Henry Holt and Company, 1929—270 pages.

It is a fundamental claim of modern theology that the traditional picture of Jesus is a caricature. Instead of the simple preacher of righteousness and his gospel of the love of God and man it puts before us a heavenly being who became man, having now a two-fold nature. By his life of obedience and his vicarious death he atoned for the sins of man and reconciled God to the world. The father, as a reward of his faithful life and redeeming sacrifice, raised him from the dead and made him share in his omnipotent powers. The God-man now uses them for the salvation of the sinful man and for the bringing in his kingdom. This conception of Jesus dominated the minds of men for many centuries. It was taken over by the Reformers without change or abatement. The critical study of the bible however, now carried on through 150 years, has changed all this and given us back the real Jesus and his simple gospel. The modern mind, on the other hand, feels that the day of miracles and divine revelation has passed and that it can accept only a Jesus who was a man like we are and had a truly human development. This kind of Jesus modern theology has discovered by a study of the historic sources, and it is its confident assurance that in time he will make a way for himself everywhere.

Such is the position and spirit of the book before us. According to its author the heavy mists of tradition are slowly rising. Jesus is the most misunderstood of the men of history. Even in the gospel accounts we have only the cherished traditions of a long-idealized past. Their pictures are drawn in the heavy colors of Oriental imagery. In gathering the records of Jesus' life the original lines of the story were obliterated and the imaginary hero and folk-pictures were substituted. When later the creeds of the church were worked out, heathen philosophy and heathen mystery cults were allowed to affect the faith of the church altogether too deeply. If only the church fathers had been satisfied with the simplicity of Jesus instead, if only they had known that Jesus, the Jew, could only be understood as a Jew among the Jews.

But, fortunately, modern scholars have come to the rescue. They have gone back of the theology of the church to the original sources. More than that, they have, even in these sources, separated the earlier

picture of Jesus from later accretions and distortions. They have studied the history of his time and his environment and are now able to show what kind of a man Jesus was and how he came to be what he was.

The author now describes how, by the study of the prophets, Jesus himself became one of them. Amos taught him that God is interested in the religion of righteousness and mercy, not in sacrifices. Jeremiah inspired him with his own entire consecration, etc. To scripture Jesus added the habits of a prayerful life. To cap it all, he came under the influence of John the Baptist. The two formed a friendship of rare beauty and strength. Jesus for a time had no other plan for his future aside from the fortunes of John and under his leadership. Both believed in divine intervention as necessary to establish the kingdom. John's message was not as to whether Christ was the Messiah, for whom both were looking (!). The claims that Jesus was divine are of a later origin. Jesus himself never gave a hint of out-ranking his teacher (the book calls John Jesus' master").

Jesus, then, in a perfectly human development, became a prophet. His healing powers were those of a personality of great strength. He helped insane people to recover their balance; he helped sick people to get well by his own heroic faith in man's right to the full powers of health and happiness.

His nature was one where calm optimism was uppermost. He was a man of utmost sincerity; a friend of the friendless, but he sternly rejected the Christ title. When Peter toward the end encouraged him to start on the violent course of the Messiah of the Jewish hopes, he rebuked him saying, "Let me never, never hear you call me Messiah!" The traditional picture of Jesus, of course, is different but it is that of the second, third and later centuries. Jesus never claimed to be sinless, God alone is good, he said.

But the forces of law and order, of religious formality and conformity, the interests of ecclesiasticism, of political expediency, etc. rose against him and brought about his arrest, conviction and death. By the way, the author takes great interest in Judas, the traitor. He even says, that Judas' death was to be his greatest tribute to Jesus' name—a last futile effort to atone for a terrible wrong.

Jesus died on the cross, undefeated as to his faith in God and love for man. To the disciples it was a crushing blow. Nevertheless, only for a short time. Then Peter has a "dream-vision" of the Master, he seemed to be with him, alive and powerful. Others had similar visions. They felt his Presence and came to believe that he had actually visited them. Hence the resurrection stories. Then the disciples began to spread the story of their Lord.

Has the Galilean won? asks the writer in conclusion. He has not won as yet. But he will come into his own when the world learns to know how thoroughly human and virile he was in the days of his flesh. Ancient forms of thought are fast fading from the picture. Jesus will live because he was a real man, not a God. His faith that

all men, even those of weakened wills and unfortunate inheritance, may rise by the sheer determination to conquer themselves and their environment, puts victory into the human blood. Love for God kept him at his best, love for man kept his nature sweet and eminently practical. Call him no longer the Prince of Peace, call him the Friend and Brother of Man, for that place he filled, and is destined to fill for ages to come.

So that is the Jesus the author has rediscovered. We think he has no reason to be proud of his discovery. The Jesus he discovered would never have been able to do the things the Jesus of the Bible has done. This modern Jesus never existed, for to separate all the features from the record that are not in conformity with modern views and to say, this is the original Jesus, is wholly arbitrary. E. g. to say Jesus never claimed to be the Messiah; to declare he warned his disciples never, never call me Messiah again—is in contradiction of plain and undisputed passages of the record.

Moreover, the spiritual experience of every sound Christian tells him that Jesus is more than a mere prophet. The devotional literature of all the ages and its sacred hymns multiply and corroborate our individual experience a hundred-fold. Scholarship alone is entirely unable to prove or disprove that Christ was divine. What is hidden from the wise and prudent, God has revealed to the childlike receptiveness of those whom the scholars would call mere "babes."

Objectives in Religious Education, by *Paul H. Vieth*, Superintendent of Educational Administration—The International Council of Religious Education. Harper & Brothers, Publishers, 1930, New York—331 pages.

There has been a decided increase of interest in religious education in the last decade. In the past, Sunday Schools have often been satisfied with the transmission of knowledge. The Uniform Lessons took the pupil through the Bible in a course of four years in order to acquaint him with the main contents of the book. This was followed by the Graded Courses, where the choice of lessons and topics was adapted to the age of the pupil. No doubt an improvement on the former plan. However, it was always felt that the purpose of the Sunday School was not fulfilled by the study of the biblical material, but that religious growth was the real object of instruction. The pupil must "accept Jesus Christ" and become a member of the church. To help bring this about Decision days were introduced. Here the pupil was given a chance to confess his faith in Christ and join his church. The Sunday School has doubtless to accomplish these two things. But the two—individual faith and church membership—involve so many other obligations that a thorough study of their implications is needed to give a clear conception of the method and the goal of Sunday School teaching. Such a study—a study of the objectives of religious education—is undertaken in this book. The author

says correctly that a study of the results to be obtained in religious teaching will have a great influence on the methods to be employed. If we know the destination, the goal, we will be in a position to find the quickest way to that goal.

In the first five chapters Vieth speaks in a general way on the nature and function of the objectives of religious education. Then he passes on to the task of naming these objectives and showing how to realize them.

The author lays no claim to original work. He does not evolve these objectives out of his own mind and experience. No; by a referendum to 213 professors he obtained the names of ten religious teachers who rank highest in the country. They are: Jos. M. Artman, W. Scott Athern, Geo. H. Betts, W. C. Bower, Geo. A. Coe, H. F. Cope, Hugh Hartshorn, N. E. Richardson, Theo. G. Soares, Luther Allan Weigle. Then another questionnaire was sent out to four hundred and thirty-four persons who were supposed to be qualified, and from these answers a list of the seven objectives was put together which were rated as most essential. These seven objectives and what the above named ten leaders say about them, form the main content of the book. The objectives are: God-relationship; Jesus Christ; Christ-like character; the Good Society; Christian Life Philosophy; the Church; Race Heritage.

The religious education leaders are, as a rule, adherents of Liberal Christianity. E. g.: In Jesus Christ, they say, we discover the highest moral and religious ideal; he is the true revelation of God; through him fulness of life is found. Very good, as far as it goes; but how about the miraculous element in the gospel? How about his resurrection? How about his divinity and so forth. Vieth says, leave the dogmas aside and wait until the pupil's mind has ripened and is able to make his own choice among varying theological views. Under "Christian Life Philosophy" the conflict between science and faith is discussed; such questions raised as, Is the universe friendly? Is there a divine providence? Is there room for the miraculous, the supernatural? The answers are mostly taken from Luther Weigle, the most orthodox of the ten leaders. He feels sure that it will be possible to convince the growing pupil that there is a loving power above and around us.

The author has performed a laborious and useful task. It seems hard to discuss such a subject in an interesting way. The number of those who can make pedagogy (general or religious) as appealing as W. James did psychology, is very small. A more plentiful supply of illustrations would have made the treatise more attractive. Still, to bring together ten leading men on the objectives in religious education is a meritorious undertaking. Teachers in Sunday School and in Christian colleges will find the volume a helpful handbook in their work. To read a chapter at a time, not the whole book, would yield good returns.

Ourselves and Our Emotions. A practical study of the behavior of the primitive element of the mind, by W. Chas. Loosmore, of Glasgow University. London, John Murray, 1928—241 pages.

The author rightly contends for a high place to be given to our emotions. He goes so far as to say that all that has been accomplished in science, commerce, sociology, literature and art received its first impulse from the emotional side of the mind. It is wise that we should be enlightened by knowledge and governed by reason. But we need more than that. The heart has many reasons which reason never knows, says Pascal. Life is more than logic, and experience is deeper than philosophy. The British hide their emotions and they apologize for them. There is indeed much to be said about the evils of emotionalism. On the other hand, emotions may be controlled, directed and cultivated, and then they will serve as the regenerating forces of the mind. So the author, in this book, first undertakes to show the play and function of the emotions in our life, then he goes on to show how they may be cultivated, ennobled and made our best friends.

It is a great asset to begin life with a rich, generous emotional nature, always provided that we learn, early, how to correct our emotions by our thought and how to translate both into power and deed. "To feel the goodness of life is the way to believe in it." Such feelings have the strength to uplift and to inspire. One way to cause them to flower in us is the study of the best literature. Poets and writers express the deepest feelings that we all have without having the gift to lend them form. Remember, however, that the test of a man's life is not how or what he feels, so much as what he is and actually does.

To live well, it is best not to think too much about it, but to do the thing nearest to hand, as best we can, and so absorb our emotions in the interest which is bound to follow. In this matter of emotional self-control good habits are more to be desired than single victories, in special circumstances, because good habits mean victory all along the line. The need of our age is the cultivation of simpler habits, less expensive conveniences and a greater curbing of the craving for the costly and the rare.

A deep and general desire for romance would seem to be one of the characteristics of our time. Let us not forget that there is romance here and everywhere where there is a heart free from despair and a mind that looks beyond. To be able to keep the bloom on one's emotions, this is romance, this is life. Romance is not something over there so much as something right here. Adventure—which is another word for romance—meets us quite as often in stepping down as in climbing up.

In the second part of the book the writer illustrates in a number of types how feeling and emotion may disfigure and enfeeble the mind and, incidentally, how emotional control may enrich and beautify it. The types discussed are the conscientious objector, the fanatic, the sentimentalist, the day dreamer and the saint. With great skill he

describes and analyses the play of the emotions in these various cases, recognizing what is good and pointing out where the proper balance was lost or feeling was not guided by good reasoning and a willingness to learn that changing circumstances require adequate adjustment.

The author has given us an interesting book and made out a good case for the value of the emotions. He has also shown conclusively that emotional control is one of our first needs and that such need can be attended to by means of training and practice. He has written several books on similar subjects, he is familiar with the subject and writes with a skillful hand.

Signs of These Times. The Ayer Lectures of the Colgate Rochester Divinity School for 1929 by *W. L. Sperry*, Dean of the Theological School in Harvard University. Doubleday, Doran & Company, Garden City, New York, 1929, 179 pages.

In these lectures the author outlines the position of Liberal Protestantism on a number of mooted points in modern American Christianity. His standpoint is of the conciliatory, inclusive kind. Like Charles Gilkey, he thinks it is not necessary over against other views to take the "either-or" attitude, but rather the "both-and." What we need, he claims, is a wisdom that enables us where creed and culture seem to clash, to find a reconciliation. According to him, Jesus himself possessed such wisdom in the superlative degree. Partly because he was the "mature product of a long racial discipline in religion," and partly by intuition, he was able to separate the wheat and the chaff, the essential and the unessential, the permanent and the temporary, the heart of religion and its outward form.

We also, have back of us a long experience of religious history, whether we think of Europe or even of America only. It would be foolish to expect that our attitude toward religious questions should not have changed. There are such who repeat the creeds and profess opinions held by their ancestors, with a fervor as though they still were their own. In reality they are only "posing." Not that they want to deceive; they consider it a matter of loyalty. They would, however, serve the cause of the church better if they honestly confessed where their views have changed. Some still use the name of God when it is to them no more than "the ghost of an idea with a kind of spectral life in their minds."

In this age of science Liberal Protestantism has found it necessary to revise many features of its belief. It was impossible to keep faith and knowledge in two separate water-tight compartments and many are dreaming of a time not far distant, when the hatchet will be buried between the church and the world and the church will be satisfied to cooperate with the other factors of civilization. The author does not share this optimistic faith. The church, of course, may cooperate with the state or community in all kinds of philanthropic work. But it should not see its highest duty in cooperation with the spirit of the age. Non-cooperation and non-conformity are necessary

to the permanent life of the church. With the spirit of the time materialism and worldliness may enter the church. At such times the church needs saints and ascetics who go too far towards the other extreme but are apt to restore the balance.

The history of the church shows that the law of alternation has been at work always. The pendulum has been swinging from one extreme to the other, or to express it in Hegelian terms: thesis has been followed by antithesis, to find its mean in synthesis. It is the part of wisdom so to approach the contradictory elements in the church's life today: to find truth in either side but not the whole truth. We may side with one party or the other, according to our bent. Remember though, you haven't the whole truth, therefore cultivate sweet reasonableness.

Another of the "mooted points" is the right relation between individualism and the social aspects of our faith. There is a great deal of individual ethics in Jesus' teaching, but there is also the kingdom of God in it. In American history individualism has played a very important part. Today, however, the social implications of the gospel demand recognition everywhere. We are in danger of stressing these so much that individual "soul-winning" is often neglected. Outward work takes the place of prayer; institutionalism provides a poor soil for the growth of "saints." It is well here to bear in mind that great movements or even institutions are only the "lengthened shadows of great personalities." St. Francis saw even in his life time his order lose its piety, and he left it to know again "the self-sufficing power of solitude."

"Humanism" is another "sign of the times" that requires discussion. This view that all there is really in religion is what is in man, has grown considerably since the war. The destruction of thirty million lives was something that one could not square well with the faith in a loving and powerful God. That the universe was friendly was hard to maintain against the ethical indifference of the cosmic forces. In the author's opinion the religion of the future will be the one that deals adequately with the problem of evil. To deny it (Christian Science) will be impossible in the long run. To recognize the reality of evil, but to oppose it with the "will of goodness" as the Humanists propose to do, without any divine faith or help, is an attitude that race experience seems to proclaim hopeless.

The Christian interpretation, that all things including evil must work together for good, and that godliness therefore, has the promise of this life and of that which is to come, has had a noble history, stretching through millenniums. It is impossible to demonstrate the truth of the Christian conviction. Still, can we get along without its basic faith, which is: I belong to God; God is there; God cares? The fact that there is human sympathy, in friends, in churches, in society, does it not justify the faith that there is a similar sentiment in the total scheme of things?

The book closes with a chapter on mysticism. The author treats the mystics, who have that childlikeness that Jesus praises so highly, and which consists in unself-consciousness and in the capacity of wonder, very sympathetically. From the mystics, says the writer, we can learn this attitude of wonder and, again, of trust, and of humility. These are the ground of a religious character and the method of the religious life. When man stands in such attitudes before the universe, there is the substance of all his latent religion and the promise of his mature religion.

The book counsels its readers to have an open mind to new truth; not to condemn at once but to examine; not to be reactionary but to go forward. Its position as stated is that of liberal Protestantism. Nevertheless it is careful to save what is good in the old; such as non-conformity with the world, inwardness, God-consciousness. The writer is very anxious to see some good in all movements and schools. He is not ready to adopt or propose any new system of theology. We have read the book with interest. It is written in easy popular style; by a man abreast of the times. He does not follow the battle to all the places where there is a real issue, but as far as he goes he speaks words of wisdom and leads us with a gentle hand.

Christianity and Success, by *Edwin Holt Hughes* (Bishop of the M. E. Church and at one time president of De Pauw University), Nashville, Tenn. Cokesbury Press, 1929.

Success is the word to conjure with in America, and if we investigate what kind of success is sought by the multitude, its nature would be found to be material. Americans have not in the past been philosophers or artists. The "compulsion of a continent called us to be builders"; whatever else we are, we are not a contemplative people. Our victories are victories in the field of industry. We produce more goods than any other people. All of Europe as well as the rest of the American continent is afraid and jealous of our competition. We are proud of our achievement. The question is, can we be successful and Christians at the same time, or, to put it in the form the title of the book has it, "Is Christianity a help or a hindrance to true Success?"

True success, according to the writer, is "the prosperous termination of such attempts as deal with wise and righteous tasks under pure and generous motives and react favorably upon men's bodies, minds and spirits."

The Old Testament often seems to take it for granted that the godly should be prosperous under ordinary circumstances. Of course, the problem of the sufferings of the righteous lay heavily on the deeper minds. Still, the prophets teach that, on the whole, God's blessings will come down on the people if they abide in the law of God. The New Testament introduces us to Jesus whose life, outwardly, was the very opposite of success, and to his church, a community of real, or potential martyrs. Jesus was poor, so were his followers. He often

warned against riches, never against poverty. Has then the Christian religion given up to be a factor in making life successful?

No, says the writer, the Christian faith is an essential help in getting health, happiness and an honorable reputation. Clean living and freedom from worry are the products of real faith. The scriptures exalt the body, but not unduly; the Christian spirit keeps the body—but it keeps “the body under.”

In the matter of financial success even, the teachings of Christ equip us with virtues that are indispensable in the contest. It is true the New Testament takes the position that whenever we approach riches we approach danger. On the other hand, the virtues of self-control, temperance, simplicity of life, honesty, industry, etc. which are the results of Christian nurture, lead eventually to the acquisition of wealth. This is so much the case that Calvinism e. g. has been called the father of Capitalism. It was also clearly expressed by Wesley. He advised his followers to practice generous giving as a counter-dose against the hoarding of money. Today the principle of stewardship is receiving a heavy emphasis. We don't condemn money-making. We ask, though, how it is made and what is it used for.

The writer closes with a chapter on the “Cross and Success.” He attempts no deep philosophical interpretation of the Cross. The Cross is a manifestation of divine love and an example for us to follow. No real success without self-sacrifice; no victory in any line of work without paying the price.

The bishop has discussed a question on which many look for enlightenment. He has illuminated his argument with a great deal of pertinent scripture and with other well chosen illustrations. He has constantly kept within the practical sphere, so that his thought can but strike a responsive note with all who seek guidance in life's everyday problems.

Hinduism Invades America, by *Wendell Thomas*. The Beacon Press, New York City, 1930, 300 pages.

That we had Hindu “Swamis” and Yogis visiting our shores and teaching, from hotel ballrooms, eastern ways of attaining fulness of life, was well-known. That, however, such teaching has led to organizations, with thousands of members, was not so widely known. This book written by an American who spent several years of study and teaching in India, gives an account of what the author calls the “serious impact on American life of Hindu philosophy and culture, especially in the form of organized life.” The most important Hindu cults in America are, according to the writer, the Vedanta and the Yogoda. Without trying to enter into the difference in the views of these two, it may be said that they agree in their fundamental ideas. Their conception of God is pantheistic. The material world is an illusion. Desire and attachment, however, keep men in bondage to the things of this world. To get free from such desire and to seek God with unremitting zeal is the way to bliss. The way to reach this goal is either the way of renunciation, the ascetic's method; or of devo-

tion, or of knowledge. The way of knowledge is the highest. But there is a lower and higher knowledge; only the higher knowledge (we should call it the metaphysical knowledge) leads to the coveted result. The individual self finds rest by returning to the divine or absolute self, or by becoming absorbed in Brahma, the world spirit. Then the unrest and strife of the individual self has come to an end; the soul loses itself in the ocean from which it came.

From this it can be seen that the nature of Hindu faith is entirely other-worldly. If the highest aim in life is to get free from the things and interests of this life, there can be no desire to change the present world into a better one. On the contrary, the concentration on the highest things, the meditation which leads to the desired self-forgetfulness, would only be disturbed by worrying over the imperfections of the social order or even by helping an unhappy individual. It is true that in America the Hindu societies often adjust themselves to the demands of a people who see in social service almost the whole value of religion. In their homeland, however, and where Hindu faith expresses itself spontaneously, the fakir, who lives in self-inflicted martyrdom, or the mystic seeking rapturous bliss, is supposed to be a higher specimen of humanity than he who loves his neighbor as himself.

Specifically Hindu teachings are the Karma (law of retribution) and the rebirth. This present life is not the only one we have existed in. There were many existences before this and there will be many more. The troubles of one existence may be the punishment of sins committed in a former stage. Hinduism is fertile in philosophical speculation, in systems of theology. It entirely breaks down in ethics. The highest law here that a man is bound to obey, is the law of the caste.

It seems strange that such a religion should find acceptance in practical and this-worldly America. In fact, "where it has found adherents it is among those Americans who were already turned toward Hinduism by American cults of partly Hindu origin (Christian Science, New Thought). This is especially true of Vedanta, while Yogoda relies on two other groups also—liberal Christians and pure converted Yogodans. In the vedanta movement it seems to be mainly the peace that comes from sympathy, tolerance and breadth of view, while in the Yogoda Society it seems to be mainly the practice of body-building and relaxation by means of calisthenics, concentration and meditation."

The author has done a thorough work, his research covers all the ramifications of Hindu propaganda and influence. His position is very sympathetic. We can't share his impression that the impact of Hinduism on American life is so very serious. The defects of Hindu religion are so great and so well known that they should easily outbalance the attractiveness of individual Hindu pleaders and their message. Most of those who are estranged from the Christian churches find in Christian Science or New Thought something more to their taste than the direct importation from a pagan country.

Sin and the New Psychology, by *Clifford E. Barbour*, Ph.D.
The Abingdon Press, 1930—269 pages, \$2.00.

The new psychology this volume deals with is psychoanalysis, as represented by Freud, Jung, Adler and McDougall. This psychology has discovered a "new continent in the world of man's mind," the unconscious, wherein they have sought to find the source of the purposive strivings of the human soul. In exploring this continent they have enriched language with a number of terms and ideas that constitute a real forward step in psychological development. Of all these ideas the author of this book has selected only one for his special study, that of the "complex." The "complex" in psycho-analysis stands for "sin" in the Christian system. It may seem as though this new science had abrogated the old view entirely and put "complex" into its place. Our writer seeks to show that this is not so. On the contrary, the new psychology and the Christian faith are really pursuing the same aim, and the method of therapy psycho-analysis employs is in principle identical with that used by Christianity for the cure and eradication of sin. Hence it is Dr. Barbour's thesis that recent psychology is a new witness to the truth of Christ.

Psycho-analysis represents the efforts to find the guilty party for our present troubles, a past event responsible for present evils. It finds it in the unconscious, the storehouse for repressions caused by the conflict between instinct and the "ego-ideal." These repressions that have been merged in the unconscious are to be lifted into the conscious. The unconscious is the realm of the instincts and the pleasure principle; the conscious is that of the life plan, the "reality principle." In this process the instincts are not simply to be disregarded or suppressed: they are to be sublimated, their strength is to be used for higher purposes.

The author now proceeds to show along different lines that the general ideas and the therapy of psycho-analysis are an almost perfect parallel to the Christian method of acquiring freedom from sin.

Original sin, the biblical idea of tracing sin back to the beginning of the race, finds its counterpart in psychology's "bias for evil in all men." Psychology also has established man's physical oneness, the unity of the race. Man acts and reacts alike, always and everywhere, regardless of nationality and geography. The psychic material is the heritage of all men. There is a universal human tendency to choose ends of lower moral worth. The first sinner left a primordial tendency for evil. But there is also a spark of goodness, the reality principle, which strives for perfect integration, the "abundant life."

Temptation is the religious word for the unconscious impulse towards evil. When the unconscious impulse for evil presents itself to the conscious mind for expression, conscience stands guard. Conscience to the Christian is not simply the same as herd approval, or the dread of society (Freud); it is not merely based on the traditional ideas of right, for it often acts contrary to these. It is an attribute of the individual; it is the ego-ideal in action using the power of the will

to bring the real self in conformity to the ideal self. The new psychology has instead coined the term "ambi-valence" by which it means the simultaneous emergence of antagonistic emotions into consciousness. This, however, recognizes only the fact of contrasting feelings in the individual, without creating a tribunal with judicial powers as conscience does.

The writer now takes up the different terms of Christian soteriology and matches them with those of the new psychology. Conviction of sin, the sense of guilt, and the inferiority complex; confession and repression (or, rather, the getting rid of the evils of repressed instincts by confession); forgiveness and transference (the patient transfers his faith to the physician—here the resemblance breaks down): sanctification and sublimation.

Thus, the writer finds that step by step the Christian faith and Psycho-analysis go the same way. The only difference is that psychology tries to bring the individual into harmony with himself and his environment, while Christianity brings him into harmony with God. To him, therefore, the new psychology is a new evidence of the truth of Christ. Reviewer can hardly go that far. The new psychology gets along entirely without Christ and without religious faith. Hence it can hardly be said that it is an evidence of the truth of Christ. We would rather say with Dr. Mackintosh, in the Foreword, that "a real and sympathetic comparison can be drawn between the redemptive proposals of the Christian gospel and the process of psycho-analysis." Along this line the similarity is indeed striking and the author deserves praise for the completeness and zeal with which he has performed this task.





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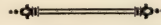
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MARCH 1.

CREATIVE PREACHING

By J. OTTO RELLER

In his recent book on "An Emerging Christian Faith" Dr. Justin W. Nixon characterizes the two great divisions of Christendom by saying, "Protestantism has aimed at a type of religion which challenges the activities of the mind and the conscience as Latin Christianity has appealed to the senses and the feelings." It follows that the Protestant minister has been more of a prophet than a priest, whereas the leadership in the Roman Catholic Church has been more a priesthood than a school of prophets. It is certainly true of our Evangelical Church that preaching has received a greater emphasis than the sacerdotal rites. In the typical Evangelical church the pulpit stands above the altar.

In recent years we have noted a swing in the opposite direction,—an emphasis on worship rather than instruction. Close upon the heels of an era of reconstruction of Church School buildings for educational purposes, there followed the stressing of Gothic architecture, beautiful, uplifting worship, aesthetic surroundings, chancels, etc. The preacher himself warns the congregation against the temptation of coming to church first to hear him and places the worship of God in the forefront.

All this is good if it does not lead us to the extreme of neglecting the instruction and the prophetic element. It were nothing short of a calamity to substitute a Sunday morning bath in an emotional aesthetic uplift for the washing of regeneration. Certainly let us have more dignified worship, a growing reverence on the part of our people when they enter the House of God, but not at the ex-

pense of the pulpit. We need better preaching as well as better worship.

There is the necessity then of us taking stock of the present estate of preaching for a number of reasons:

Think of its *honorable history*, to begin with. Beginning with that mighty sermon of Peter on Pentecost and coming down to a Jowett, a Jefferson, a Fosdick and Newton and the rest, preaching has had a great career. Its place and power in the life of the past centuries is a tradition worth perpetuating.

But there are more compelling reasons why we as preachers ought to examine this our art. On the one hand there are the *masses outside* the church today. And on the other an unusual *interest in religion*,—which latter is not to be construed as meaning a feeling of love and loyalty for the church. In view of the former we preachers may well ask ourselves to what extent we, our sometimes meaningless utterances, the timelessness of our preaching is to blame; and in view of the latter we ought to be vitally concerned how we capitalize this general interest in religious questions to get the message of our Christ across to the people.

In order that we may get clearly in our minds anew just what our tasks as preachers is as far as this one function is concerned among the many which are crowding us, let us set up the proposition that our heavy obligation and our glorious privilege is that of

CREATIVE PREACHING

I. Just what are we to understand by Creative Preaching? Perhaps a *negative approach* may help us to arrive at a clearer understanding.

A. Creative Preaching is certainly not to preach for our *salary* or to maintain our *position*. This temptation is one of the subtle dangers that every minister must guard against. In the Catholic church where the congregation has no voice as to who shall minister the temptation is not prevalent. But in Protestant circles where the people can give and terminate the call at will, and that is true of our Evangelical Church, this temptation to put our ear to the ground and to watch which way the wind is blowing is a reality.

Again in some churches which are cursed with bosses or influential cliques the use of discretion is almost unconsciously practiced: sharp corners are smoothed down lest some wealthy contributor be offended. Now there is such a thing as being needlessly offensive and insulting in the pulpit, sometimes more by our manner than by our speech. That should be avoided because it is unchristian. But anything savoring of cowardice in the choice of

themes or in the championing of burning questions is an abomination. We must be controlled by the same selfless devotion as the artist, the scientist, the explorer and the pioneer in untried fields. We must live for and, if necessary, die for the cause.

B. Again Creative Preaching is not preaching for the *crowd* or for *popularity*, though it is more inspiring to talk to large numbers and gives us a larger opportunity in the pursuit of our task. There is a popularity that is justifiable. Jesus was a popular preacher. The Evangelist Gypsy Smith is a popular preacher. During a recent campaign in Rochester covering three weeks his audience numbered each night upwards of 3000. So we should also strive for mastery of the art of speaking to multitudes so as to hold their interest and attention, to sway the emotions and move the will. But we must avoid all cheap clap-trap theatrical methods which amuse the sensation-hunter and draw for a while the church tramp. We are not here to please men but God. Not to amuse but to convert. Even so, our utterances should draw, not repel. A prominent member of a certain Evangelical church was overheard to remark, when asked why he no longer attended church: "I will not come to church to be insulted every Sunday."

C. Creative Preaching is not to preach primarily for the defense or *perpetuation of an institution*, although it is within the institution of organized Christianity, the Church, that the opportunity to preach is offered us. To hold such views is not a sign of ingratitude toward the church but rather of the integrity of one's own soul. The words of Brutus might be applied here: "Not that I love thee, O Church, less, but that I love thee, O Truth, more." The church is not an end in itself but a means to an end, and that end, the bringing in of the reign of truth and love and peace. And when the church forgets its high mission,—and it is conceivable that she might, because she has in the past,—far from it being a mark of treachery to point this out, it is our solemn duty to speak the truth in love but unafraid.

The church, at least the Protestant Church, need not fear the truth from whatever source it comes. If loyalty followed it will do only one thing, set us free. "By its very nature" says Nixon, speaking of the Protestant church, "it must be self-critical." And he continues: "I wonder if in all the world there is an institution with such vested interests, material and spiritual, which tolerates such public criticism of its faith, organization, and methods on the part of its paid servants as does the Protestant Church. . . . Pilloried in the press, which always selects a Protestant clergyman as the subject for caricature, never a priest, so accustomed to attack that the squeamishness of Christian Scientists over Dakin's life of Mrs. Eddy seems hardly believable, described by facile writers as the

happy hunting-ground for heretics, the prospecting area where the Elmer Gantry's mine for gold, Protestantism may be conservative, schismatic, and inefficient, but if the ability to stand criticism is any test, it is not sick."

So we say that our first loyalty is not the church but the Lord of the church. Everything must be brought up to His standards and ideals.

D. And finally in stating what Creative Preaching is not,—it is not an *end in itself*, but a means to an end. Preaching is an art, a fine art but it is not art for art's sake. Doubtless there should be logical sequence, freshness of thought, clarity of expression, telling illustration, and all that, but if the technique of preaching become, perhaps unconsciously, the all important thing in the mind of the preacher, preaching defeats itself. It will be like a sky-rocket, which for a moment holds the attention, but soon goes out, to leave the night as dark as before.

II. What then is Creative Preaching? What should it do?

A. Creative Preaching should *keep alive* in the human heart the *assurance of the everlasting reality of religion*,—make the unseen and eternal real.

Was there ever a time when this was more necessary than now, at least in the lives of a host of the people? Mass production has so cluttered up our pathway that it makes our going hard. Bill boards scream to us that things, possessions are the highway to the abundant life. At the fatigue-end of a week of feverish activity it is not rest, relaxation and meditation that folks think they need, but an extended auto trip or some other form of diversion or stimulus. That there is another side to our being that craves mental refreshment and spiritual uplift does not seem to be known to great masses of the people.

Or that back of this world of force and matter and laws there should also be an infinite being, who on the one hand is the great Cause of all that we see and know, and on the other "the far-off divine event to which the whole creation moves," is stoutly denied by not a few. It is no mean task to convince folks, breathing this air during six days of the week that the things that they see are temporal but the unseen is the eternal.

Now, of course, this is not a matter of proof and demonstration as a mathematical proposition. So Kant and others long ago showed us. For in this we are moving in a different sphere from that of figures, weights, measures and test tubes. However it may also be said to the comfort of those, who reluctantly and apprehensively admit the faultiness of the old proofs, that the opposite—the

unreality of religion and God, the unseen and the spiritual—also cannot be proved in that way. The existence of God, the certainty of immortality are not matters for analysis by the scientist or demonstration by the physicist but inferences and logical conclusions which we draw from certain great premises, which to believe is reasonable and rational, which to deny outrages the human understanding. The everlasting reality of God, spiritual values, etc., which Creative Preaching is to keep alive and fresh is an *assumption by faith of a spiritual attitude to life*, an assumption that for instance there is purpose in the universe, that it is more rational to believe with Paul that "all things work together for good to them who love God" than to accept the philosophy of the Persian poet who said:

"Tis all a checkerboard of nights and days
Where destiny with men for people plays;
Hither and thither moves and mates and slays
And one by one back in the closet lays."

The very vastness of the universe which science is revealing to us, the regularity of its movements and the dependence of its laws makes it reasonable to conclude and infer that back of it all must have been and still is mind and purpose and not mere chance or coincidence. If anything has been irrevocably established it is that things do not just happen. There is a cause. And we, who call that great first Cause God the Father, do so in faith, and those who conceive of the Ultimate in impersonal terms also do so in faith. So we will not abandon the fort to those who look upon religion as old women's or young children's fables. We need not back down from our positions. Moreover we need also not only to be patient and sympathetic towards those, who, in their first contact with science, as it is sometimes taught, slip from their former moorings, but also so prepare them in the Confirmation Class, in private conversation and constructive preaching that their first immersion in the world of science will not be a shock permanently disabling them.

B. In the second place Creative Preaching nurtures faith in
a) *a Christian God*, because this revelation of the Divine as Father, Saviour, Friend, Companion, Comforter is the most lofty, most worthy and satisfying that can be imagined. Our Christian religion is the last word in these matters. There is a finality to the Christian revelation because there is nothing higher or better that we can think or ask. To be sure our understanding of and insight into these things will grow just as the child gains a fuller knowledge of the character and purposes of its parents. So our preaching should aim to develop faith in God by a closer adherence to

Jesus' conception of the Father. For there can then be only one result, viz. a desire for more vital relationship with our Father God, in terms of communion and fellowship. This need for companionship is one of the most elemental of our nature. And this need will be satisfyingly met by this vital personal relation with the power back of the universe. We will feel that we are part of something greater than ourselves and have a share in a great redemptive process.

b) Next to a strengthening of the soul in a Christian God comes faith in *Christian Character* as the secret of and open way to the most abundant life. Life is still man's most cherished possession. The lines about the man,

"Who gave his health to get his wealth
And then with might and main
He turned around and gave his wealth
To get his health again."

are true of human nature. There is an insatiable longing for life, and of course we mean not only physical well-being, but all other phases of our existence. This full abundant life which we want is not to be thought of in terms of possession—Jesus' warning that a man's life does not consist therein, will ever haunt us—neither in terms of accomplishment, i.e. getting on in the world, but rather in terms of "values". For example: Personal immortality is a self-evident proposition from this viewpoint. It is unreasonable not to believe in the perpetuation of personality and character, which is the most precious thing we know anything about. But eternal life, thus conceived in terms of values and not duration,—quality of life,—is the thing that science and reason and commonsense forbid us denying. It is faith in these values as most worth living for that we want to foster.

c) Finally Creative Preaching must nurture faith in a *Christian society*, as the end and goal of the human race. Jesus called it the Kingdom of God, which should have first place in our life, which is most satisfying to live for and supremely worth dying for. Here again we must not think of anything static. It is not something into which we shall be ushered at death as recompense for having lived a good life, but a condition of heart and character, which, by constant adjustment to the ideal of Christ, we enter and which enters us. So the Kingdom is both within us and we are within it. It is a present accomplishment and the goal of all our endeavor.

Here then is the purpose of Creative Preaching. It is a task and a life work that is fit for the very best that is in us. How un-

worthy and recreant we feel to the high and holy work we have been commissioned to perform.

III. For the rest let us speak of how we may approximate this high ideal of Creative Preaching.

A. We believe that the first thing that is essential to its attainment is *consciousness of a mission*. We must be able to make the words of Isaiah and Jesus our own: "The Spirit of the Lord is upon me because he has annointed me to preach." We must have heard the voice of God in one way or another—for all will not hear Him alike—just as surely as Moses heard him say: "Come now and I will send thee." Our call must be so clear to us that when the temptation comes to us to run away from our work, or to change to insurance or medicine or politics, something compels us to say with Paul: "Woe to me, if I preach not the Gospel." That were disobedience to the heavenly vision.

If a personal reference may be pardoned, I was not conscious of any "angel visitant or opening sky" in consequence of which I became a preacher. It was the wish and prayer of my father that led me to enter Elmhurst, with the privilege, however, of discontinuing at any time if it did not appeal to me. It did appeal. At first, perhaps, it was the college life with its varied activities and opportunities. But it took several years before I found myself. It was not until we were at Eden, that it gradually dawned upon me that the ministry was the place for me. I am as sure of that today as twenty years ago. To my mind there is nothing that can surpass the work of a Christian minister in quality, effectiveness and permanency. No greater joy comes to me than that which preaching brings.

I have no doubt that the majority of men in the pulpit feel the same way. Some who do not have gotten out, which is not to be regretted. There can be no creative preaching if the preacher himself has not been recreated. The preparation of the preacher must precede the preparation of the sermon. We must BE.

B. But in addition to this we must KNOW. *Knowledge* of our times, the *general trends*, hopeful and threatening, is essential. Or let us put it this way: if our preaching is to be effective in the lives of epople we must have a knowledge of past history to evaluate the present and from this perspective of past events to judge and interpret the signs of the times. We must keep abreast of the day by constant reading and study and reflection upon the things that are taking place around us in science, education and politics. These are helping to determine and shape the life of our day. And to these we must add knowledge of the fundamental needs of man;

what he needs, not what he wants; what he craves in the best moments of his life.

Besides this general background knowledge of past history and present trends and human nature, we should have the *specific* knowledge of the problems of the individuals of our flock, their joys and sorrows, their successes and failures. There is no short cut to this, no finely paved concrete road. We will have to wear out much shoe leather, or perhaps better, balloon tires and ring many bells before the hearts and lives of the people will open to us. What I am trying to say is that only through faithful pastoral visitation and sympathetic association with all members of the flock, even the least, will the minister gain that knowledge of his people that will enable him to speak helpfully and creatively.

C. My third proposition in the how of Creative Preaching is *message pressure*. We must SAY as well as be and know. Something must grip us and make it impossible for us to remain silent. Like the prophet of old burst out saying: "For Zion's sake I will not rest and for Jerusalem's sake I will not hold my peace." God knows that often enough too often, we have been lacking in this. We have dragged ourselves into the pulpit and have spoken not because we had something to say but because Sunday happens to come every seven days. But thank God we have all felt the exhilaration of being possessed by the compelling sense of something that needed to be said, and if we would not have spoken the very stones would have cried out. The preaching that radiates that will be creative.

D. *Interest content* may well follow as the next thing to be emphasized. Among other things there are five things which go to make our sermons interesting

a) Standing on *common ground* with the congregation. There is nothing that will bridge the gap on a Sunday morning between the pew and the pulpit and give the preacher a sympathetic and unprejudiced hearing as the feeling on the part of the people that the preacher is interested in their human problems and daily experiences. Even though the preacher break all the major rules of public speaking in delivering his message, he will get results where otherwise brilliant, high-powered oratory alone would fail. The story is to the point of the preacher who was being discussed by two of his parishoners after he had taken up his work in the new congregation. Said the one: "How do you like the new minister?" "Well I don't know just what to say," said the other. "During the week we don't see him and on Sunday we can't comprehend him."

b) Then, of course, there should be *simplicity of thought* coupled with freshness and a sense of getting somewhere. Long ponderous sentences, an over-emphasis on theological concepts and doctrinal matters, which are foreign to the modern mind, making too much of some passing detail which happens to strike the fancy and magnifying that out of all due proportion to the central theme—side-drift as it has been aptly called—all this confuses the hearer and loses his attention and thus defeats our purpose.

c) In our preaching happy is he who is blessed with a *vivid imagination*, upon whose soul the commonplace registers enabling him to put himself in the position of other folks and see the meaning to them of what otherwise might seem meaningless events. Here is one who is compelled to quit school to keep the family agoing; or there may be the ingratitude of an only child, the greatest disappointment in the life of that parent; to a third it may be the realization that he or she is in the wrong place in life without any possibility to change things. To feel all this in some degree as those concerned feel it enables one to say something that tends to sweeten the bitter waters of life where otherwise we would be dull and lifeless in speech.

d) *Illustration* is an indispensable factor. But not the kind that have to be pulled in by the hair or those we look up in books of illustration but rather those that come out of our broad reading, the events of the time, some account in the daily press or our contact with the people. In a word, vivid, living, dramatic, that will make the truth shine or grip.

e) And finally practical application so that our hearers not only see and understand some new truth or general principle but that they are confronted with the urgency of having these operate in their own lives. There must be the "thou art the man" element. We must lead people unwaveringly up to the real conditions actually happening in their own lives.

E. My final word is about the necessity of a *preaching program*. We need it to

a) *minister to the various groups* in our services. There are some who will be there regardless of what happens in the pulpit, those loyal, dependable, patient souls who are the consolation of one's ministry, even if they are not always the most challenging. But there are others. Restless, critical youth and not a few others with a considerable element of defeat in their lives. To meet the needs of the many we need a program.

b) We need it as well to guard against always *riding our hobby*. With one it is stewardship, with another religious education and with a third the social gospel. Now there is no denying

that each of these is of great importance. But to come around to them again and again perhaps in most every sermon and forget the other important elements, is, to say the least inexcusable and to say stronger things it is irritating and makes the average person restive and when people get in that frame of mind our influence over them is nil.

c) The rich, almost *limitless field* from which we can draw makes a program desirable. The great themes of redemption, the various aspects of the religious life and faith should whet the appetite of any growing man as the prospector in the mining field is spurred on by the discovery of a rich vein of ore.

d) Incidentally this covering of a greater part of the field, for which the church year with its various emphasis is invaluable, does something else, it prepares folks when their minds are clear for some of the *inevitable experiences* of life when their minds will be in confusion. We will be building something into their lives which will not be swept away when the rains descend and the winds blow.

e). And finally, and I am sure that this will get a sympathetic hearing from my brother preachers, a preaching program will save us from the *constant worry* incident to the silent and ominous march of the days that brings Sunday around so soon, and then we will get a sense of joy and satisfaction in our work.

And now, brethren, after having said all this, I feel constrained to confess for the good of my own soul as did a professor of homiletics, who being asked a question whether he considered this or that thing necessary in the life of a preacher, replied: "As a professor of homiletics I should say, most assuredly, but as a matter of fact I never did it myself."

In other words, not having attained I press on toward the high mark of Creative Preaching.

THE OFFICE OF THE KEYS

G. NUSSMANN

(Conclusion)

ATTENDANT DOCTRINES

1. The Primacy of Peter.

Because Peter had confessed the divinity of Christ, Christ had honored him with the position of the primate: "Thou art the rock, and on this rock I will build my Church." (Compare the quotation from Leo the Great above.) Any church not built upon it is not the Church of Christ. It is doomed to failure because it is not the work of God. In these words Christ committed into the hands of Peter—and to no one else—the power to be his visible representative on earth. To other pastors of the flock Jesus assigned a certain portion of the flock, but to Peter the lambs and the sheep, the whole of his flock. (John 21: 15-17)

Peter's name always stands first in the list of the Apostles. He was always prominent when it came to witnessing about Christ: before the multitude on the day of Pentecost, before the Sanhedrin. The first miracle recorded in Acts was performed by Peter (ch. 3). At the election of a successor to Judas Peter alone spoke. James the brother of John, was imprisoned. Nothing was done in his case by the congregation. Peter was imprisoned. In his behalf the congregation sent prayers to heaven. James died, but Peter was freed. When there was a great conference of Christian workers in Jerusalem and weighty matters came up for discussion, it was Peter who spoke the deciding words (ch. 15).

Peter was called the first bishop of Rome whither he had transferred his see from Antioch. It is there he died a martyr to the cause of Christ.

2. The Supremacy of the Popes.

The privileges and prerogatives of Peter, the Prince of the Apostles, were transferred to his successors, the bishops of Rome, in much the same manner as the authority of George Washington became that of the succeeding presidents of the United States.

In two points, however, the bishops of Rome did not claim to be equal with Peter: in the matter of inspiration and the power of working miracles. Since Christ has given them to his apostle and to the Church in its infancy it is no longer of such importance to possess these gifts when the infant has grown up.

That the popes have always exercised supreme authority from the days of the Apostles may be proved by the following facts:

A. By the fact that Rome constituted the last court of appeals in matters of faith and conduct, to witness from the many just a few examples.

a. Clement, the third successor of Peter was appealed to in a matter of contention by the Church at Corinth. The epistles which he wrote in answer to this appeal were highly valued by the recipients.

b. Cyprian, the highly honored bishop of Carthage in Northern Africa, who was martyred in 258, was in teaching, administration and attitude wholly subject to Rome.

c. Athanasius, the renowned patriarch of Alexandria once appealed to Pope Julius I to help him in the case of an unjust decision rendered against him by the oriental bishops. The Pope reversed their decision.

B. The so-called Fathers—men deeply pious and greatly learned—of the first five centuries of the Christian era have always occupied a place of honor in the minds of Christians of all denominations. These same Fathers recognized in the Pope of Rome their head.

C. The Ecumenical Councils, or general assemblies, in which the churches of the whole of Christendom were represented. These councils were either called together by the Pope or their convocation was approved by him. At all of them a representative of the Pope presided. His signature made the acts of such councils binding.

D. Missionary activity issued preeminently from Rome. It is a remarkable fact that the greatest missionary activity of Christian times emanated from Rome. Its messengers went to Ireland, Scotland, the Anglo-Saxons, France, Flanders, Germany, India, Japan and countless other places.

3. The Infallibility of the Pope

The doctrine of the infallibility of the Popes has been grossly misunderstood, so that it becomes necessary at first to point out what it is not.

a. In the first place it does not mean that the Pope is inspired. Since he possesses the inspired Scriptures he is not in need of the gift of specific inspiration. His duty is to preserve the truth thus revealed to the Apostles.

b. The Pope is not sinless. There have been a few immoral Popes but the majority of them have led exemplary lives.

c. The Pope is not infallible when he writes, e.g. as a teacher. He has no authority on fields of knowledge like science, mathematics, and political economy.

But he is infallible when he speaks *ex cathedra*, i.e. officially on questions of faith and morals. It means that in such cases the

heir of the promise given by Christ to Peter is preserved from error. When once, after prayerful deliberation, a judgment is pronounced it is final, irrevocable, and infallible.

The Catholic Church claims that this prerogative has been from the days of the Apostles. The Vatican Council of 1870 in announcing the infallibility of the Pope did not create a new dogma. It merely confirmed the old one.

The doctrine which declares the infallibility of the Pope has been called the keystone in the arch of Catholic faith. Here is the rock where all believers may find refuge.

If it be asserted that under the present conditions of human life it be impossible that any human be infallible, even in such a restricted sense, the Catholic readily retorts: "Protestants believe in an infallible Bible. But they are divided into countless sects. Where is their infallible interpreter?"

4. The Temporal Power of the Popes

It is readily understood that during the first three centuries no bishop held any real estate in Rome. The Christians were the disinherited of Rome. Their services they held in the vast underground catacombs of the City.

When Constance the Great made the Christian religion the religion of the state, persecution ended. From then on the Church increased not only in power but also in possessions. Various rulers made donations in money and estates. These grew to the proportion of a state to which history attached the name: the Papal States. The Popes had become not merely great leaders of the Church but also efficient civil rulers. How in 451 Pope Leo the Great, unarmed, prevailed upon Attila, the "Scourge of God," to turn away from Rome with his more than 500,000 men, and how the same Pope prevented the slaughter of the Romans when in 455 the Vandal Genseric with his hordes sacked the city, will always be considered as forming some of the most illustrious incidents in the history of Rome. That it is really the Popes who have made Rome the Eternal City, the Center of Christendom, the fosteress of arts and sciences, the depository of sacred learning, the city with the most wonderful works of architecture is a statement which stands undisputed.

Quite naturally, the Popes learned to make greater use of the position they had thus attained. Here is a remarkable letter which Pope Gelasius I wrote to Emperor Anastasius in 494:

"There are two powers, august Emperor, by which this world is chiefly ruled, namely, the sacred authority of the priests and the royal power. Of these, that of the priests is the more weighty, since they have to render an account for even the kings of men in the

divine judgment. You are also aware, dear son, that while you are permitted honorably to rule over human kind, yet in things divine you bow your head humbly before the leaders of the clergy and await from their hands the means of your salvation. In the reception and proper disposition of the heavenly mysteries you recognize that you should be subordinate rather than superior to the religious order. . . .

"If the ministers of religion, recognizing the supremacy granted you from heaven in matters affecting the public order, obey your laws, lest otherwise they might obstruct the course of secular affairs by irrelevant considerations, with what readiness should you not yield them obedience to whom is assigned the dispensing of the sacred mysteries of religion. . . . And if it is fitting that the hearts of the faithful should submit to all priests in general who properly administer divine affairs, how much the more is obedience due to the bishop of that see which the Most High ordained to be above all others, and which is consequently dutifully honored by the devotion of the whole Church."

It is hard to say what would have become of Roman civilization during this and following centuries if it had not been for the Church. It was she that converted, either from their heathendom or from their heretical type of Christianity, the barbaric tribes which had invaded at different times the great Roman Empire and finally caused its fall. It was the Church that taught the invaders the ways of peace.

When new hordes threatened the plains of Italy, the Carolingians came to the rescue. The State and the Church entered into an alliance and the Holy Roman Empire of the German Nation came into being. But it did not exist for very long. The following centuries saw struggles between the empire and the Roman Church in which at times the one or the other seemed to succumb, or in which both were united to serve the ends of the one or the other.

By the beginning of the 13th century the crown of the Empire became a papal fief. At the end of the 13th century Pope Boniface VIII demanded in his bull *Ineffabilis* the unconditioned, unlimited freedom of the Church. In his bull *Unam sanctam* (1302) he claimed the following:

"The Church is the holy, catholic, apostolic one, which faith is obliged to accept, a body with one head, not a monster with two heads. This one head is Christ and his vicar, Peter, and the successor of Peter. There are two swords, the spiritual and the worldly; the latter must be used in behalf of the Church, the former by the Church: the one by the priesthood, the other by kings

and warriors, but according to the will of the priest and as long as he tolerates it. But one sword must be above the other and worldly authority must be subject to spiritual authority. . . . Divine truth witnesses to the fact that it behooves the spiritual power to institute the temporal power and to pass judgment on it, if it is not good."

But a few of the most significant factors of this period may be mentioned:

- a. Forceful Christianization of heathen Germans
- b. Investiture conflict
- c. The crusades
- d. Excommunication, even of emperors
- e. Wars against heretics
- f. The inquisition
- g. The uncontested monopoly of teaching
- h. The rise of the Renaissance and of humanism.

The unity of the Roman Church and the authority of the Pope seemed to be greatly shaken by the Reformation. New princes, however, allied themselves with Rome, among them especially Emperor Charles V, King Philipp II of Spain, and King Charles IX of France. On the one hand there was the Tridentine Council (1545-63) and the Counter Reformation by which the position of the Roman Church was to be restored. On the other hand the Church and various states sought to eradicate by Inquisition, by suppression, by assassination and wars all dissention from Rome.

To some extent, at least in the latter cases, Rome failed. St. Peter had to learn at last what it meant to tolerate those who differ from him. He learned it grudgingly. And his grudge still holds.

The 18th century saw the suppression of the Jesuits and the French Revolution. All religion had been abrogated by the latter as far as its influence reached. At the beginning of the 19th century the outlook for the Roman Church was gloomy. But in 1802 Napoleon concluded a concordat with the Pope whom he recognized as the head of the Church. Napoleon's universalism issued in the new universalism of the Church.

In spite of the reverse suffered in 1871 when the Pope lost Rome and the Papal States to the new Italy there was already progress to be seen in the ranks of the Roman Church.

Rebuffs which the Roman Church suffered in France (1901) and in Mexico and other places only spurred the Church to greater activity and to wiser procedure.

On February 11th, 1929, a treaty was signed by Mussolini and Cardinal Gasparri on the part of Italy and the Vatican respectively, through which a certain part of the City of Rome was

restored to the Pope. Though only very small the newly created Vatican City affords the Pope the opportunity to "exercise with full liberty and independence the mission of the papacy." Once again he is not only the ruler of Christendom, but is a sovereign who bows to no other. It is difficult to make any prediction. But it seems to be true that the "gates of Hades" shall not prevail against Peter, the Rock.

PROTESTANT INTERPRETATION

Luther accepted in the main the essential teaching of the Roman Church on the office of the Keys. To him the task of binding and loosing was equivalent with retaining and forgiving sins. The proclamation in and through the Gospel of the great hope of salvation from sins is laying the foundation for the execution of the power of the Keys. Where Luther differs essentially from the Catholic point of view is that he utterly rejects the claims of the Roman priesthood, to constitute the successorship to Peter. Every Christian may exercise the office of the keys and must do so in the daily walks of life where much happens that needs to be forgiven. But it is good for the believer to come to his pastor in private confession and to have absolution of sin announced to him. Official absolution and forgiveness as announced by a lay brother are not antagonistic to each other, but rather complementary; for the pastor is at bottom no more than a brother to the penitent. Probably the best presentation of the problem in question from the Lutheran point of view is contained in Article 28 of the Augsburg Confession, of which an extract is as follows:

"About the Power of Bishops."

"... Our people teach that the power of the keys or of the bishops be, according to the Gospel a power and mandate of God to preach the Gospel, remitting and retaining sins and administering the sacraments. For Christ commanded his Apostles and sent them out (John 20), 'As the Father hath sent me,' etc., and (Mark 16: 15), 'Preach the Gospel to every creature.'... (Rom. 1: 16) 'The Gospel is the Power of God unto salvation to every one that believeth.' Because the power of the Church grants eternal verities and is entirely concerned with the ministration of the Word, it does not encroach upon civil administration. ... For civil administration deals with different matters from the Gospel. The former does not defend the souls but one's body and possession against manifest injuries, and coerces men with the sword and by corporal punishment, so that it preserve civic righteousness and peace.

"Therefore ecclesiastical and civic powers are not to be confused. The ecclesiastical power has its commission to preach the Gospel and to administer the sacraments. It shall not butt into

another's business, shall not transfer the powers of the world, shall not abrogate the laws of the magistrates, shall not annul lawful obedience, shall not impede judicial procedure in either civil or business realms, shall not prescribe laws to the magistrates on the nature of the state; for so said Christ (John 18: 36): 'My kingdom is not of this world,' and (Luke 12: 14): 'Who made me a judge or advisor over you?' And Paul said to the Philippians (3: 20): 'For our citizenship is in heaven.' (2 Cor. 10: 4) 'For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds.'"

Melanchthon agreed in the whole with Luther only that he laid greater stress on the fact that the office of the keys was essentially a prerogative of the ecclesiastics. Later Lutheran theologians came closer to the Catholic conception.

Calvin understood the office of the keys to consist in the preaching of the Gospel, just as Luther. But in its administrative aspect he held that it pertained to the phase of the organization and administration of the Church. In the former case the office served to strengthen the faith life, in the latter it helped to create and maintain proper discipline.

Of the great dogmatists of more recent times it was Schleiermacher who included the office of the keys in his system: *Der christliche Glaube*. He excludes the preaching of the Gospel from his conception of the *clavis*. To him this is the disciplinary power of the Church, based on the office of Christ as a king.

Though there was such dearth of proper definition and clear conceptions of this doctrine on the part of Protestant theology there was no lack in practical application. Beginning with Luther and Calvin and their adherents each group was conscious of the fact that it alone possessed a knowledge of the truth. False believers were thus easy to find. Ridicule and condemnation of others was much in vogue. Here was the same spirit of intolerance that had been condemned in the Catholic Church. A well known example which comes close home to us is the curse of John Wilson, the minister of First Church, Boston, which he pronounced upon Anne Hutchinson, who later together with Roger Williams founded Rhode Island: "Therefore in the name of the Lord Jesus Christ and in the name of the Church I do not only pronounce you worthy to be cast out, but I do cast you out and in the name of Christ I deliver you up to Satan, that you may learn no more to blaspheme, to seduce and to lie, and I do account you from this time forth to be a heathen and a publican and so to be held of all the brethren and sisters of this congregation and of all others."

Times have become better. Denominations draw closer to-

gether. Some have united. Men study each other. They learn as a result to value each other ever higher. Good must come from this.

THOUGHTS ON THE OFFICE OF THE KEYS

In the answer which Peter gave the Lord: "Thou art the Christ, the Son of the living God" Christ saw the work of the Father upon the soul of his disciple; the glow and admiration of one who had met the answer to the quest of his life.

Peter was no coward, but he was naturally far from being a rock. Peter was just human. All those resemble Peter, whose innermost has been touched by the Father, who in the faithful performance of their task as stewards have ever clearer seen the glory in the face of Jesus as it is reflected in the faces of those who have been saved from sin. On them the kingdom of God rests.

In the interpretation of figures of speech one must trace their use. Apparently "bind" and "loose" were used in the manner in which the Old Testament passage (Isa. 22: 22) indicates it. This is at least the way in which his disciples must have understood it. For the words "forgive" and "retain" were spoken after the resurrection.

Christ endowed Peter with power, but this power was coupled with obligation. It could not have meant power in the sense of physical force. Christ's "kingdom was not of this world." "Christ came not to be ministered unto but to minister." He warned his disciples not to follow the example of human masters: "Ye shall not be so: but he that is the greater among you, let him become as the younger, and he that is chief, as he that doeth serve." Luke 22: 26.

Human beings existed first. The state followed. The disciples were first, then came the Church. Which is more important? All-important is, that "Christ is the chief cornerstone of the foundation of the Apostles and prophets." (Eph. 2: 20)

The power to forgive is not a magic but a moral power. Christ gave his life for the sins of the world. Only if men are willing to drink his cup—to suffer vicariously—will they be able to forgive sins.

In a sense Christendom forgives sins and retains sins, consciously and unconsciously, in the proportion in which it opens the Gospel to the world and seeks to save lost sinners. "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God." (1 Cor. 4: 1.) "For we are a sweet savor of Christ unto God, in them that are saved and in them that perish; to the one a savor from death unto death, to the other a savor from life

unto life. And who is sufficient for these things?" (2 Cor. 2: 15, 16)

Do we need an infallible guide? No, and yes. We cannot have an infallible human being because there is none, not even in the sense in which the Catholic Church describes the Pope. Nowhere in the Scriptures is infallibility promised. Even if we had an infallible Bible we should have no infallible interpreter. And yet, we need an infallible guide. It is God's *Spirit*, manifest in *Life* everywhere, within us and without. The trouble is, men build themselves fences. In attempting to guard their life, they hem it in. If individual and church would only put their religion to a test, to dare to see it die, only to have it rise again, cleansed from dross! "For freedom did Christ set us free: Stand fast therefore, and be not entangled again in a yoke of bondage!" (Gal. 5: 1) Not Peter here, nor Paul there, nor Apollos yonder, but Christ everywhere.

The "gates of Hades," spiritually and morally perverse forces, shall not be able to annihilate the Church which has life, and in which and through which *Life* becomes manifest.

AN AUTHORITATIVE LIFE OF PRESIDENT ELIOT*

HAROLD E. B. SPEIGHT

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Mr. Henry James has rendered a notable service to all who have a serious interest in our democracy, its basis in common enlightenment, its need for leadership of superior quality, and the educational processes by which both good leaders and good followers are assured. It is not too much to say that because Charles W. Eliot "stood head and shoulders above his contemporaries for forty years" in the field of higher education, "he was one of the men with whom the student of American history in the nineteenth century will have to reckon." All such students will have cause to be thankful that the Life of Dr. Eliot has been written by so competent a man of letters, so discerning an interpreter and critic of men, as Henry James. The two volumes devoted to Charles W. Eliot provide us with a very thoroughgoing study of a man who, almost in a class by himself, is to be remembered by his individual contributions to America's greatest educational institution and through it to the whole country.

By judicious selection Mr. James has been able to show us how Eliot carried his convictions into effect in the most characteristic interests to which he devoted himself. Discovering in this way the principles upon which Eliot acted, he dispenses with what might easily become, in the record of so long and so full a life, a tedious process of repetition. Yet such selection does not mean that the comprehensiveness of Eliot's mind escapes the reader. On the contrary, we marvel constantly at the range of his exact knowledge, the reliability of his memory, and the breadth of his sympathies. He made himself an effective master of more situations than it is easy to believe one man could compass even in so long an active career as President Eliot's.

With happy characterization of the families whose finest qualities mingled in Charles W. Eliot and of the Boston in which he grew up, with keen insight into the course of his mental development under somewhat unusual conditions, with entire frankness in recognizing the limitations of his early environment as well as its high privileges, Mr. James shows how remarkably the endowment of Eliot and the conditions of his times matched one another. "The peculiar disposition and the age never suited each other bet-

*Charles W. Eliot: President of Harvard University, 1869-1909. By Henry James. Two volumes. (Houghton Mifflin Company. \$10.00.) 1930.

ter than in this case." The result, as the biography shows, was "a personality of unusual self-consistency." We can not escape the conclusion that among the factors in Eliot's great achievements this must be reckoned as one of the most important: to his life-work, when he found it, he brought a nature and a disposition and a mental endowment perfectly adapted to the long struggle through which alone lay the one way to success. No one alien to Boston and Harvard traditions, no one temperamentally unable or indisposed to recognize the conditions he had to deal with, could conceivably have transformed the educational policy and methods of Harvard College and University as did President Eliot.

Another factor we can not overlook is his health and vitality. The keen ardor of a well-controlled body, along with the power of a disciplined mind, carried Dr. Eliot through labors, conflicts, inquiries, routine, and emergencies that would have killed any man emotionally unstable, or of less than heroic vitality. Indeed, profoundly sympathetic as he was to those in any difficulty, he seemed to feel that people had no right to be anything but well and strong. In one of his last years of active service he asked his secretary to describe to him what a headache was really like, for he had never known one! And his feats of endurance and strength, his skill with the oar, the sail, and the reins, his enthusiasm into old age for the bicycle, reveal a true athlete.

He was apparently a keen judge of men, but his understanding was the result not so much of intuitive reactions as of careful observation. Long faculty meetings which bored and irritated his colleagues when he was leading Harvard through the trying period of transition, were for him a supreme opportunity to study his staff, and he was as eager to discover the strength and fine qualities of those who opposed him (and as ready to promote them) as he was determined to replace men who did not know what they believed and could not justify their preferences. Wherever he met people with whom he could talk, from whom, by searching questions, he could inform himself, he gathered and stored up in a prodigiously exact memory materials from which he drew logical conclusions that were afterwards the basis of action. Even the sickness of his wife and children during a visit to Europe was turned to good account through his discovery that "the whole system of medical education in this country needs thorough reformation." (The words are from his first annual report, and the challenge thus made was repeated in appropriate action until he had indeed brought about a reformation.)

Dr. Eliot was a great fighter for what he saw to be a truth that called for expression. "Better to lose fighting," says Mr.

James, "for something first rate than to achieve a vulgar success." But in all the long succession of fights in which Dr. Eliot was engaged for the first rate things he believed in, there was only one failure. (He failed to convince the governing boards and faculty that the college should graduate men after a shorter term of studies.) The College Entrance Examination Board was first suggested by Eliot in 1877, but it did not become a reality until 1900. Few men would have continued patiently to press for a reform for so long. In the course of the inevitable conflicts which his reforms involved it was impossible not to make enemies, for situations arose in which individuals stood in the way of progress for the institution. When asked, after he had been president of Harvard for a few years, what quality he thought most essential for a college head, he answered, "The capacity to inflict pain." The almost Olympian aloofness, which was in part the expression of a temperament explained by inheritance and certain conditions in his early life and in part a deliberate measure of self-protection adopted by a very young president of a venerable institution, exposed Dr. Eliot to criticism; but no student of this Life can escape the conclusion that Harvard owes much to that very detachment, that stoical calm, that steadiness of purpose and freedom from strain, which baffled generations of Harvard men and kept at arm's length even those who felt affection for the president.

The specific reforms for which Eliot and those whom he enlisted in his cause were responsible can only be suggested here. He himself summarized them under a number of heads. The reorganization of the medical school, together with far-reaching modifications of methods of training students; the remaking of the Law School, based upon the use of the case-method and the services of men who were teachers of law rather than part-time instructors whose first interest was in law practise; the reorganization of the Divinity School as an institution for the scientific study of religion free from sectarian emphasis; the replacement of compulsory religious services by wholly voluntary services conducted by ministers of various denominations; the requirement that entrants to the professional schools should have first obtained college degrees; the co-ordination of the various departments of the university; the perfecting of the elective system, of which more shall be said; the increase of endowments and of the number of students (from 1,316 students in 1870 to 4,123 in 1910; endowments of under two and a half million dollars in 1870 to nearly twenty-three million in 1910); and finally the improvement in the quality of the teaching staff. Eliot himself repudiated credit for these reforms as a personal achievement, and made generous acknowledgment of

the help he had received, but, as Mr. James puts it, there was one captain on the ship throughout the forty years, and that captain had set his course.

The reform which had greatest influence on educational method and won widest attention was that involved in introducing the "elective system," giving to the student wider freedom of choice in planning his college course. Formalists who had inherited and were content with an ideal program supposed to be perfectly fitted to all young men naturally opposed Eliot bitterly. It must be made clear that his motive was not to make college easier or more of a junket for slackers; on the contrary, it was the desire to give the student a chance to be really thorough in something. "To that end let him begin to exercise an option at an earlier age." Eliot believed it to be "a waste for society, and an outrage upon the individual, to make a boy spend the years when he is most teachable in a discipline the end of which he can never reach, when he might have spent them in a different discipline which would have been rewarded by achievement." By way of freedom to pursue a natural bent, he saw, lay the only sure road to studies that quicken the mind and ripen character.

Dr. Eliot was a great believer in joy, the joy that comes in and through work well done. "Joy in work has been the source of a large part of the satisfactions of my life." The implications of this conviction were not exhausted when he had opened to students a larger measure of choice, and therefore of joy, in their work. He applied the same conviction to industrial problems. "The winning of satisfaction and content in daily work is the most fundamental of all objects and unless content can be won on an immense scale, the hopes and ideals of democracy can not be realized. Therefore joy in work should be the all-pervading subject of industrial discussion; for it is at once motive, guide and goal." Those were brave words and they are words with which we shall have to reckon some day.

The strength of President Eliot's religious convictions, a strength which revealed itself both in frank and passionate aversions and in respect for varieties of experience and belief, his keen interest in public affairs, the unique experience of offers (from two Presidents belonging to opposing parties) of the ambassadorship to Great Britain—these are matters of common knowledge, but Mr. James presents them very skilfully. Less well known to the general public was the private side of Dr. Eliot's life, the very beautiful relationships he enjoyed with his family and closer friends, the adventure and fun of the summer days on Mt. Desert and in his sailing boat, the warm friendship for such men as Bryce, Dr. Wal-

cott, and a few others, the simplicity and genuineness of his interest in humble people. And these are necessary for the completeness of the picture. One reader's mind goes back to a summer day when he was close to ninety but enjoyed a whole day's sail among the islands near Mt. Desert. He clambered ashore on an island at noon over a stony beach, entered heartily into the enjoyment of a quiet picnic, and then, while his guest explored the little island, slept for half an hour between two overcoats laid on the ground. Awakening fresh for the run home in the afternoon, he took up again the endless questioning which in this particular case could hardly have brought him any valuable information and certainly proved something of an ordeal, though at the same time a memorable privilege, for his guest. The intimacies of Dr. Eliot's life are opened to the reader with excellent taste and proper restraint by Mr. James. They only confirm the impression of greatness which is left by the record of his public work.*

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Theosophie, Anthroposophie, Christengemeinschaft.

Von Prof. Dr. R. S. Grönmacher.

I. Theosophie.

Theosophie bedeutet dem Wortfönn nach Gottes Weisheit, Erkenntnis Gottes. Die Tiefen der Gottheit sollen durch menschliche Erkenntnis durchleuchtet werden. Dem Menschen genügt es nicht auf dem Weg des Glaubens, des Vertrauens dem offenbarten Gott zu begegnen, sondern er will sich durch Spekulation seines Geistes auch des verborgenen Gottes bemächtigen. Diesen Weg schlug schon die alte Gnosis ein, indem sie orientalische und griechische Philosophie mit dem Christentum verband und dadurch ein merkwürdiges Gemisch kühnster menschlicher Spekulationen mit der christlichen Offenbarung herstellte. Von der Kirche zwar offiziell verworfen, ging doch eine theosophische Unterströmung auch durch das Mittelalter, um besonders bei Mystikern wie Eckehard deutlich hervorzutreten. Auch in der Reformationszeit fehlten theosophische Elemente bei den sogenannten Schwärmern nicht. Aber zu einer selbständigen Macht wird die Theosophie erst bei Denkern, die sich mit Beginn der neuzeitlichen Philosophie prinzipiell von der kirchlichen Offenbarung und dem religiösen Weg des Glaubens lösten, um durch freies Denken sich der Erkenntnis Gottes zu bemächtigen — im engeren bald im loseren Anschluß an die christliche Gottesvorstellung. Im engeren Sinn zu Theosophie gehört das Gedankensystem Jakob Böhm's (gest. 1624), der eine Lehre von der Theogonie, dem Werden Gottes entwarf und zeigen wollte, wie sich erst allmählich aus einem dunklen Urgrund, der Geist und Materie, Gut und Böse noch ungeschieden enthielt, Gott entwickelte und dann der ganze Weltprozeß. Im 18. Jahrhundert erscheint — in starker Zuwendung zur Natur und unter Heranziehung von Visionen als Theosoph: Swedenborg (gest. 1772), an den sich eine noch heute existierende, wenn auch zahlenmäßig sehr kleine Gemeinde der Swedenborgianer angeschlossen.

Stärker dem Christentum verband sich „die heilige Philosophie“ Christian Dettingers (gest. 1782). Ende des 18., Anfang des 19. Jahrhunderts gewann die Theosophie den Charakter einer Zwischenwissenschaft zwischen Theologie und Philosophie bei Männern wie dem katholischen Denker Franz von Baader (gest. 1841) und dem protestantischen Philosophen Schelling (gest. 1846), besonders in der letzten Periode seiner wandlungsreichen Ideenwelt in der Philosophie der Mythologie und Offenbarung. Von ihr aus drangen einzelne theosophische Elemente — etwa im Verständnis der Dreieinigkeit, der Menschwerdung, der Entstehung des Bösen — auch

in die protestantische Theologie des 19. Jahrhunderts ein. Aber bei aller Sonderentwicklung gehört doch die bisher geschilderte **abendländische Theosophie, besonders in ihrer neueren Entwicklung, in den geistigen Umkreis des Christentums hinein.**

Dagegen hat die **moderne Theosophie ihre entscheidenden Wurzeln in Indien** und beginnt erst in ihren letzten Ausläufern wie der Christengemeinschaft und dem Neugeist auch an die abendländisch-christliche Theosophie stärker anzuknüpfen. In Indien aber liegen die Urströme nicht in dem in der Erkenntnis skeptischen, in der Lebensstimmung pessimistischen Urbuddhismus, sondern vielmehr in dem vorbuddhistischen Brahmanismus und dem nachbuddhistischen Hinduismus. Der gesamte indische Geist war durchaus intellektualistisch gerichtet und traute es sich zu, auf dem Weg eines besonders geschulten Denkens das innerste Wesen des Göttlichen zu erfassen. Dieses Göttliche erkannte er pantheistisch in allen Dingen, nie in der Gestaltung des menschlichen Schicksals. Das menschliche Schicksal vollzieht sich in der Wanderung der Seele durch verschiedene Daseinsformen, die je nach dem Karma verschieden determiniert sind. Allein gerade auch auf diese Bestimmtheit kann der menschliche Wille Einfluß gewinnen, so daß dem göttlichen Schicksal die menschliche Aktivität neben, ja übergeordnet wird. Durch Entbindung besondrer offulter Kräfte, aber auch durch die Stärkung des sittlichen Willens kann der Mensch seinen Lebensweg in immer höhere und reinere Sphären aufsteigen lassen. Dazu wird ihm vor allen Dingen auch die liebende Pflege brüderlicher Beziehungen zu allen Menschen ohne Rücksicht auf soziale, nationale, konfessionelle Unterschiede helfen.

Diese allgemeinen Gedankengänge bilden die Grundlage der modernen Theosophie. **Räumlicher Ausgangspunkt einer organisierten theosophischen Gesellschaft ist Amerika.** In New York wurde 1875 eine „Theosophical Society“ gegründet. Ihre Schöpferin war eine 1832 in Südrußland geborene Generalstochter **Helene Blavatsky**. Sie hat ein unstetes und eigenartiges Leben geführt, dann in sich offulte Kräfte entdeckt, die ihr die Schau überirdischer Welt vermitteln und als Offenbarung höherer Geister galten und die sie zur Grundlage ihrer Weltanschauung und Gemeinschaftsgründung machte. Bald aber entdeckte sie, daß ähnliche Erlebnisse und Gedankengänge auch früher schon in der Geschichte der Menschheit aufgetreten seien. Mit ihnen beschäftigte sie sich mehr und nannte ihr erstes größeres Werk nach einer ägyptischen Göttin: „Die entschleierte Isis.“ Vor allen Dingen aber fühlte sich Frau Blavatsky von der „Weisheit des Ostens“ angezogen und siedelte darum mit einer andern führenden Persönlichkeit, dem amerikanischen Obersten Olcott, nach Indien über. Dort fand in **Benares**

1879 die Neugründung der Theosophischen Gesellschaft statt, die bald ihr Hauptquartier nach Adyar bei Madras verlegte. So wurde Indien auch räumlich der eigentliche Ausgangspunkt der modernen Theosophie. Die Adyar-Gesellschaft gewann seit 1907 einen großen Aufschwung wiederum durch eine Frau Annie Besant, einer 1847 geborenen Engländerin, die mit außerordentlicher geistiger Energie und organisatorischer Tatkraft noch heute mit dem Bischof Leadbeater diese theosophische Gruppe lenkt. Die amerikanische Theosophie spaltete sich wieder in zwei Gruppen, von denen die jüngere die hervorragendere wurde. Ihr Hauptsitz wurde Point Lama in Kalifornien, ihre erfolgreiche Vertreterin wurde wiederum eine Frau, Katharina Tingley.

Ende des 19. Jahrhunderts fand die Theosophie auch in Europa, speziell in Deutschland stärkere Verbreitung. Ihre Organisation nannte sich „Internationale theosophische Verbrüderung.“ Zu ihr traten noch Filialen der schon genannten amerikanisch-indischen Gesellschaften. Im Weltkrieg 1917 schlossen sich die verschiedenen deutschen theosophischen Gruppen enger zusammen; ihr Hauptsitz wurde Leipzig mit einem rührigen theosophischen Verlag, der eine Reihe theosophischer Zeitschriften herausgab. So hat die Theosophie äußerlich im 20. Jahrhundert in Asien, Amerika, Europa stärkere Verbreitung gefunden, aber auch innerlich eine festere geistige Formulierung ihrer Fundamente vorgenommen. Zu diesen Fundamenten gehört einmal: „Die Erforschung der okkulten Naturgesetze und allgemeine Weckung der in der Menschennatur schlummernden höheren Kräfte und Fähigkeiten und deren Anwendung zum Wohl der Menschheit.“ Die Theosophie pflegt mithin theoretisch und praktisch den — von uns schon im Januarheft dieser Zeitschrift geschilderten — Okkultismus. Das geschieht bald mehr in phantastischer Anerkennung spiristischer und magischer Erscheinungen, bald aber auch in mehr nüchterner wissenschaftlicher Weise in der Linie der modernen Parapsychologie.

Darüber hinausgehend vertritt aber die Theosophie eine besondere Weltanschauung, deren Grundideen und hauptsächlichsten Ideale indischer Herkunft sind. In einem 1931 erschienenen Aufsatz einer theosophischen Zeitschrift wird die Leistung der Theosophie kurz dahin zusammengefaßt: „Die theosophische Philosophie bringt dem Menschen das Wissen von seiner Konstitution und seinem Schicksal. Sie wirft ein klares Licht auf die Methode, durch die er von Stufe zu Stufe in Weisheit, Kraft und Gnade hineinwachsen kann.“ Die Lebensrätsel der so ungleichen Menschenlose werden erklärt durch die Reinkarnation, die Seelenwanderung. Der gegenwärtige Zustand ist bedingt durch das Verhalten in einem vorangehenden. Das Karma, das Schicksal des Menschen, ist Produkt des

eigenen Handelns. Ist das aber der Fall, so kann der Mensch durch entsprechendes Verhalten in der Gegenwart seine Zukunftsentwicklung beeinflussen und zwar soll er das im Sinn einer ethischen Reinigung und Höherentwicklung tun.

In der Theosophie tritt praktisch das Göttliche als eine dem Menschen übergeordnete Macht immer mehr in den Hintergrund. Der Mensch, bezw. das Göttliche im Menschen übernimmt die Führung seines eigenen Lebens, ja wird letztlich zur weitenlenkenden Schicksalsmacht. Damit aber entfernt sich die Theosophie von der Religion und speziell dem Christentum mit seiner entschiedenen Ueberordnung Gottes über den Menschen, der göttlichen Gnade über den menschlichen Willen. Dazu tritt vom christlichen Standpunkt das Bedenken, daß die Seelenwanderung — abgesehen von ihrer tatsächlichen Unbeweisbarkeit den Ernst und die Bedeutung des irdischen Lebens des „Jetzt und Hier“ abschwächen kann. Die Möglichkeit in andern Lebensformen Versäumtes nachzuholen, kann Anlaß werden, hier die Hände lässig in den Schoß zu legen. Die Theosophie ist allerdings optimistisch bestimmt, indem sie als Regel eine stetig aufsteigende Linie in der Entwicklung des Einzelnen wie der Menschheit annimmt. Die Wiedergeburt wird nicht wie im Buddhismus als traurige Notwendigkeit immer neuen Sterbens, sondern als die Ermöglichung stetig neuen, höheren Lebens verstanden. Hier wird eine indische Lehre von dem europäisch-amerikanischen Fortschrittsgeist erfasst und stimmungsmäßig wie willentlich — Indien gegenüber — umgestaltet. Aber wie das Christentum nicht den buddhistischen Pessimismus teilt, so vermag es sich auch nicht mit dem schrankenlosen und universalen Optimismus der Theosophie zu identifizieren. Die tatsächliche religiös-sittliche Bewegung ist immer eine doppelte, sie geht sowohl abwärts wie aufwärts.

Aus der indischen Voraussetzung der wesentlichen schon natürlichen Identität aller Menschen leitet die Theosophie das Ideal eines allgemeinen Bruderbundes ab. Zu seinen Fundamenten rechnet sie darum: „Die Bildung des Kernes eines die Menschheit umfassenden Bruderbundes ohne Unterschied der Rasse, der Nation, des Geschlechtes, des Glaubens, des Standes, und der gesellschaftlichen Stellung.“ Besonders auf religiösem Gebiet macht sich eine synkretistische Tendenz geltend, die nicht nur alle Formen indischer Religiosität, sondern auch Mohammedanismus und Christentum in eine **Allerweltsreligion** einbeziehen will. Damit aber tritt die **Theosophie in Spannung mit dem Christentum**, das bei aller Anerkennung der auch in andern Religionen vorhandenen Wahrheitsselemente wie der schöpfungsmäßigen Gleichheit aller Menschen, doch Anspruch auf eine spezifische und absolute geschichtliche Offenbarung erhebt,

die auch die in der Geschichte gewordenen Unterschiede der Menschheit nicht einfach ignorieren will.

Zusammengefaßt bedeutet: **Theosophie in der Gegenwart eine geistige Richtung, die theoretisch und praktisch okkulte Fähigkeiten im Menschen pflegt, die Lösung letzter Lebensrätsel durch Seelenwanderung und Karma vollzieht, dem Menschen Hoffnung und Ansporn zu steter Höherentwicklung gibt, eine brüderliche Vereinigung aller Menschen gerade auch in der religiösen Sphäre erstrebt.**

Eine Krisis in der theosophischen Bewegung entstand durch die Proklamierung eines neuen Weltenerlösers in Krishnamurti, von dem der nächste Artikel handeln wird. Infolgedessen trat der bisherige Führer der deutschen theosophischen Bewegung, Rudolf Steiner, aus ihr aus und gründete die Anthroposophie.

II. Die Anthroposophie.

Rudolf Steiner wurde am 27. Februar 1861 in Kraljevic in Ungarn als Sohn eines katholischen Bahnbeamten geboren. Er stand in früher Jugend als Ministrant unter dem Einfluß des katholischen Kultus. Dabei zeigte er schon die besondern Fähigkeiten, die sittlichen Eigenschaften verschiedener Priester in bald glänzenden, bald abstoßenden Farben zu schauen. Er erhielt sein Leben lang die Gabe, in den Geistern der Menschen zu lesen und sie dementsprechend zu beeinflussen. Daneben entwickelte er aber auch die Fähigkeit höhere Wirklichkeiten zu schauen, wie in der Vergangenheit und Zukunft unsrer Welt zu lesen. **Neben diesen „okkulten“ Seiten seiner Persönlichkeit, die ihr schon im äußeren Ansehen eine eigentümliche Fremdheit und Ferne, ja einen gewissen dämonischen Charakter gaben, pflegte Steiner auch seine reichen intellektuellen Anlagen durch ernstes wissenschaftliches Studium.** Er wandte sich der Philosophie zu und behandelte schon in seiner Doktorarbeit wie in einer Reihe andrer Schriften Fragen der Erkenntnis Kritik und der menschlichen Willensfreiheit. Er interessierte sich aber auch für die Naturwissenschaft und geriet hier auch weltanschaulich unter den Einfluß Haeckels. Sein eigentlicher geistiger Führer wurde jahrelang Goethe. Er arbeitete am Goethearchiv in Weimar und gab auch einige Goetheschriften mit heraus. Von Nietzsche blieb er nicht unberührt. So hatte Steiner die Einflüsse führender abendländischer Geister in Weltanschauung und Wissenschaft schon in sich aufgenommen, als er 1900 Mitglied und bald auch Generalsekretär der Deutschen Sektion der Jüdischen Theosophischen Gesellschaft wurde. Sein hohes Ziel wurde eine Synthese westlichen und östlichen Geistes und damit die Schöpfung einer neuen Weltanschauung und Lebenshaltung. Ihr widmete er sich mit ungeheurer Energie, besonders seit 1913 durch Abfassung zahlreicher Schriften, durch Haltung von Vorträgen, die teilweise zu-

nächst als Geheimkonzeptionen nur Eingeweihten zugänglich wurden. Zugleich aber stellte er seinen starken Willen in den Dienst der Schaffung einer neuen Organisation und ihrer Auswirkung auf den verschiedensten Gebieten des kulturellen Lebens der sozialen Ordnung, der Erziehung. Während des Weltkrieges suchte er sogar Einfluß auf die innere und äußere Politik zu gewinnen. Nach dem Krieg machte er zum Zentrum seiner Bewegung Dornach bei Basel in der Schweiz. Hier wurde nach seinen Entwürfen ein eigenartiger Bau, das Goetheanum gebaut, das zum inneren wie äußerem Zentrum einer besondern geistigen Bewegung wurde. 1924 starb dieser ganz ungewöhnlich geistig begabte und praktisch schöpferische Mann, den man — rechtverstanden — einen **modernen Magier** nennen kann. Trotzdem die ganze Bewegung von seiner Persönlichkeit ins Leben gerufen war, zeigte sie sich nach seinem Tod doch so gefestigt, daß sie bisher in ungeminderter Kraft und in Durchführung auf die verschiedensten Gebiete gegenwärtig besteht.

Dr. Steiner hat seiner Richtung dem viel richtigeren — im Grund schon auf die ganze moderne Theosophie zutreffenderen — Namen der **Anthroposophie, d. h. Weisheit des Menschen oder Weisheit vom Menschen**, gegeben. Denn der Mensch und nicht Gott ist das eigentliche Subjekt und in der Hauptsache auch Objekt dieser modernen geistigen Bewegung. Wir beschreiben zunächst den besondern Weg und dann den hauptsächlichsten Inhalt der Anthroposophie vor allem auf Grad der knappsten Zusammenfassung in Steiners eigenem Werk: „Die Geheimwissenschaft im Umriss.“ — Die gewöhnlichen wissenschaftlichen Methoden, wie sie Natur- und Geisteswissenschaften und philosophische Erkenntnistheorie ausgebildet haben, reichen zwar aus, um die uns umgebende Welt zu erfassen. Dagegen ist „das menschliche Erkennen, sowie es im alltäglichen Leben und in der gewöhnlichen Wissenschaft arbeitet, wirklich so beschaffen, daß es in die überirdische Welt nicht eindringen kann.“ Zu diesem Zweck müssen besondere Wege und Kräfte ausgebildet werden. Diese hat die Menschheit in früheren Jahrhunderten besessen, dann aber verloren. Allein „das Erkennen des Menschen kann wieder verstärkt, erkräftet werden, wie das Sehvermögen des Auges verstärkt werden kann.“ Hauptfächliche Mittel sind Meditation und Kontemplation — worin die Inder Meister waren. Die Seele muß sich ganz bestimmten Vorstellungen hingeben, wozu sie durch alleinige Aufmerksamkeit auf bestimmte Objekte, wie etwa eine Blume erzogen wird. Andre Gedanken werden dabei unterdrückt. Genau so soll die Seele ihre Gefühls- und Willensregungen in die Hand bekommen, um durch Geistes Schulung zuletzt zu erlangen: „die Herrschaft über die Gedankenführung, die Herrschaft über die Willensimpulse, die Gelassenheit gegenüber Lust und Leid, die

Positivität in der Beurteilung der Welt, die Unbefangenheit in der Auffassung des Lebens.“

Dieser ersten Stufe folgt die Herausbildung höherer Wahrnehmungsorgane, die **hellichtig** machen. Der Mensch entdeckt diese in der eigenen und fremden Körperlichkeit, in farbigen Gebilden „Lotusblumen,“ die die feelischen und sittlichen Eigenschaften der Menschen andeuten. Aber auch die vergangene und zukünftige Geschichte dieser Welt, wie die Gefilde einer höheren Wirklichkeit breiten sich vor dem Geistesauge aus. Eine solche vollendete Befähigung wird zunächst allerdings nur wenigen Menschen erreichbar, ja im Grund hat sie nur Steiner selbst besessen. Die übrigen Geistes Schüler müssen diese Mitteilungen autoritativ im Vertrauen hinnehmen. Der so selbständig begangene Weg anthroposophischer Erkenntnis wird für die Meisten zu einer Führung, bei der sie ganz genau in die Fußtapfen des Meisters zu treten haben, um das zu sehen, was er ihnen zeigt. Eine Art katholischer „**fides implicita**“ wird gefordert, d. h. ein Glaube, der ohne Schauen und Wissen das annimmt, was eine autoritative Instanz ihm vorschreibt. Auf der andern Seite aber macht sich Steiners Verlangen auch schon in der Methode strenge Geisteswissenschaft zu bieten dadurch bemerkbar, daß er alle Ergebnisse seines besondern Erkenntnisweges kontrollieren lassen will durch das „gesunde vorurteilsfreie Denken“ und in den Zusammenhang mit den allgemeinen wissenschaftlichen Erkenntnissen einstellen möchte.

Der **Inhalt** der Anthroposophie wird in dem Satz zusammengefaßt: „Es werden eine Reihe von Mitteilungen gemacht über das Wesen des Menschen, über ganz bestimmte Vorgänge in jenem Reich, zu dem der Tod die Eingangspforte bringt, über die Entwicklung des Menschen, der Erde, des ganzen Sonnensystems.“ Erster Gegenstand ist eine besondere **Psychologie**, bei der sich Steiner sehr eng an indische, schon von der Theosophie wiederbelebte Behauptungen anschließt. Danach wird der Mensch in neun, in der Regel aber nur sieben Bestandteile zerlegt: 1. physischer Leib, 2. Ätherleib, 3. Astralleib, 4. Ich, 5. Geistesleib, 6. Lebensgeist, 7. Geistmensch.

Die ersten vier gehören enger zusammen, sind wesentlich noch irdischer Art, obwohl schon Astralleib und noch weniger Ich materiellen Charakter tragen; die letzten drei sind rein geistiger, jenseitiger Art. Diese Differenzierungen haben hauptsächlich den Zweck, um einmal okkulte Vorgänge in diesem Leben, dann aber die Weiterentwicklung im Jenseits verständlich zu machen. So gilt z. B., daß der Astralleib während des Schlafens in die Harmonie des Weltalls zurückkehrt und dem Menschen dadurch besondere harmonische Kräfte zugänglich macht. Im Tod trennt sich zunächst der physische Leib vom Ätherleib. Solange der letztere noch besteht,

besitzt der Mensch eine Erinnerung an sein vergangenes Leben. Nach seinem Schwinden bleibt nur noch der Astralleib übrig, durch den eine stärkere Verbindung mit dem gesamten Kosmos erreicht wird. Ist auch dieser verfallen, so beharren allein die rein geistigen Bestandteile der menschlichen Persönlichkeit, die immer weiter in das reine Geisterland emporsteigen. Hier wird das letzte Ziel — bei dem es undeutlich bleibt, ob es ein persönliches Fortleben oder ein Aufgehen im Nichts oder im Gottesgeist ist — von den Wenigsten sogleich erreicht. Die Meisten müssen auf die Welt zurück. Der Geist baut sich insolgedessen die Elemente für ein neues physisches Dasein. **Seelenwanderungs- und Karmalehre werden auch in der Anthroposophie festgehalten:** „So wirkt also das vergängliche Leben bestimmend auf das neue; die Taten dieses neuen Lebens sind durch jene des vorigen in einer gewissen Weise verursacht. Diesen gesetzmäßigen Zusammenhang eines früheren Daseins mit einem späteren hat man als das Gesetz des Schicksals anzusehen; man ist gewohnt es als Karma zu bezeichnen.“ **Auch der Anthroposophie gegenüber bleibt die christliche Antithese bestehen, die in diesem Leben die letzten Entscheidungen fallen läßt und sie auf immer neue Daseinsformen verteilt.** Ist mit dem Christentum zwar nicht eine gewisse Entwicklung im Jenseits unvereinbar, so doch nur eine solche, die stetig tiefer in die Gemeinschaft Gottes führt, nicht aber eine anthroposophische, die plötzlich vom Hochgebirge des Geisterlandes wieder ein Abstieg auf die Erde für möglich hält. Auch vom rationalen Standpunkt befriedigt dieser anthroposophische Gedankenkreis in keiner Weise. Er setzt nur nach rückwärts und nach vortwärts immer neue Glieder an die Kette der Lebensbewegung ohne ein absolutes und endgültiges Woher oder Wohin.

Indem als das bewegende Rad der ganzen menschlichen Entwicklung die Tat des Einzelnen erscheint, wird das Schicksal nur noch zu einer dekorativen Formel, es verschwindet als religiöse Kategorie, als Symbol einer unabhängigen, aber alles wirkenden Macht. Das Schicksal wird abgelöst durch die Allmacht des menschlichen Willens, der sich nicht nur seine geistigen, sondern auch seine physischen Bedingungen schafft. **Der Anthropos ist Schöpfer; die Anthroposophie eine durchaus anthropozentrische, moralistische Lebensanschauung.** Insolgedessen begegnen bei ihr zwar mythologische Geisterwesen aller Art, niemals aber das klare und deutliche Bekenntnis zu einem allmächtigen und absoluten Gott. **Ein Polydämonismus tritt an die Stelle des Theismus, Mythologie ersetzt Offenbarung.**

Ein merkwürdiges Gemisch von Mythologie, Naturwissenschaft und Geschichte stellen auch die anthroposophischen Enthüllungen über die Vor- und Urgeschichte der Welt und die Entwicklung unserer

Erde dar; von ihnen weiß der Geisteswissenschaftler aus dem Lesen in der sogenannten *Mascha-Chronik* „Den unvergänglichen Spuren alles Geistigen.“ Der *Uranfang* war rein geistiger Art, aber in einer nicht festzulegenden Zeit ist der Geist in die Stofflichkeit übergegangen — ein Ereignis, das zugleich Beginn wie Sündenfall des Weltprozesses bedeutet. Dieser verläuft in sieben Stadien, von denen die drei ersten zunehmende Verstofflichung bringen. Ueber den Wärmezustand (Saturn), Gaszustand (Sonne), Flüssigkeitszustand (Mond) hat die Welt den gegenwärtigen Erdenzustand erreicht. Auch auf ihr hat sich eine Entwicklung von höherer Geistigkeit zu stärkerer Stofflichkeit ergeben. In der urfernen Vergangenheit „bestand der Mensch noch aus einer feineren, weicheren Stofflichkeit als er später angenommen hat.“ In dieser zunehmenden Materialisierung besteht auch der Niedergang der Menschheit, über deren einzelne Stadien der Geisteswissenschaftler nur in sehr loser Anknüpfung an äußere Geschichte berichtet. Er erzählt von der „hyperboräischen, der lemurischen, atlantischen, der urindischen, urpersischen, chaldäisch-babylonischen, ägyptischen, der griechisch-römischen.“ Die gegenwärtige Zeit soll um das Jahr 1250 v. Chr. ihren Anfang genommen haben.

Ueberlassen wir die Kritik der Einzelheiten den zuständigen Natur- und Geisteswissenschaften und beschränken wir uns auf die **des weltanschaulichen Grundgedankens, so wiederholt sich in ihm nur die alte neuplatonisch-gnostische Behauptung von dem Sündenfall des Geistes in die Materie.** Die christliche Anschauung sieht dagegen in der Materie als solcher noch nichts Sündiges und Geistwidriges, sondern in ihr vielmehr einen Bestandteil der göttlichen Schöpfung. Das Sündige liegt vielmehr erst in einer falschen Willenseinstellung zu Gott, die dann auch eine Verhältnisverschiebung des Geistigen zur Materie im Gefolge hat. **Sowohl in der Schöpfungs- wie in der Sündenauflösung trennt eine weite Kluft das Christentum von der Anthroposophie.**

Dieser Gegensatz muß sich dann auch in der **Erlösungslehre** auswirken. Auch in ihr wandelt Steiner in alten gnostischen Bahnen. Die Erlösung besteht in der Befreiung des Geistes aus der Materie, in der zunehmenden Spiritualisierung des einzelnen Menschen wie der ganzen Menschheit. In diesem Prozeß wird — wieder genau wie in der alten Gnostik — dem **Christentum** eine bedeutsame Rolle zugewiesen. Auf der Sonne war bei ihrer Lösung von der Erde ein hohes Geistwesen, „der Christus,“ verblieben. Dieses hohe Sonnenwesen, das zugleich den Charakter des idealen Menschen trug, ist mit der menschlichen Gestalt des geschichtlichen Jesus eine gewisse Verbindung eingegangen. In seinem Leben offenbarten sich die geistig-sittlichen Ideale, vor allen Dingen

das brüderliche Handeln und Lieben. Von noch größerer Bedeutung ist sein Sterben: „In jenem Augenblick, da sich das Ereignis von Golgatha vollzog, war die andre Anlage der Menschheit eingepflanzt, wodurch der Einfluß Mithras zum Guten gewendet wurde.“ **Der teuflisch materielle Stoff wird durch einen höheren geistigen („Impfstoff“) verdrängt,** der die kosmische Entwicklung der Menschheit wieder ihrem geistigen Ausgangspunkt zurückgeführt. Unter dem Einfluß der „Christuswesenheit“ beginnt die Rückentwicklung zur ursprünglichen Geistigkeit über „Jupiter, Venus, Vulkan.“ **Das Christentum ist danach für Steiner wesentlich eine kosmische Erscheinung, Christus „der Mittelpunktsg Geist der Erde,“** der die Entmaterialisierung der Erde und des Menschen entscheidend beeinflusst und ihre Wiedergeistwerdung beschleunigt. In diesem Sinn hat Steiner die urchristliche Uebersetzung und besonders wichtige Stücke wie das Vaterunser umgedeutet. Auch hier sind die einzelnen Gewaltthaten und Wunderlichkeiten nebensächlich gegenüber dem prinzipiellen Gegensatz zwischen Steiner und der kirchlichen, sonderlich protestantischen Auffassung des Christentums. **Für Steiner ist Christus weder Gott noch Mensch im vollen Sinn.** Christus ist nur ein hohes Sonnenwesen, ein gnostischer Neon, ein arianisches Zwischenwesen zwischen Himmel und Erde. Da Steiner keinen wirklichen Vatergott kennt, kann er auch nicht einen Sohn Gottes im gleichen Sinn annehmen. Aber auch die Verbindung des Christus mit einem Menschen ist nur eine zeitweilige und nicht wirklich enge. Der alte Doketismus, der Christus nur zum Schein mit Jesus sich verbinden läßt, schlägt hier wieder deutlich durch. **Die Erlösung ist ein mythologischer und naturhafter Vorgang.** Die alten Vorstellungen von der Teufelsverdrängung schlagen wieder durch nicht minder die Annahme, daß es sich um die Einflößung eines neuen Geistesstoffes in die derbere Stofflichkeit handelt. Auch hier wirken bei Steiner deutlich **altkirchlich griechische und mittelalterlich katholische Anschauungen** nach. Die protestantische Auffassung dagegen von der Erlösung als Bewirkung und Offenbarung einer neuen, gnädigen und vergebenden Gesinnung Gottes in Jesu Leben und Sterben, ihre Vermittlung durch Wort und Geist, ihre Annahme im vertrauenden Glauben fehlen ganz. **Das von Steiner vertretene Verständnis des Christentums ist darum gerade vom christlich-protestantischen Standpunkt als ein durchaus außerkirchliches zu betrachten.** Er selbst hat mit der christlich-kirchlichen Religion ein möglichst neutrales Verhältnis einzuhalten und sowohl Konflikte wie eine engere Verbindung mit ihr zu vermeiden gesucht. Eine engere Verknüpfung seiner Gedankenwelt mit dem Christentum hat sich erst die Christengemeinschaft zum Ziel gesetzt.

III. Die Christengemeinschaft.

Die Christengemeinschaft verdankt ihre Entstehung Pfarrer Dr. **Mittelmeyer** (geb. 1872). Lange Jahre in Wort und Schrift ein hervorragender Vertreter der sogenannten modernen Jesusverkündigung und liberalen Theologie kam er seit 1915 in Beziehung zur Anthroposophie Rudolf Steiners, worüber er in seinem Buch „Meine Lebensbegegnung mit Rudolf Steiner“ berichtete. Diese regte ihn zu dem Versuch einer immer engeren Verbindung zwischen Christentum und Anthroposophie an. Im Jahre 1922—1923 begann Mittelmeyer eine sogenannte **Christengemeinschaft** ins Leben zu rufen. Ueber diese sprach sich noch Steiner selbst dahin aus: „Die anthroposophische Bewegung wendet sich an das Erkenntnisbedürfnis und bringt Erkenntnis, die Christengemeinschaft wendet sich an das Auferstehungsbedürfnis und bringt Christus.“ Mittelmeyer seinerseits betont zwar, daß die Christengemeinschaft auf kein Dogma auch nicht auf das anthroposophische verpflichte, fügt dann aber hinzu: „Hat ein Glied der Christengemeinschaft Erkenntnisbedürfnis, so können wir Führer der Christengemeinschaft, die wir selbst aus der Anthroposophie so reich beschenkt wurden, ihm die Hilfe dann aus der Anthroposophie darreichen.“

Das eigentliche Gewicht aber legt die Christengemeinschaft nicht auf die Christuserkennntnis, sondern auf die in Christus wirksame Kraft und deren Weltendmachung. Christus ist lebendig schaffende Gegenwart und wird als solche erlebt. Der Gegenstand für das Schaffen Christi ist die gesamte Erde und er heißt darum „**Christus aller Erde**.“ Diese die Erde erneuernde Wirksamkeit vollzieht sich durch menschliches Handeln und zwar im besondern Maß durch priesterliche Wirksamkeit in einem besondern, sakramentalen **Kultus**. Die Priester der Christengemeinschaft fühlen sich wie das Blut, das zur Reinigung und Stärkung immernieder ins Herz zurückkehren muß, um dann alle Seiten des Weltkörpers mit Leben erfüllen zu können. Schon Christus selbst soll alles, was er anrührte, zu einem Sakrament gemacht haben, d. h. zum Erden Träger göttlicher Wesenstrahlung, das Urchristentum wesentlich eine Sakramentsreligion gewesen sein. Im Katholizismus und seiner Messe wird darum das Wesen des Christentums erhalten, aber — wie Mittelmeyer sagt — doch in Formen, die in vergangener Zeit ihre Wahrheitsgröße besaßen, aber vom lebendigen Geist der Gegenwart immer stärker als fremd empfunden werden. Infolgedessen schuf Mittelmeyer einen neuen sakramentalen Kultus. In seinem Mittelpunkt steht „**die Menschenweihandlung**.“ Dieser Ausdruck ist grammatisch und sachlich dahin zu verstehen, daß der Mensch Subjekt der Handlung ist. Der Priester bringt Welt und Mensch dar, um dann sie von Gott neu geweiht zu empfangen: „Wir bringen

Christo im Abendmahl unsre Erde dar in ihren ausgereiftesten Erzeugnissen und bitten ihn darin nahe zu sein. Unsre Erde empfangen wir dann wieder erneuert aus dem Christus.“ Dieses kultische Handeln, das sich im weiteren Verlauf sehr eng an die katholische Messe anschließt soll nicht weniger bedeuten als eine Fortsetzung des weltchöpferischen Prozesses und seiner Reinigung von der Befleckung, die er durch den Menschen empfangen hat. In diesem Sinn ist das kultusmagische Handeln auch zugleich sittliches: „Stark fängt die Ethik erst an zu werden, wenn man etwas davon spürt, wie das heilige Umschaffen wirken kann bis ins Körperliche hinein, zunächst im Menschen, dann aber durch den Menschen und weit über den Menschen hinaus.“ Die Christengemeinschaft hat das außerordentlich hohe Selbstbewußtsein, „daß Christus sie selber zu seinem Organ geschaffen hat. Mächtig schreitet schon heute Christus durch die Weihehandlungen der Christengemeinschaft.“

Nach einer Mitteilung von 1928 sind etwa in 40 deutschen Städten bisher Gemeinden, wenn auch zum Teil mit nur kleiner Anhängerzahl entstanden. Trotzdem hat sich bisher die Christengemeinschaft noch nicht zu einer selbständigen, religiösen Sekte oder Kirche zusammengefaßt. Aber durch ihre Einrichtung besondrer Gottesdienste, sakramentaler Handlungen, wie der Trauung, Schaffung eines eigenen Priesterstandes mit abgestufter Hierarchie, ist der Weg zu einer besondern Organisation neben den bisherigen Kirchen beschritten. Ein solcher entspricht auch allein dem inneren Gehalt. Denn ihre weltanschauliche Grundlage bleibt durchaus die anthroposophische und zwar gerade auch hinsichtlich der Bedeutung, die sie dem Christus gibt, so daß die dort gegebene Beurteilung der Distanz zum Christentum nicht noch einmal wiederholt zu werden braucht. Das Besondere der Christengemeinschaft besteht ausschließlich in ihrem Kultus. Dieser greift aber auf die magische Auffassung des Kultus in außerchristlichen Religionen zurück, die ihre Spuren im katholischen Kultus hinterlassen haben. Der Kultus der Christengemeinschaft dagegen verlengnet die spezifisch protestantische Gottesdienstauffassung von der Verbindung Gottes und des Menschen durch das geistige Wort. Die Christengemeinschaft ist daher ebenso wie Theosophie und Anthroposophie eine durchaus außerkirchliche Bewegung.

Die Autorität der Bibel.

Von Dr. C. Schieler.

Bei den Christen aller Zeiten, namentlich bei den Reformatoren, war der eigentliche Quellpunkt der Autorität der Heiligen Schrift „die sich immer wieder erneuernde Erfahrung ihrer **einzigartigen Erbauungskraft**.“ Und diese Kraft offenbarte sich in dem unmittelbaren Gefühl des Christen, daß er durch den rechten Gebrauch der Bibel in eigenartiger Weise im Glauben und im ganzen religiösen Denken, Fühlen, Leben gefördert wird. Diese Erbauungskraft ist **einzigartig**. Kein andres Buch hat eine solche. Dies beruht darauf, daß uns in der Bibel in authentischer und lebensvoller Weise die Tatsachen der göttlichen Offenbarung, deren Mittelpunkt Christus selber ist, **vergegenwärtigt** werden und uns zugleich eine authentische **Deutung** derselben gegeben wird. Indem dies geschieht, fühlen wir uns berührt und ergriffen von einem eigentümlichen Wehen des sich bezeugenden Heiligen Geistes. Es ist, als rede Gott zu uns. Unzählige haben diese erweckende, heiligende, reinigende, erhebende, stärkende und tröstende, mit Gott vereinigende Kraft erfahren und erfahren sie noch. Das ist die Bibel als **Erbauungsbuch**; sie ist aber auch zugleich das Buch, welches die Lehren unsers evangelischen Glaubens enthält und zwar einzig und allein, im Unterschied von der katholischen Kirchenlehre, welche an erste Stelle die Tradition, die kirchliche Ueberlieferung stellt, dargestellt in den Aussprüchen der (unfehlbaren!) Päpste, allgemeinen Konzilien, der sogenannten einstimmigen Lehre der Väter. Die Bibel alleinige Quelle des Glaubens ist Reformationsprinzip. Indessen lassen sich die beiden Charaktereigenschaften der Bibel, als Erbauungs- und Lehrbuch, nicht absolut trennen.

Worauf beruht aber nun diese der Bibel einzigartige Bedeutung? Sie ist Gottes Wort, enthält die göttliche Offenbarung. Dies führt uns zur **Inspirationslehre**; sie ist Gottes und nicht Menschen Wort, weil die Verfasser der einzelnen biblischen Bücher in irgendeiner Form vom Heiligen Geist **inspiriert** waren. Wer eine solche Inspiration nicht zuläßt, erklärt damit, daß er eine spezifische Bedeutung und Dignität der biblischen Bücher für Leben und Lehre der Christen nicht anerkennt. Für ihn ist die Bibel nichts anders als ein durch Alter und Inhalt wertvolles Buch. Als solches behandeln es viele Bibelfritiker früherer und jetziger Zeit, die Inspirationslehre als einen veralteten, durch die Resultate moderner theologischer Wissenschaft überholten Standpunkt betrachtend. So schreibt, um nur ein Beispiel anzuführen, **Bernhard Weiss** in seinem Dedikationsbrief zu seinem Leben Jesu, S. 11: „Für mich beruht die Heiligkeit der Neutestamentlichen Schriften und ihre bin-

dende Autorität nicht auf einer dogmatischen Konstruktion der Inspirationslehre, welche im Prinzip jede wissenschaftliche Richtung innerhalb der Theologie, auch die strengste, lange aufgegeben hat, mit deren Konsequenzen aber zu brechen sich die Wenigsten entschließen.“ Mit dieser Annahme dürfte sich der gelehrte Herr Professor und Bibelfritiker doch getäuscht haben. Wir wollen aber doch in die Gedankenwelt desselben noch einen weiteren Blick tun. Er schreibt ferner: „Ich habe in diesen Dingen (seinen Quellenstudien über das Neue Testament) zu viel im Detail gearbeitet, um nicht immer wieder zu einem unausweichlichem Entweder-oder gedrängt zu werden. Das Einzige, was ich für die Verwertung der evangelischen Quellen beanspruche, ist das, was ich aus der **geschichtlichen Untersuchung ihrer Entstehung** mit voller Sicherheit folgern zu können glaube.“ Aber er meint, daß der Nichttheologe an dieser seiner Behandlungsweise der Evangelien weniger Anstoß nehmen werde, als der Theologe, der „aus ihr leicht dogmatische Konsequenzen zieht,“ die er nicht anerkenne. Und er muß zugestehen, daß die Resultate seiner biblisch-kritischen Forschungen, die er des öfteren als gründliche, objektive, langjährige preist, „das Bild Christi nicht zeichnen, wie es der gläubigen Anbetung der Kirche vor ihrem erhöhten Heiland entspricht, sondern wie es vom Standpunkt seines irdisch-geschichtlichen Lebens aus erscheint.“ Er will aber nicht von dem Geist des Rationalismus oder der modernen Bibelfritik angesteckt sein, die er Schritt für Schritt bekämpfe. Er ist einer der vielen modernen Theologen, welche von irgendwelcher Inspiration absehen und mit einer gewissen „Pietät“ die biblischen Urkunden behandeln. Dem Glauben der Kirche, der Demut fordert, sind sie abhold und konstruieren sich einen Glauben wissenschaftlicher Forschung. Werden sie damit die sogenannten gebildeten Stände für Glauben, Religion und Kirche, sowie religiöses Leben gewinnen können? Ich bezweifle es sehr. Aber das ist gewiß, diese Gelehrten erregen in vielen jungen Theologen Zweifel, unklare Vorstellungen, Irrewerden am Glauben ihrer Kirche, welcher sie doch dienen sollen, erzeugen jene traurigen Erscheinungen im theologischen Leben, welche ohne Freude, nur aus Pflicht ihre heilige, erhabene Aufgabe, Lehrer, Zeugen der Wahrheit zu sein, ausführen. Da muß die evangelische Heilsverkündigung der nötigen Kraft und Salbung und damit des höheren Segens entbehren.

Wer aber eine Inspiration anerkennt, leitet, wie Nitzsch (S. 212) ausführt, diese Bücher auch dann im weiteren Sinn wenigstens mittelbar aus einer Inspiration ab, wenn er die Erklärung für deren Eigenart lediglich darin findet, daß die gläubigen Verfasser den Ereignissen, um deren Bezeugung oder Deutung es sich

handelt, in einer solchen Weise und unter so besondern Umständen nahe standen, wie in späteren Generationen niemand. Nun aber sind verschiedene Formen der Inspiration wohl zu unterscheiden. Bedeutsam ist die Unterscheidung einer **Schrift-** und einer **Personal-** **inspiration**, ferner (für die erstere) die einer **Verbal-** oder nur **Realinspiration**; aber auch innerhalb der Annahme einer Realinspiration und wiederum der einer Personalinspiration gibt es verschiedene Arten.

Beschäftigen wir uns zunächst mit der **Wirklichkeit** und **Möglichkeit** der Inspiration.

Aus der Annahme, daß das Christentum Wahrheit ist, ergibt sich von selbst das Postulat einer Inspiration der biblischen Schriftsteller, da die Bibel und sie allein Quelle des christlichen Glaubens ist. Ob nun, erklärt der Dogmatiker Ebrard, die biblischen Schriftsteller dieser Inspiration wirklich teilhaftig gewesen, kann nicht äußerlich aus diesem oder jenem Merkmal bewiesen, sondern nur aus dem Gehalt der Heiligen Schrift erkannt werden. Man könne nicht erst aus dem und dem beweisen, die Bibel sei inspiriert, und hinterher daraus folgern, daß man deshalb an alles, was in ihr steht, unter anderm auch an Christum glauben müßte; sondern erst müsse man Christum aus der Schrift als Erlöser erkannt und lieb gewonnen und die Stillung des Erlösungsbedürfnisses durch ihn erfahren haben; dann gelange man durch den Glauben an Christum zum Glauben an sein Wort. Damit stimmt Dorner überein (in den Jahrb. für deutsche Theologie, Bd. 6). Früher Unverständliches und Anstößiges werde allmählich aus dem Mittelpunkt heraus klar, und mit der Ueberzeugung von der kräftigen Wahrheit des Christentums befestige sich von selbst die von der lauterer Wahrheit des Wortes Gottes. „Es gibt keinen andern Beweis für die Inspiration der Heiligen Schrift, als die Darlegung ihres Inhaltes in seiner Notwendigkeit,“ schließt der erwähnte Dogmatiker.

Was die **psychologische Möglichkeit** der Inspiration betrifft, so wendet man des öfteren dagegen ein, daß sich die Individualität bei jedem biblischen Autor deutlich bemerkbar macht, als ob der Einfluß des Heiligen Geistes die individuelle Eigentümlichkeit verwischen müsse. Aber gerade der heiligende Einfluß des Geistes Gottes ist es, welcher die schlummernden persönlichen Anlagen weckt und zur Entfaltung bringt. Den besten Aufschluß über die psychologische Möglichkeit der Inspiration gibt die Stelle 2. Petri 1, 20. 21: „Und wir haben um so fester das prophetische Wort, an welches euch zu halten ihr wohl tut als an ein in wüstem Ort scheinendes Licht, bis daß ein Tag aufleuchte und ein Morgenstern aufgehe in neuen Herzen, dies zubörderst erkennend, daß alle Schrift-

weisagung eigener Deutung nicht unterliegt. Denn nicht durch Willen eines Menschen erging je Weissagung, sondern vom Heiligen Geist getrieben redeten von Gottes wegen Menschen.“ Die Werkzeuge, deren Gott sich bediente, waren Männer vom Heiligen Geist getrieben. Das eigne Glaubensleben, welches sie mit den übrigen teilten, bildete Grundlage und auf dieser fand dann das Angetribensein vom Heiligen Geist statt. Man wende hier aber nicht ein, das von Petrus hier Erklärte gelte nur vom Alten Testament der Bibel, von den biblischen Schriftstellern des Alten Testaments, insbesondre von den Propheten; es gilt in noch höherem Sinn von den Schriftstellern des Neuen Testaments, von den Augen- und Ohrenzeugen der Thaten der Erlösung. Wenn das Christentum die wahre Erlösung ist, so mußte Gott, wenn er seinem eignen Zweck nicht zuwiderhandeln wollte, es notwendig fügen, daß die Erlösungstatfache von Männern beschrieben und dargestellt wurde, in welchen das treue historische Wissen von den historischen Thaten und das innere Erlösungsbedürfnis samt dem Glauben an die geschehene Erlösung sich gegenseitig vollständig durchdrangen. Und da diese Männer eben doch nur schwache Menschenkinder, dem Irrtum und der Sünde unterworfen, waren (vgl. Gal. 2, 12 f.), so muß angenommen werden, daß Gott die von ihm erwählten Autoren für die Dauer ihrer schriftstellerischen Tätigkeit in außerordentlicher Weise durch seinen Heiligen Geist überwachte und leitete. Daraus ergibt sich das **Postulat einer Inspiration**.

Nach den seitherigen Darlegungen ist ein Zweifaches ganz ausgeschlossen: erstlich die Ansicht, als ob nicht heilige Männer Gottes, sondern Maschinen geschrieben hätten, d. h. als ob diese nur maschinenmäßige Werkzeuge des Heiligen Geistes gewesen, oder als ob der Heilige Geist ihnen irgendwie diktiert hätte, was sie schreiben sollten; sodann ist aber auch ausgeschlossen, als ob dieselben in dem Sinn inspiriert und vom Heiligen Geist erfüllt gewesen wären, wie es alle Frommen sind. Die Inspiration betrachten wir am richtigsten als ein **Charisma**, ein auf der Basis des Glaubenslebens stattfindendes außerordentliches Charisma (vgl. 1. Kor. 12—14). Daß ein solches Charisma stattgefunden, bezeugt die Bibel selbst teils in der bereitsangeführten Stelle 2. Petri 1, 21, teils in 2. Tim. 3, 16; alle **Schrift von Gott eingegeben** ist nütze zur Lehre usw., worin also nicht bloß den Autoren, sondern auch dem von ihnen Geschriebenen das Prädikat „von Gott eingegeben“ beigelegt wird. Dieses Charisma ist aber die höchste Spitze der ganzen Reihe jener außerordentlichen Charismen der apostolischen Zeit, weil die schriftliche Bezeugung des Heiles für die Gesamtheit aller Generationen und Nationen naturgemäß wichtiger war als die mündliche Bezeugung einer einzelnen Rede. Seiner Form nach

hatte dies Charisma der Inspiration nicht zur Folge, daß ein **jeder** Autor die **ganze** Heilswahrheit hätte darstellen müssen und ein gegenseitiges Sichergänzen ausgeschlossen gewesen wäre (vgl. Rothe, Stud. und Krit. 1860). Vielmehr war Zweck und Folge jenes Charisma lediglich dies, „daß jeder Autor, in seiner schriftstellerischen Tätigkeit begriffen, durch einen innerlichen, mit seinem geistlichen Leben in innersten organischen Zusammenhang stehenden, aber für diesen Zweck spezifischen und supranaturalen Einfluß des Heiligen Geistes vor der Einmischung positiver Elemente gnädig behütet wurde.“ Ein Analogon bietet uns das Leben manches Christen, der in seinem sittlichen inneren Leben vor Fehltritten, zu denen er von außen versucht wird und in die er vermöge seines dermaligen Zustandes zu geraten Neigung hätte, durch eine momentane und spezifische Einwirkung des Heiligen Geistes gnädig bewahrt wird. Das Ergebnis der Inspiration ist (nach Rothe und Ehrard) dies, daß „jeder einzelne Teil der Heiligen Schrift uns, wenn auch nicht ein dem Umfang nach **vollkommenes**, doch ein der Qualität nach **wahres** Bild des jedesmaligen Gegenstandes gibt.“ Was **Art und Form** der Inspiration betrifft, so weist man auf zwei durch die ganze Bibel sich hinziehende konstante Gesetze hin; das eine davon bezieht sich auf das **schreibende Subjekt**, das andre auf das **zu offenbarende Objekt**. Je mehr der Schriftsteller, das göttliche Werkzeug, noch ungefordert und ungeläutert im geistlichen Leben ist, desto mehr ist die Form der göttlichen Offenbarung eine solche, wobei der Mensch passiv ist, das wache Seelenleben aufhört (Traum, Vision, Ekstase, vgl. 4. Mose 12, 6—8); je mehr aber das göttliche Werkzeug durchläutert und geheiligt ist, desto mehr tritt sein freies Seelenleben in den Dienst Gottes (vgl. Jesaias, Johannes). Je mehr (2) das **zu offenbarende Objekt** dem subjektiven Erlösungsbedürfnis und der subjektiven Erlösungsaneignung angehört, desto mehr tritt des Autors waches Seelenleben in den Dienst Gottes (vgl. Jes., Jerem., Ev. Joh., Briefe Joh.); je mehr hingegen das Objekt es mit der faktischen Seite der Erlösungstatfache zu tun hat (z. B. Weissagungen von Ort und Zeit des Kommens Christi bei Daniel, von den Weltreichen ebenda, Weissagungen von den letzten Dingen, Offb.), desto mehr treten dann auch bei den geläuterten Subjekten (z. B. Joh.) Formen der Inspiration auf, wobei das subjektive wache Seelenleben zurücktritt. Als Resultat, schließt man dann, und dies mit Recht, ist überall dies, daß die Bibel durch und durch **Gottes Wort** und durch und durch auch **echt menschliches Wort** ist.

Wenn ich diesem Resultat zustimme und die Ausführungen namhafter Dogmatiker mir im großen und ganzen zu eigen mache, so werde ich wohl vielfachen Widerspruch erfahren, namentlich sei-

tens **moderner Bibelfritiker**. Doch was will das sagen: moderner Bibelfritiker! Wenn ich die im Grund doch auch noch recht auseinandergehenden Resultate ihrer Kritik mit den Resultaten früherer vergleiche, so vermag ich kaum etwas Neues zu entdecken. Alles schon dagewesen! Aber die Frage, Lebensfrage ist: Ist die Bibel Gottes Wort, die ganze Bibel, oder nicht? Wie können wir dem gläubigen Volk die Bibel als Gottes Wort empfehlen, das Lesen der Bibel, das tägliche Lesen, dringend empfehlen, wenn „man“ nur gewisse Teile derselben als inspiriert anerkennen will? Wenn „man“ der Naturwissenschaft zulieb bedenkliche Konzessionen macht? Zumal es doch feststeht, daß zwischen einer gläubigen Naturforschung, ich kann auch sagen, einer objektiven, voraussetzungslosen Naturforschung und den Lehren der Bibel kein Zwiespalt faktisch besteht.

Betrachten wir nun die **Lehrmeinungen der hervorragenden Theologen über die Inspiration**.

Einmütig lehren die „Kirchenväter“ und ältesten Lehrer der Kirche, daß die biblischen Schriftsteller unter Eingebung des Heiligen Geistes ihre Bücher niedergeschrieben haben, nehmen aber auch verschiedene Grade der Inspiration an. Die Kirche des Mittelalters stellte über die Inspiration keine besondern Bestimmungen auf. Die Bibel war ja von minderer Bedeutung als die Lehren der „Tradition“, Aussprüche der Päpste und Konzilien. Aber ein Abälard fand sogar Irrtümer bei Propheten und Aposteln, und Erasmus sagt: „Nur Christus war von Irrtum frei; es wankt nicht sogleich die Autorität der Heiligen Schrift, wenn Schriftsteller in Worten oder im Sinn auseinandergehen, wenn nur die Summe dessen feststeht, worauf unser Heil ruht.“

Für **Zwingli und Kalvin** steht die göttliche Inspiration der Bibel als selbstverständlich fest, ohne daß sich bei ihnen ein geflüstertes Nachdenken über Art und Umfang derselben fände. „Nedenfalls schließt die Inspiration nach Kalvin nicht die Freiheit schriftstellerischer Bewegung der heiligen Autoren aus; er urteilt unbefangen über die äußere Seite der Schrift.“ (Müller Sym.) Ueber kleine Widersprüche in den Evangelien geht er mehrfach mit einem „parum interest“ hinweg. Zwingli zieht gelegentlich die „Offenbarung“ in Zweifel, scheint aber kein fertiges Urteil aussprechen zu wollen. Kalvin hat zwar unter allen neutestamentlichen Büchern die Apokalypse nicht kommentiert, aber in seiner „Institutio“ sie öfter als kanonisch zitiert. Bei **Luther** hingegen finden sich stark herabsetzende Urteile über einige Bücher der Bibel, obgleich er doch die Heilige Schrift als alleinige Quelle des christlichen Glaubens gelehrt und verteidigt hat. So sagt er von den **Propheten**, daß sie Moses und ihre Vorgänger studiert und nicht immer Gold

und Silber, sondern auch Heu und Stroh und Holz darauf gebaut haben. Das Buch **Ester** hielt er des Kanons unwürdig. In den **Episteln der Apostel** findet er manches Menschliche. Wie er über den **Jakobusbrief** urteilte, ist zu bekannt, um hier wiederholt zu werden. Aber Luther war ja doch nicht unfehlbar, wollte es auch nicht sein, und über diese und andre abfällige Urteile über biblische Bücher sind seine Anhänger schon längst hinweggegangen. Die **altprotestantische Lehre** von der Inspiration lautet wie folgt: die göttliche Eingebung ist ein solcher Akt, vermöge dessen nicht nur die der Wirklichkeit entsprechende Fassung der aufzuzeichnenden Dinge, sondern auch die Fassung der **Worte selbst** und alles dessen, wodurch jene ausgedrückt werden sollte, auf übernatürliche Weise dem Verstand der Schreibenden mitgeteilt und der Willen derselben zum Akt des Schreibens angeregt würde. Die Propheten und Apostel fungierten nur als Sekretäre des diktierenden Heiligen Geistes. Derselbe gab den Antrieb und Auftrag zu schreiben. Alles und jegliches ist nicht nur auf Grund unfehlbarer Assistenz und Leitung Gottes ausgezeichnet, sondern besondrer Zuführung und Eingebung, sowie besonderm Diktate des Heiligen Geistes zuzuschreiben; sogar sämtliche und speziell alle einzelnen Worte und Laute hat der Heilige Geist den Schriftstellern geliefert. — Aber die Verschiedenheit des Stils der einzelnen Schriftsteller! Dieselbe erklärte man naiv genug aus der Verschiedenheit der in den einzelnen Büchern behandelten Gegenstände.

Die Uebertreibungen der protestantisch-scholastischen Periode mußten, nachdem sie ihren Gipfelpunkt erreicht hatten, allmählich einer **gemäßigteren Ansicht** Platz machen. „Die Wissenschaft wies allmählich nach, daß der Text der Bibel im Lauf der Zeit Veränderungen erlitten habe. Die biblische Philologie stellte das Individuelle und Zeitgeschichtliche der Sprache und des Stils der biblischen Bücher ins Licht, und die menschliche Seite der biblischen Urkunden trat mit derselben Gewalt nach und nach in den Vordergrund, mit der sie bisher zurückgedrängt worden war.“ Sogar die konservativsten Theologen (vgl. Stier, Hengstenberg und die ihm folgenden Theologen) machten der Kritik Zugeständnisse, behaupteten nicht mehr die Irrtumslosigkeit der Bibel in den für das Heil gleichgültigen Dingen und redeten sogar von Graden der Inspiration und warfen der früheren Orthodogie vor, „daß sie den Unterschied zwischen Wortinspiration und Wörterinspiration nicht gehörig erkannt und die Heilige Schrift mehr als das Produkt eines äußerlichen göttlichen Diktats, denn einer innerlichen göttlichen Eingebung betrachtet haben.“ (Philippi, Glaubensl. I, S. 100.)

So schien die Theorie der **Verbalinspiration** abgetan zu sein; aber sie hat bis heute ihre hartnäckigen Vertreter in orthodox

Lutherischen Kreisen, welche den besondern Wert und die Bedeutung der Bibel nur in der Verbalinspiration begründet glauben. Gegen dieselbe spricht vor allem die Tatsache, daß die Bibel selbst sich nicht für wörtlich inspiriert ausgibt. Man hat zwar hingewiesen auf einige Stellen des Alten Testaments, z. B. Ex. 4, 12 und 34, 27, Deutr. 31, 19, II. Sam. 23, 2, Jes. 1, 2; 8, 1, Jer. 1, 9; 36, 2. Aber aus diesen Stellen folgt nur, daß sie selbst als Wort Gottes bezeichnet werden, hingegen nicht, daß das **ganze** Alte Testament im strengen Sinn **wörtlich** inspiriert sei. „Das Alte Testament bezeichnet nichts von dem, was es enthält, als Wort Gottes außer dem Gesetz und den Prophezeiungen. Das übrige Lehrhafte und Geschichtliche wird von den alttestamentlichen Schriftstellern einfach als solches gegeben, ohne die leiseste Andeutung, daß sie die Kenntnis davon bis auf die Worte durch göttliche Offenbarung empfangen hätten, zum Teil vielmehr sogar mit ausdrücklicher Angabe anderweitiger **Quellen**, aus denen sie geschöpft haben.“ Dies schließt aber die **göttliche Assistenz** nicht aus, die die Schriftsteller vor Irrtum bewahrte. Nun hat man behauptet, das Neue Testament deute auf die **wörtliche** Inspiration des Alten Testaments hin und hat Stellen angeführt, wie Matth. 1, 22; 2, 15; Apg. 1, 16; 4, 25; Röm. 3, 2; 2. Petri 1, 21; Hebr. 10, 15 u. a. m.; diese Stellen reichten hin, zu beweisen, daß das Neue Testament sämtliche alttestamentliche Bundeschriften bis **ins Einzelnste** hinein als inspiriert, als inspiriertes Gotteswort betrachte. Aber in allen jenen neutestamentlichen Stellen ist nur von prophetischen Aussprüchen die Rede, oder aber nur gemeint, „daß die betreffenden Stellen wenigstens mittelbar Produkte heiliger, göttlicher **Begeisterung** seien,“ was zweifelsohne etwas anders ist als **Wortinspiration**. Man könnte eher die Stelle 2. Tim. 3, 16 anführen. Aber auch diese beweist nicht, daß das ganze Alte Testament wörtlich inspiriert ist. Paulus verweist in derselben den Timotheus auf die heiligen Schriften als solche, die imstand seien, zur Seligkeit weise zu machen und gibt als Grund dafür an ihre Theopneustie, daß sie von Gott eingegeben seien. Ueber den Charakter dieser Inspiration ist nichts gesagt. Nun wird in Matth. 5, 18 und Luf. 16, 17 von Christus gesagt: bis daß Himmel und Erde vergehet, wird kein Jota oder Strichlein vom Gesetz vergehen, bis das alles geschieht. Dies kann wohl aber nicht von dem kleinsten Teil des **Gesetzbuches**, sondern nur als Bezeichnung des **Gesetzes selbst** verstanden werden.

Was das Neue Testament betrifft, so beruft man sich zum Beweise der Verbalinspiration auf Luf. 21, 33; diese Stelle bezieht sich indessen gar nicht auf eine Schrift, sondern auf die von Christus soeben **gesprochenen Weissagungen**. „Alle übrigen Stellen, die man angeführt hat, besagen nichts weiter, als daß Christus

seiner Kirche den Heiligen Geist gegeben, welcher je nach Bedürfnis derselben und nach Maßgabe der ihren einzelnen Gliedern zukommenden Aufgabe sich wirksam zeigt.“ Endlich hat man geltend gemacht, Inhalt und Form ließen sich nicht kommen, wo also Gedanken der Bibel inspiriert seien, müßten auch die betreffenden Worte auf Inspiration zurückgeführt werden. Wenn nun eine **Realinspiration** der heiligen Schriften feststeht, so ist jener Einwand doch eine Uebertreibung. Wichtig ist, daß jede Veränderung des Ausdrucks auch die Fassung des Gedankens modifiziert, oder, wenn nicht den Gedanken selbst, doch den begleitenden Empfindungs- oder Stimmungsgehalt. „Und man mag die Worte der Heiligen Schrift mit noch so großer Pietät betrachten, nur in seltenen Fällen, Ausnahmefällen, wird man sagen können: Dieser Gedanke oder diese Empfindung konnte nur genau so („verbatim“) ausgedrückt werden, wenn eine bestimmte Wirkung erfolgen sollte.“ Die verschiedenen Schriftsteller selber drücken ja hin und wieder ungefähr denselben Gedanken verschiedentlich aus. — Ja, konsequenterweise müßten unter Annahme der Verbalinspiration auch die Uebersetzer der Bibel, ein Hieronymus und Luther und herab bis zu den Uebersetzern in die moderne englische Sprache inspiriert gewesen sein.

Mit Recht ist allgemein die Verbalinspiration aufgegeben. Dagegen läßt sich eine durchgreifende oder partielle **Realinspiration** wohl verteidigen. Nach Aufgabe der Verbalinspiration kam man zu der Lehre, daß **Inhalt** der Bibel unmittelbar auf göttlicher Eingebung beruhe, entweder so, daß der **Gesamtinhalt** dadurch gedeckt werden soll, oder so, daß nur die **eigentliche Offenbarung** und das **Heil betreffenden Nachrichten und Gedanken** auf Inspiration zurückgeführt werden, oder so, daß zwischen den einzelnen Büchern und Bücherarten oder verschiedenen Materien unterschieden wird. Manche Lehrmeinungen bezüglich der Inspiration der Kirche wegen übergehend, bemerke ich nur, daß selbst ältere **Jesuiten** die Ansicht vertraten, daß nur die prophetischen Bücher der Bibel, nicht aber die geschichtlichen und übrigen inspiriert seien. Die Katholiken hatten ein Interesse daran in Abrede zu stellen, daß die Bibel hinreichend sei (die „sufficiencia“!), um ihre Lehre von der Tradition zu verteidigen. Der Jesuit **Bellarmin**, der sich des größten Ansehens erfreut, verfocht daher die Ansicht: „Im strengen Sinn habe Gott das zu Schreibende nur den Propheten geoffenbart; was dagegen die biblischen Geschichtschreiber anlange, so habe Gott diesen nur den Antrieb zum Schreiben gegeben und ihnen dabei Beistand geleistet, dagegen nicht alles inspiriert.“ — Und doch muß ich nach sorgfältigem Studium konstatieren, daß seither die historischen Forschungen und selbst die ausgegrabenen Tontafeln die geschichtlichen Nachrichten der Bibel nicht als irrig oder falsch darstellen. Die Schreiber

dieser Nachrichten hatten also sehr gute Quellen zur Verfügung, wo sie nicht Selbsterlebtes niederschrieben. Und warum sollte man ihnen den „göttlichen Beistand“ verweigern?

Schleiermacher, eine Autorität, vertritt wenigstens hinsichtlich des Neuen Testaments die Ansicht, daß nicht speziell, wenigstens nicht unmittelbar die Schriften der Bibel als inspiriert gelten, wohl aber den Urhebern derselben eine habituelle besondere Erleuchtung zukomme, welche wie alle ihre Funktionen im Dienst ihres Berufes, des Evangeliums, so auch ihre in demselben verfaßten Schriften beeinflusst habe, sei es eine solche Erleuchtung, daß dadurch eine **relative** (das Wesentliche betreffende) Irrtumslosigkeit der Heiligen Schrift sich ergeben mußte, sei es eine solche, daß die biblischen Schriftsteller infolge derselben und ihres Zeugenberufes trotz individueller Sündigkeit in der Ausübung ihrer mündlichen und schriftlichen Lehrtätigkeit auch als Einzelne und im Einzelnen **unbedingte** Unfehlbarkeit besessen haben müssen. Schleiermacher erklärt dies so: „Die einzelnen Bücher des Neuen Testaments sind von dem Heiligen Geist eingegeben, und die Sammlung derselben ist unter der Leitung des Heiligen Geistes entstanden.“ Gehen wir auf den Begriff des Heiligen Geistes als Gemeingeist der christlichen Kirche zurück, daher auch als Quelle aller Geistesgaben und guten Werke, so ist auch alle **Gedankenerzeugung**, sofern sie dem Reich Gottes angehört, auf ihn zurückzuführen und also von ihm **eingegeben**. Nach ihm war also die Inspiration **kein vorübergehender Zustand**, sondern eine **dauernde** Eigenschaft der Apostel. Die eigentümliche apostolische Eingebung, sagt er, ist nicht etwas den neutestamentlichen Büchern ausschließlich Zukommendes, sondern diese **partizipieren nur daran**. — Nach **R. Rothe** ist die Inspiration nur ein „**momentaner Zustand**“, „ein flüchtig dahineilender Zustand, der allemal in irgendeinem Maß ein ekstatischer sei.“ Neuere Dogmatiker (z. B. **Ritsch**) lehren, daß **Realinspiration** der Bibel im Allgemeinen nur insoweit sich behaupten lasse, als dieselbe mit der **Personalinspiration** zusammenhängt, hingegen nicht in konkreter für alle Akte und Momente des Schreibens. Ein Eingebensein des sämtlichen Schriftinhalts lasse sich schon deshalb nicht behaupten, weil, wie heute fast allgemein anerkannt sei (!!!), neben dem Allerbedeutungsvollsten sich hier und da Gleichgiltiges und Bedeutungsloses darin finde, das aus göttlicher Eingebung abzuleiten, ein Verstoß gegen den Satz von der Oekonomie Gottes wäre, derzufolge er niemals, da besonders und unmittelbar eingreift, wo die „*causae secundae*“ vollkommen ausreichen. Sodann weist man hin, daß nicht wenige einzelne Bibelstellen andern widersprächen z. B. die Vorgeschichte bei Matthäus und Lukas, die Berichte über den Todestag Christi bei den Synoptikern und bei Johannes, und es gäbe

in den beiden Testamenten sagenhafte Bestandteile. Von letzteren seien zu unterscheiden die mythischen, deren es auch in beiden Testamenten gäbe.

Nun aber frage ich, was bleibt denn von der Bibel übrig, wenn als Menschenwort, Mythe, Sage, Widersprechendes, Geschichtliches, Naturwissenschaftliches, Geographisches weggestrichen wird? Was läßt Rothe übrig, wenn er alles „was einfache Geschichtserzählung ist,“ sowie alles, was „irgendwie wissenschaftlicher Natur und Ergebnis der Reflexion,“ oder „Lehrentwicklung“ ist, von der Infallibilität ausschließt und bindendes Ansehen nur dem zugesteht, was „die unmittelbare Heilsverkündigung“ ist, „insbesondre dem Inhalt des Evangeliums selbst,“ von welchem Inhalt jedoch z. B. die Kindheitsgeschichte Jesu ausgeschlossen sein soll. Da nun auch „die Christologie der Synoptiker eine andre ist, als die des Johannes,“ so fragt man billig, was dann am Ende als „unmittelbarer Inhalt des Evangeliums selbst“ nach Abzug alles Geschichtlichen und aller Lehrentwicklung bleibt. Zudem stimmen diese Kritiker in dem, was sie nicht als inspiriert, als Wort Gottes, bezeichnen, gar nicht überein. Willkür, Voreingenommenheit scheint obzuwalten. Und Widersprüche! So oft schon haben die bedeutendsten Schriftausleger dargetan, daß es keine Widersprüche in der Bibel gibt und daß das, was man als solche bezeichnet, nichts anderes ist, als verschiedene Ausdrucksweise, Erweiterungen oder Einschränkungen. Die **Einheit der Evangelien** steht festbegründet. Was Verschiedenes (nicht Widersprechendes!) sich findet, beweist eben, wie schon erwähnt, daß der Einfluß des Heiligen Geistes über die biblischen Schriftsteller deren Individualität nicht aufhob oder minderte, daß sie geschrieben haben als der Lukas oder Markus oder Johannes, oder Paulus und Petrus unter dem inspirierenden Beistand des Geistes Gottes, des Geistes der Wahrheit, welchen Jesus ihnen verheißen hat und der bei ihnen bleiben soll.

Die Heilige Schrift enthält für uns evangelische Pastoren Gottes Wort und auf ihr, nicht auf Lehren der Dogmatiker, mögen sie ältere oder neuere sein, beruht unser heiliger evangelischer Christenglaube. Darum:

„Das Wort sie sollen lassen stahn
Und kein'n Dank dazu haben
Er ist bei uns wohl auf dem Plan
Mit seinem Geist und Gaben.“

EDITORIALS

PROSPECTUS FOR 1932

REV. G. NUSSMANN writes on the *Office of the Keys* and on *Modern Conceptions of God*.

REV. H. J. SCHICK, D.D., on *Immortality*.

REV. C. LOOS on the *Prayer Life of the Christian*.

PROFESSOR J. BIEGELEISEN on the *Prologue of the Fourth Gospel*.

REV. J. OTTO RELLER on *Creative Preaching*.

REV. H. E. KOENIG on *Christian Missions among Low-Caste Hindus*.

REV. A. J. MUNSTERMAN on the *Modern Interpretation of the Miracles of Jesus* and on the *Reward of the Righteous in Jewish Literature of Jesus' Day*.

Für die deutsche Abteilung können wir bis jetzt die folgenden Auffäge ankündigen:

Herr Professor R. S. Grönmacher liefert sechs Nummern:
1. Spiritismus und Okkultismus. 2. „Christian Science.“ 3. Mazdazdan. 4. Theosophie. 5. Anthroposophie und Christusgemeinschaft. 6. Krishnamurti.

Dr. C. Schieler schreibt über die Autorität der Bibel und über die Barth'sche Theologie.

G. F. Schütze über die Wunder der Bibel und über Autoritätsglaube oder Erlebnis?

Dr. D. Frion über R. Kittels Psalmenkommentar.

E. Schweizer über Paulus und die Heidenkirche.

FAITH AS A WORLD FORCE

We have in our city (Cleveland) a "Community Religious Hour." It was started by a group of citizens of Protestant, Jewish and Catholic faiths, and its purpose is to emphasize the spiritual values of human life, to stress the fatherhood of God as the basis of mutual understanding and good will, and to promote the moral and religious welfare of the community. A number of recognized leaders of religious thought in America have been brought, or are going to be brought, to Cleveland to make their contribution to this undertaking, such as Shailer Mathews, Sherwood Eddy, Henry N.

Wieman, Kirtley F. Mather, Charles W. Gilkey; Rabbis A. U. Silver, Stephen S. Wise, Louis Wolsey (of Philadelphia); Father Jones I. Carrigan, bishop Joseph C. Schrembs (of the Cleveland diocese).

The last one we heard was *Charles E. Jefferson*, the outgoing pastor of Broadway Tabernacle, New York. We expected much from the man who has just ended such a marvelous ministry at that church and has also endeared himself to thousands by his books on biblical characters (Paul, Jeremiah, Isaiah)—and we were not disappointed. Jefferson has aged considerably since we saw him last, and he seemed tired, but as soon as he began to speak he cast a spell over his audience. His subject was "Faith as a World Force" and he based his thought on Hebrews 11: 1, the well known definition of faith, the only one of its kind in the Bible.

He launched out at once into an inspiring exposition of that chapter. We were well aware that he, if any one, knew how to make the scriptures speak, but we had never heard such exegesis before. To say that we were at once captivated by the magic of his inimitable manner, is only the literal truth.

He said the eleventh of Hebrews is written in "the great style." Think of that phrase in the 27th verse, where it is said of Moses "for he endured, as seeing him who is invisible." Jefferson spoke these words with an intonation which sent a thrill through his hearers. They felt the depth and beauty underlying them even before he had enlarged upon it. Then he took up verses 33-37, containing a description of the sufferings of the martyrs and their heroic fortitude. We can't give his ipsissima verba, but there could be no doubt that after hearing him these passages had burned their way into our hearts and imaginations.

The speaker said, this chapter is not only great in style but also in the sweep of its thought. It includes Israelites and non-Israelites, prophets and patriarchs; people of whom we know much and others of whom we know hardly anything; great and spiritual men and men not spiritual at all, like Samson and Rahab, the harlot. It is great in its conception of faith. In expounding the definition of faith given in the first verse, he aimed to bring out the practical, creative nature of faith. Faith is not an opinion, it is "*building on the invisible to accomplish the impossible*." The writer of Hebrews, he said, after giving his definition, seems to be saying, "now forget my definition and I will show you faith in action," and then he takes us into the religious "Hall of Fame," showing that every one here perpetuated owes his admission to the same spiritual attitude.

But faith is not only indispensable in the religious sphere. Our great explorers all had it, our merchant princes, our railroad builders. And is not science building on the invisible? Has any one ever seen an atom, or an electron, or wireless waves, or ether? Still they all believe in these things and others of like nature and achieve great results. Go into the laboratories of medical research. For a long time they have been trying to find the cause of cancer in order to find a cure for it. They haven't succeeded yet, but are they willing to give up? No, they continue—and they will find a cure, as they have for other great scourges of the human race. Explorers have attempted to plant their foot upon every square foot of the globe. It took them a long time to reach the Northpole; but they got there at last. And then they conquered the Southpole as well. How about the reformers? Alcohol is the great enemy of man. Many methods to combat it have been tried. None of them is wholly successful, but are we willing to give up? The same applies to the problem of war. Some have said, and are saying today, we'll always have war, man is a fighting animal. Does that silence the pacifist? No. Or the union of all Christian churches. The speaker said, he believed all Protestant churches would unite ultimately. Are we going to draw the line there? No, as Christians we can't but believe that in the end there will be one flock under one shepherd.

Then he reached his climax in the first verses of the 12th chapter: Looking unto Jesus, the author and finisher of (not, "our") faith, "the pioneer and the perfection of faith" (Moffatt's translation). Jesus, he said, had a marvelously great conception of faith. When he spoke of faith he would speak in terms of exaggeration: "If you have faith as a mustard seed, speak to this mountain . . ." When he found it in others his heart would thrill, "O woman, thy faith is great," or, "Verily, I have not found such faith, not in Israel." More than this, he exhibited the power of faith in his own life. It was the pole star of his career from the moment he found his father in the temple to his last triumphant word on the cross: "It is finished. . . . hands."

It was an unforgettable hour as we thus sat at the feet of the aged "Saint of Broadway" and heard him discourse on the main spring of the Christian life and spiritual power. "If we could expound the scriptures like that," we heard one of the Reformed brethren say rapturously. Yes, but every one felt that Jefferson himself could not have spoken like that if he had not lived by faith all these years.

THE MERGER

Yesterday (Jan. 5th) our Evangelical Ministers' Circle (of Cleveland, O.) was invited to a luncheon at the Y. M. C. A., by the Reformed ministers' group of the city. The intention was to cement the bonds of fellowship between the two local bodies still further and, more particularly, to discuss the latest developments in our merger movement. There were two speakers on either side. This writer had been asked to review the historical steps leading up to the negotiations of the last few years. He dwelt especially on the different relations to the secular state held by the Lutheran and the Reformed churches. The Lutherans leaned on the state, making the princes the *summi episcopi* of the church; and thereby succeeded in keeping the whole population together in "Landeskirchen," whose boundaries were coterminous with the states. The Reformed insisted on independence from the state, a valuable feature indeed, but such freedom from state interference resulted also in a multiplicity of sects, so that today, on the Calvinistic soil of this country, we have over 200 denominations. We then sketched the modern movement for union of the churches, particularly in the three bodies with which we are concerned. 1929 was the year that raised our hopes high. The General Conference at Rochester adopted the basis of union unanimously.

1930 was not so favorable, viewing developments from the side of the Evangelical Synod. In the fall we were informed (by the "Ohio Christian News") that the Reformed Church had abandoned negotiations with the United Brethren Church as futile and impracticable and would now go on with its merger work with the Evangelical Synod only. Strange to say, in the same number of the "Christian News" Bishop Clippinger of the United Brethren Church declared that the plans of union had been adopted by all their conferences from coast to coast. See our German editorial in the January issue.

It was pointed out at this luncheon that such an acceptance by conferences meant little in the United Brethren Church, since it was the individual congregations which were the final authority and not the conferences. Moreover we were told that the United Brethren Church would probably prefer to unite with the Evangelical Church (Association, formerly), whose church government was more congenial to theirs. Incidentally we learned that the "Stationing Committee," which had gotten into the "Basis of Union" through the United Brethren Church, was objectionable to the Reformed. Still, a development of far greater importance had entered into the whole situation in the course of the past year. It was the

general movement in Presbyterian and Reformed churches towards an alliance of all Reformed churches holding the Presbyterian system. The Reformed Church in the United States had sent representatives to various meetings held in 1930 for this purpose, and at a final meeting at Pittsburgh, their commission had agreed to the proposed merger plan with the Presbyterians, and promised to submit it to their classes at their spring meetings. At a joint meeting of Reformed and Evangelical Commission members, which took place also at Pittsburgh on Dec. 18, 1930, Dr. Richards, of Lancaster, Pa., sought to ascertain the attitude of our representation concerning that larger merger. Our men replied that while entertaining the most friendly feelings toward all the bodies interested in the project, they had no authority to commit themselves or their Synod toward any pending or future negotiations (See *Ev. Herald*, Jan. 8, 1931). The following day Dr. Richards read a statement from the Reformed commissioners that they did not consider it expedient or practicable under the present circumstances to continue further negotiations for union with the Commission of the Evangelical Synod. Thereupon our Commission stated they concurred in the adjournment of their negotiations and expressed the hope that the future might bring the two churches together again.

Now these last steps were apparently not known to all of our Reformed brethren who were our hosts at the January luncheon. At any rate, on the motion of Dr. Heyl of the "Reformierte Kirchenzeitung," a resolution was passed that whatever might be the result of that Reformed-Presbyterian project, it should not form an impediment to the union of the Reformed Church and the Evangelical Synod. (Under the circumstances the resolution could not be anything but a friendly gesture.)

It was stated by the writer at the luncheon, that we could not blame the Reformed for accepting the hands stretched out to them on the part of friendly and kindred churches. Nevertheless, we feel constrained to say here that the fact that we started out with such hopes, that our Commission worked so faithfully and our Synod reacted with such unanimity, only to see the United Brethren Church drifting towards the Evangelical Association and the Reformed seeking union with the Presbyterian, this fact is disheartening and almost humiliating. It was well enough for our Commissioners to say that they "had enjoyed the happy and Christian associations with the Reformed." But still our sympathy goes out to them as they were going on their homeward way depressed by the feeling that they were coming back to their brethren with empty hands.

Wissenschaft und Glaube.

Es ist Tatsache, was wir einst den Schotten Marcus Dods aussprechen hörten, daß es nur eine Wahrheit gebe, und daß deshalb Wissenschaft und Glaube im Grund übereinstimmen müßten. Sie suchen beide und wollen beide nur in den Besitz der Wahrheit kommen, also können sie keine feindlichen Brüder sein. Oft genug aber scheint es, als wenn die verwandtschaftlichen Gefühle zwischen beiden nicht besonders herzlich seien. Es gab eine Zeit, wo die Wissenschaft nur als dienende Magd des Glaubens und der Theologie angesehen wurde. Aber diese Zeit ist längst vorbei. Die Wissenschaft hat sich von Theologie und Kirche emanzipiert und ist selbst zur Herrin und Königin geworden. Es hat einen langen Kampf gekostet. Theologie und Kirche haben Jahrhunderte lang sich den Ansprüchen der Wissenschaft entgegen geworfen. In diesem Kampf ist die Theologie unterlegen. Triumphierend weisen die Wissenschaftler auf die glänzenden Erfolge ihres Freiheitskrieges hin. Man denke an Andrew White und seine „History of the Warfare between Theology and Science.“ Er zeigt, daß jedem Vorstoß der Wissenschaft Theologie und Kirche erst die bitterste Feindschaft entgegengesetzt hätten, um dann nachher doch klein beizugeben und die Richtigkeit der wissenschaftlichen Ansprüche stillschweigend anzuerkennen. Natürlich ist der Gesamteindruck des Buches eine völlige Diskreditierung der Kirche und ihrer theologischen Führer.

Als eine Folge dieser Sachlage nehmen wir heute bei vielen Theologen eine Erschütterung ihres Glaubensstandes wahr. Sie sagen uns, absolute Gewißheit in religiösen Dingen sei ausgeschlossen, man müsse sich mit der Wahrscheinlichkeit zufrieden geben. Andre gehen noch weiter, sie halten die Religion für ein bloßes Produkt der menschlichen Entwicklung, es liege ihr keine reale Gottesexistenz zugrunde. Wir weisen z. B. auf das Buch (soeben erschienen) des Chicagoer Professors (für allgemeine Religionsvergleichung) Dr. M. Eustace Gaydon, „the Quest of the Ages,“ hin. Der ewig lange Drang des Menschengeschlechtes, so sagt er, ging aus auf Leben, volles Leben. Die Hauptbedürfnisse dazu waren Nahrung, Geschlechtstrieb und Obdach. Zur Befriedigung dieser Bedürfnisse brauchte er neben eigener Arbeit der Naturkräfte. Er fühlte sich von ihnen abhängig und suchte ihre Gunst und Gaben durch allerhand Ceremonien der Verehrung. Seine ersten Gottheiten waren Naturgötter. Mit dem Fortschritt seiner Entwicklung kam nicht nur ein größerer Reichtum seiner äußeren Lage, sondern er fand auch eine höhere Kultur, geistige und sittliche Werte, Freundschaft, Gerechtigkeit, Gesetze, Kunst, Lebensfreude. Beinahe zur gleichen Zeit wurde vierlerorts ein Ideal der menschlichen Gesellschaft entdeckt (Reich Gottes), aber es fehlte an der Kraft es zu ver-

wirklichen. So verlegte denn der Mensch die Realisierung desselben in das Jenseits. Er legte seine Last, sein Verlangen, seine Hoffnung in den Schoß der Götter, aber die Götter halfen natürlich nicht. Wir, heute, sind soweit vorgedrungen in der Kenntnis der Natur und des Menschen, daß wir imstande sein sollten, das alte Ideal auf dieser Erde in Tat und Leben umzusetzen.

Dr. Haydon wurde auf einem „Forum“ gefragt, ob man denn nun der Götter nicht mehr bedürfe. Er sagte nicht gerade nein, aber das war seine eigentliche Meinung. Das „Universum“ würde auf ihrer Seite sein, so tröstete er seine Zuhörer. Auf die Frage, ob er an Fortdauer nach dem Tod glaube, antwortete er, daß er für seine Person diesen Glauben nicht habe.

So weit nun wie Haydon gehen nicht alle. Aber die modernen Gottesbegriffe, die sie uns darbieten (Wieman u. a.) sind durchaus unbefriedigend. Hier kann uns die Wissenschaft nichts geben. Trotz ihres Siegesmarsches gegen viele Außenpositionen des Glaubens kann sie uns den Gottesglauben nicht nehmen, noch kann sie ihn uns geben. Er wächst auf dem Boden des Menschenherzens und kann zu seiner Pflege und Stärkung des Gotteswortes und der Erfahrungen des Gottesvolkes nicht entbehren.

The Christian World

Honoring Sherwood Eddy

Even New York seems to have been surprised at the size of the throng that turned out for the dinner which marked the completion of Sherwood Eddy's career of active service with the Y. M. C. A. There have been times when some leaders of the "Y" have laid themselves open to the suspicion of wishing that Sherwood Eddy would betake himself out of their movement, quickly and completely. But when the day came that, by the operation of inexorable "Y" law, Mr. Eddy had to retire, the outburst of admiration and affection was perhaps the largest and most spontaneous that organization has ever known. The tribute to Mr. Eddy reached its climax in the testimonial dinner given in the ballroom of one of New York's largest hotels on January 27. Every single seat that could be crowded into the immense space was filled. And Mr. Eddy's great associate in these years of his "Y" leadership—the man who has stood rock-like behind him when the storm of criticism has been heaviest—Dr. John R. Mott, surpassed in sweep and power his own reputation as a speaker. Dr. Mott divided Mr. Eddy's life into three periods, each of thirty years. Two of these periods now are past; the third is just opening. And this third, he prophesied, will be the most significant. Mr. Eddy, so our correspondents inform us, was obviously unprepared for the sincerity and volume of the approval which was heaped upon him. But there was no mystery about it. There have been plenty of men to oppose him, and there will be more in days to come. But nobody can come into touch with him without recognizing his transparent and all-possessing honesty. Honest men are rare enough so that when one is found he is worth cherishing. That is why the retirement of Sherwood Eddy has proved for the "Y" a rarely moving experience.—*Christian Century*.

Prophetic India

DEVERE ALLEN

From the olden walls of St. James's Palace, King Charles the First was led forth to his trial, and, later, to his execution. Like many another traveler, I have stood on the spot where Charles received his death sentence in Westminster Hall; and, more fortunate than some, perhaps, I have seen the actual death warrant signed by Cromwell and a long list of judges who, after all, were only Cromwell. All this is vivid history.

And somehow, as I contemplate the proceedings now going on at the same tradition-haunted place, the one scene mingles curiously with the other. At the oval table which is euphemistically labeled "round," surrounded by bright red wall paper and heavy curtains, sit a small group of Englishmen and nearly sixty Indians. These last are there to speak for India, but in effect they have been chosen by the ruling power, Britain. Every one of them knows that at home he is on trial. There is no threat of the executioner's block save in a political and social sense. Their judge will be the great section of the

Indian people who refuse to take them seriously, and who will judge them by the standard of a slight man now imprisoned in Yerovda jail. Whatever may be the outcome of the present deliberations, even if it be a constitution for a federated India, it will be devoid of life unless it meets the desires of the Indian National Congress, the only body which has any substantial claim to represent majority opinion among the articulate masses of India. As the conservative editor of the *Observer*, Mr. J. L. Garvin, recently put it, "Any one is a zany who supposes that the extremist forces not represented at the Round Table are going to be reduced to a pacific cipher by anything which may be recommended, 'We are all here together,' but over in India are the men beginning. 'We are all here together,' but over in India are the men and woman his Government has thought it necessary to put behind the bars, and it is only they, and their tremendous following, who at long last will decide the issue. They may decide it by weakening in their solidarity or in their demands, or by their ultimate clear victory. But the decision will not be made at St. James's Palace, in the House of Commons, or at 10 Downing Street.

Soon after these lines are read, if not before, a definite statement of Round Table progress will in all probability have been made by the Prime Minister. It may run to the effect that an agreement has been reached. It may reveal more fully what every one here knows—that basic conflicts of interest have proved almost immovable. It may use the fair language of a "strategic retreat" to foretell final disruption. Writing under conditions prevailing at the turn of the year, I should be inclined to hazard a guess that at this conference (which is like Hamlet with Hamlet left out) no far-reaching program of unity, based on freedom from British dominance, will be achieved; and anything less than freedom in dominion status is doomed in India itself. Yet if a failure to agree is the result, it will be explained by the press as largely due to Moslem-Hindu animosities; and there is unfortunately enough truth in this to make the deeper issues less readily discernible.

One must always hope; and it would be gratifying to believe that from this Conference might come forth a program for a free India. But it would be dishonorable, merely for the sake of appearing a more balanced reporter, to repeat in this article the official propaganda regarding the proceedings, a propaganda rendered indefensible in view of the strict censorship over Indian news.

It is only fair to say, however, that the Indian speakers have used plain language, demonstrating the unified demand of their country for freedom, and that they have been allowed to speak directly to the British people by means of the radio, as guests of the British Broadcasting Corporation, the government monopoly. All this has been highly educational to a public whose interest in India is cool if not distinctly lacking. But as a rule the speakers have prudently confined themselves to voicing Indian aspirations; they have not said very much about what is going on in India at the present time.

Nobody can understand the continued bitterness in India, or the insistence of the Indians here, without knowing how British policy,

which is not malicious but blundering and unimaginative, is daily driving a deep wedge between the rulers and the ruled. And despite the censorship, discounting the spread of rumor and falsehood, there is plenty of information of reliable character here available.

Sir Tej Bahadur Sapru, one of the conferrees, said upon his arrival in London that "a loss of faith in the intention of England is the outstanding feature of Indian political life." A year ago the Viceroy stated definitely that it was "implicit in the declaration of 1917 that the natural issue of Indian constitutional progress . . . is the attainment of dominion status." Indians, the Round Table Conference notwithstanding, simply do not believe this to be the intent of Britain, irrespective of which party is in office.

If any one is inclined to accept the superficial quiet of the censored press as a reflection of the real India, let him ponder the speech of the Governor of the Punjab, made Oct. 25—a fairly recent date in view of the slowness with which news is coming through. He ought to know, for news has just reached London of his attempted assassination by a violent young man listed as an anarchist. It is no sign of agreement with the tactics outlined to claim for this quotation that it shows the state of popular feeling:

The campaign has not only been continuous but has been also widespread. Not a single district in the province has escaped its operations at one time or another; and even remote tracts, which had hitherto remained untouched by movements of this nature, have had the usually tranquil surface of their daily life ruffled by the breeze of agitation. Also there is no form which the movement has taken in other parts of India which has not been tried here. Intensive excitation by meetings, speeches and processions, pamphleteering, enrollment of volunteers, breaches of the salt law, breaches of the forest law, refusal to pay rent, refusal to pay municipal taxes, refusal to pay land revenue and water rates, picketing of cloth, liquor and other shops, boycott and molestation of Government service and the supporters of Government, insult and vilification of the police, efforts to subvert military and police from their loyalty, attempts to close schools and colleges, resistance to arrest and the processes of the law, disobedience of prohibitory orders, marching by jatha through the countryside with unlawful purpose—with all these manifestations unfortunately during past months we have been only too familiar. Women and boys have been freely used as agents to add to difficulties.

A British journalist of high repute, traveling in India, states that the liquor boycott proceeds on an enormous scale. "Everywhere the silent pickets, mostly women, sit with their placards in front of the shops, and some, in the unspeakable filth of the slums, even watch the back doors. Drinking has diminished by more than a half, and licenses are sold at half the former figure."

The answer to the determined volunteers has been the use of bullets very rarely, but universally the *lathi* charge. The Bombay Medical Union recently found that, of all injuries from *lathi* charges

during the preceding six months, the percentage of head injuries had greatly increased, indicating the mounting ferocity of the police.

Miss Slade, daughter of Admiral Slade, and a student in Gandhi's *ashram*, recently toured through the region of Bardoli. This was once, a few years ago, the scene of a highly successful civil disobedience crusade, conspicuously non-violent. Lately it has been causing especial concern to the British *raj*. Here she actually found, at Kaira, a condition which needs to be reported. She writes to the *British New Leader*:

It was like a wild nightmare. I was in a zoological garden. There were the cages in a line looking on to a shallow veranda—cages in which one expected to see a couple of leopards or small bears. But no leopards or bears were there. No! They were the eyes of human beings that were peering through those bars. And not four eyes in the cage in front of us, but thirty-six—thirty-six heart-rending human eyes! For a moment I could not take it all in. I felt dumbfounded. Then as I looked I began to recognize old friends and acquaintances behind the bars. I pulled myself together and greeted them cheerily. But this wild nightmare was almost choking me. "Well, what a place you have got into this time! How big is it? Pace it out and let us see." One of them paced it out. About thirty-three feet by twenty-seven feet. "And you are eighteen?" "Yes, we are eighteen, and kept locked up in here all the twenty-four hours, except for forty minutes in the early morning, when we are taken out for latrine, bathing, and washing of clothes, and that we have to get through as fast as we can" With us was the mother of one of those who had been locked up there for over a month and a half.

One could go on with these tales for many a column. I have no stomach to do so. Atrocity stories, even when true, do not, in my judgment, constitute a potent service to the cause of peace or justice. One's mind leaps instantly to the various attempts on the lives of Englishmen, some of them successful. These killings, to be sure, have been disavowed by Gandhi and his fellow-leaders and they have been singularly few. What is equally true is the fact that the British people are not aware of the most revolting measures that have sometimes been used in their name; but what is far more disturbing is the obvious desire of the Government that the British people shall not know these things. Every least incident of brutality on the part of Indians is printed in the press of Britain; every least evidence of British brutality has to be ascertained surreptitiously, by circuitous routes. A little paper is now being published in London, entitled *Indian Events*, backed by a group of alert and responsible Englishmen. Its reports are documented, its tone is moderate, totally lacking in expressions of opinion. But its revelations are devastating.

It must not be forgotten that of the 26,000 nationalists admitted to be imprisoned, less than a thousand have even been charged with any violence. Mr. H. N. Brailsford, just before sailing for the United

States after a tour through India, wrote in the London *Nation and Athenaeum*: "In the villages, among which I passed five days, every scruple is forgotten, and in the areas which are resisting taxation, peasants are beaten indiscriminately for no discoverable offense, unless it be the wearing of the white Gandhi cap. In spite of all this immeasurable suffering, danger and loss, the Hindu population in the Bombay Presidency is all but solid for Congress." He further reports that "trade is at a standstill and credit scarcely exists."

Well indeed may those who are skeptical of nonviolence as a means of accomplishing social change, study the effect of the economic campaign against British dominance. There is, unfortunately, no completely accurate index for measuring the influence of the non-cooperation crusade this year. Most of those who quote figures showing drops in trade allow their zeal for India to blind their eyes to general trade decreases everywhere. Nevertheless, the ordinary depression is far exceeded in the trade between India and Britain. The total imports from India into the United Kingdom, as given by official Government figures in the House of Commons, amounted in the first quarter of 1930 to 14,001,000 pounds, whereas the same period in 1929 showed 16,350,000 pounds. In the second quarter there was a drop from 11,719,000 pounds to 9,576,000 pounds. Exports from the United Kingdom to India showed greater losses. Monthly figures covering commodities constituting about seventy per cent of all trade are available, and these show an increasingly rapid falling off. For example, exports to India in August amounted only to 2,027,000 pounds as against 4,714,000 pounds for the same month in 1929; September of this year showed only 1,491,000 pounds in contrast to 3,728,000 pounds a year ago. Still more significant is the effect of the spinning campaign and the boycott of Lancashire cotton goods.

Speaking before a meeting of the Bengal Coal Company, Mr. J. H. Sime, on Dec. 18, admitted that the withdrawal of capital from companies and public funds during the last twelve months had been considerable. One Englishman of the extremely anti-Indian class, almost incoherent with rage, recently wrote to a leading British weekly to proclaim that "India is not their own country. By right of conquest India belongs to the British." But he also said, interestingly enough, out of much contact with the country, "Practically every firm in India has incurred enormous losses, and many have been compelled to effect drastic reductions in their staffs." May not Mr. Brailsford be right when he says that nothing can save the situation but generous action? India is vital to British economic interest; but as a friend it could be vastly more vital than it is today. Here is a nation of more than 300,000,000 people. All the population of the British dominions does not exceed 26,000,000. Why not be generous to India? One would think that self-interest alone would dictate a more flexible policy.

But India is neither a British nor an Indian problem, pure and simple. This struggle is a world issue. Nothing looms larger on the horizon of modern international relations than imperialism, political and economic, benevolent or oppressive. While distraught peoples are

restive under the existence of outside rule, no matter how well intended that rule may be, world peace will be an empty phrase. There can be no peace without the satisfaction of men's desires for justice and equality of status. Imperialism releases upon the whole world a subtle miasma that harms none more than imperialists themselves.

It is ruinous to self-reliance. England, we often hear, has been saved by her colonies. It may be so. But just as the white man in former days relaxed and grew shiftless when he had slaves to do his dirty work, so does imperial rule bring to those who wield it eventually a moral paralysis. This has been true historically of all imperialisms; is the British likely to escape unless it changes, as it has been changing, toward a more realistic partnership? I write not of British imperialism as better or worse than any other; I use it merely because it is our case in point.

Imperialism, too, is a frequent excuse for incompetence. If there is anything that thoughtful and traveled Englishmen agree on, particularly those who have been in Canada, Australia or New Zealand, it is the general slowness of British industry to take up new ideas, to go ahead and modernize productive processes. Yet they have been even slower, according to the views of intelligent Indians—whose impatience is undoubtedly a cause of occasional exaggeration—to approach the Indian question with energy, ambition, and open helpfulness. I have talked with countless Englishmen who freely admit a high degree of shortcoming, even failure, in the treatment of India over the long years behind. But one often finds the conventional argument that Indians are constitutionally, even biologically, incapable of self-rule. "What," I invariably ask, "after these many decades of British tutelage and aid?" The rest is silence. I am reminded more often than I would wish, of a certain man who was complaining of his wife. "The old lady," he said to an intimate, "ain't much good unless I beat her up a bit now and then and keep her in line." "Well," replied his friend, "why don't you leave her?" To which the first gentleman responded, sententiously, "What would she do without me?"

India well illustrates how imperialism breeds docility in its subject peoples. Only a miracle like Gandhi could have aroused the Indian masses from their lethargy into an animate, articulate desire; probably nothing like it historically was ever accomplished unless it was the stirring of China by her youth. Sadder still, imperialism usually brings the worst elements to the front. The *lathis*, after all are being wielded chiefly by Indians themselves, whose hope of profiting drives them to disloyalty against their own people. It is not an edifying spectacle to see the ascetic and saintly, if humanly imperfect, Gandhi languishing in prison, and with him many of saintly character also, while at the Round Table Conference, along with a number of fine men and women, are a coterie of those who have exploited their own people ruthlessly. Horse racers, polo players, and native nabobs may not necessarily be too low for regard, but I have no hesitancy in saying that not a few of those in places of distinction at the Round Table are unworthy to be there at all.

The deepest significance of the struggle from which the Round Table Conference seems so remote, is in its use of non-violence, adhered to in a remarkable degree, to put through a revolutionary enterprise. This is not a new thing, as many commentators seem to think; a number of almost similar contests have occurred before in various parts of the world during the last few hundred years, some of them being rewarded with splendid victory for the non-violent side. But this struggle is on a scale previously unknown, and in a situation infinitely complex. It is strikingly bold, strikingly successful thus far, even if it may not carry on to victory at the finish. It is also strikingly prophetic, portentous of warless conflicts in the future, marked chiefly by the sufferance of hardship, unflinchingly, for the sake of a coveted freedom. Hence we see in India not merely a world issue of today, which it assuredly is, but an issue which reaches into the future with its possibilities of non-violent crusades instead of barbarous futile war. However it may end, no question, agitating our planet transcends it in significance for this harassed generation.

—*Christian Leader.*

Catholicism as a Culture

BY GEORGE S. BULL

Catholicism is not merely a creed, it is a culture! I mean that it is not merely a set of propositions which have to do with religion directly, and in the strict sense of the word, but it is an attitude towards life as a whole. If a man is a Catholic, he is so not merely on Sunday, nor when in church, nor when giving his ideas about such things as the pope or the Bible, the mass, or salvation, or Christ; but also when he is discussing Homer, or Dante, or Oscar Wilde; or building a cathedral, or attending the opera, or buying stocks. In a word, there is no activity into which the spontaneous reactions, which are peculiar to him because he is a Catholic, do not come.

Catholicism in the Middle Ages

Now, this was always true. But what was not always true—yet is true today, and is one of the great causes of misunderstanding—is the fact that Catholicism as a culture is no more the culture of the modern world than, as a religion, it is the religion of the modern world. Catholic and non-Catholic today do not differ on the detail of dogma; they differ on life! Failure to recognize that the reformation ushered in a new culture as well as a new religion is one of the big sources of misconception today.

It is comparatively easy to realize that Catholicism in the middle ages was a culture and not merely a creed, for it has left the embodiment of its view of life in its own distinctive art, its own distinctive literature, its own philosophy, its own architecture. Dante and Fra Angelico, Chartres and Rheims only body forth in the realm of the esthetic that same fundamental approach to life which Aquinas couched in the explicit affirmations of the syllogism, and these creations, whether of beauty or of pure intellect, were but the lives of the men

of that day refracted through the medium of genius. But what is *not* easy to realize is that that attitude towards life is to be found in our midst today. It is not easy to remember that twenty million Americans hold in the 20th century substantially the view of life which Dante held, or Francis of Assisi.

There are two traits of the Catholic attitude towards life that not only beget misunderstanding between Americans who are Catholics and those who are not, but that also are the prime reasons why Catholics, cannot get themselves understood in the modern world. Those two traits are totality of view regarding life, and "other-worldliness." I do not think anyone who has even a casual acquaintance with Catholicism will have any difficulty in accepting totality of outlook as characteristic of Catholics. The 20th century Catholic looks out on the world today very much as did his fathers of the middle ages. Unity and totality were the marks not only of medieval thought but of medieval life.

. . . there was one system of education for princes, lords and clerks; one sacred and learned language, the Latin; one code of morals; one ritual; one hierarchy, the church; one faith and one common interest against heathendom and against Islam; one community on earth and in heaven,—and one system of feudal habits for the whole west. (De Wulf, *Philosophy and Civilization in the Middle Ages*, p. 131.)

Now if that unity and totality have passed from the civilization in which we now live, they have not passed from Catholic thinking on the fundamentals of existence. Catholics still believe that every sphere of human life is related essentially to every other, and that in the conscious and deliberate activity of man there is no action which can be evaluated as an absolute entity—isolated, that is, from the central fact of man's relation to the rest of the universe. This very tendency to totality sets the Catholic at odds with the whole modern outlook on life.

Modern Thought Departmentalized

For it is clear, I think, that modern thought, like modern life, is departmentalized. Our institutions in this respect only reflect our thoughts. The dominant ideal is separation: separation of church and state; separation of religion and education; of science and philosophy, even of religion and morality. And what is true of the world that modern man has made, is also true within the microcosm of modern man himself. He tries to live as though his social nature were one thing and his individual nature another; as though his life were set like concrete in so many molds; as though there were compartments for his thoughts, his emotions, his actions, like the divisions in his desk.

We have, then, the antithesis of totality versus sectionalism or departmentalization, in the outlook on life. We have also the antithesis of other-worldliness versus worldliness. I do not mean to say that

Catholics alone believe in a world to come. But I think I am safe in saying that, as compared with the modern culture, the idea of the other world looms larger in the Catholic view.

It seems to me that non-Catholics are affected, to a large extent, by the very lack of orientation to life which I mentioned just above. The non-Catholic attitude is something to this effect: "We are sure of what we have. We are not sure (not so sure, at any rate) of what is to come. Let us appreciate the present, then, while we have it. Doubtless, there is another world—but let us make this one a better place to live in." Whereas the Catholic view is that the thing of ultimate importance is not here but hereafter, and, in fact, that this world has genuine value only in so far as it leads to the next.

Causes of Misunderstanding

We know upon what little things misconception may sometimes turn. I can come to like or dislike a man merely from the poise of his head or the manner of his walk. I once heard Major-General Sir Frederick Maurice tell a group of American students at Cambridge university that during the war he had found American soldiers definitely at odds with English soldiers because, as one chap expressed it, "them fellers drinks tea."

Catholics insist upon their own schools because totality of outlook is fundamental to a Catholic's view of life. It may be wrong to take it for granted that life cannot be departmentalized—though, of course, being what I am, I am sure it is not—but when a non-Catholic perceives the background for my point of view he sees my sincerity. The clash between the Catholic and non-Catholic on other-worldliness is illustrated in the question of birth control. The modern multiplies reasons to show that birth control will aid temporal happiness (I, of course, do not think it true), and the Catholic goes on thinking first of eternal happiness. A non-Catholic may not agree with me, but if he knows my general outlook on life he will see that my attitude on birth control is not superstition, but fits in with a general scheme of life. Realization of backgrounds like this may make it easier to be tolerant toward a culture other than one's own.—*Christian Century*.

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Pathways to Certainty, by W. Adams Brown. Chas Scribner's Sons, New York, 1930. 293 pages, \$2.50.

That religious certainty has been shaken in a great many minds at the present time, cannot be denied. Over against the established results of scientific research it seems as though the religious man has nothing solid and secure to stand on. John Dewey in his recent Hibbert Lectures and W. Lippmann in his "Preface to Morals" take the position that it is impossible to arrive at certainty as to the existence of God. The "Humanists" of the Unitarian Church, accepting the verdict of the scientific world have abandoned the faith in the objective reality of God and put in its place the human ideals of truth, goodness and beauty. The Christian Church at large, however, is by no means ready to give up its claim to the reality of the object of its faith. The conviction to stand upon the rock of truth has been the very life of the great leaders of the church in all the crises of its history. If today this assurance were no longer to be held, if the advance of science meant that the faith of our forefathers was no more than a superstition, our predicament would be indeed overwhelming. Fortunately the case of the Christian faith is far from being desperate.

Dr. Brown in this book undertakes to show that even in this scientific age the Christian can walk on sure ground. The certainty of science is one thing and the certainty of religion is another. Science has to do with the objects and forces of the material world. Its method includes a working hypothesis, observation, test by experiment, tentative conclusions, established facts. Religion has to do with things that cannot be measured quantitatively. They belong in the world of "values", like beauty, goodness, love; they can only be enjoyed by those who have a sense of appreciation. The apostle says, "not all men have faith." Personal attitude and receptiveness are essential to religious growth; only those who seek the Holy Grail with ardent desire will find it. Or, to vary the figure, fellowship with the divine is only open to him who follows the yearning of the soul, who trusts his human needs into the keeping of an omnipotent hand and an all-loving heart.

Four ways are open to us, to certainty, says the writer. The first is that of authority, be it the authority of the church or the Bible. In immature age we are all under the influence of others, parents, school, church or society. The whole heritage of our mental world is thus passed on to us. All our beliefs come to us by way of transmission. Many, perhaps the majority of men, never change this atti-

tude towards the hereditary faith. They were Catholics because born in the Catholic church; they are Protestants and believe in the teachings of the Bible; and their whole lives move along in the same tradition. Others again, when they come to years of discretion or under the influence of the time, adopt different attitudes and develop new views about the objects of faith. The second way to certainty is that of intuition. By this the writer means the sudden insight a man has in his inner life. Things become clear to him he never quite understood before. Such experiences are landmarks in individual development. They give to the person that has them immediate assurance of the reality of his faith. It is the mystical element of faith, more or less present in all cases, but preeminent in the case of the genuine mystic, those men and women of all lands and religions who achieve a high degree of certitude by cultivating the presence of God without the aid of outward means (such as the study of scripture or the regular ways of religious worship).

The third path to certainty is that of reason. Faith and religious experience may primarily have its field in the emotions and the will. It will, nevertheless, take hold of the intellect. We feel obliged to coordinate it with the rest of our lives and with the totality of our knowledge. Even the early Christians were exhorted by the apostle to give a reason for the hope that was in them. Medieval theology's main aim was to show that the faith of religion and the teachings of philosophy were in absolute agreement. Many arguments have been undertaken to demonstrate the reality of the existence of a divine being. We know today that a strictly conclusive evidence of this kind cannot be given. Still we consider it a legitimate object of the philosophy of religion to point out the reasonableness of the Christian faith. In spite of all the objections science raises to the existence of an infinite and loving ruler of the universe, it still seems a natural explanation of all the facts before us to assume that back of the world of human personalities there is a supreme intelligence and power with which we can hold intercourse.

The last way to certainty is that of experiment. Live according and up to your faith and you'll be convinced of its usefulness. "Do the will of my father and you will find my teachings true." Religion calls for action, not only for feeling or thought. Its aim is the establishment of God's Kingdom. This is not possible except through lives of worship and loving service. The writer says, in conclusion, "So, accepting our responsibility for today with cheerful courage we contribute our part to that enlarging store of wisdom which will make assurance easier for them who come after us. Living by the light of a reasoned and tested faith, trusting the insight which comes to us in our best moments, drawing faith and comfort from the convictions of those who have gone before us, we win for ourselves the certainty we need and we help to communicate it to others."

We are in agreement with the author concerning his four ways to certainty. We also underscore his statement that they are to be used permanently, not consecutively only. We should put more em-

phasis on the authority of the Word and, especially, on the teachings of Jesus. What he says about God and God's relation to man, and what he says about the redemption of man, remains authoritative to us whatever science or historical criticism may say. The author has produced quite a number of books. They are distinguished by a sincere search after truth, a devout Christian spirit and great skill in clarifying difficulties by luminous statement.

Pastor's Pocket Manual, edited by *Rev. H. J. Schick, D.D.*, Eden Publishing House, 1930. 192 pages, bound in Persian Morocco, gilt edge, gold-stamped title, pocket size (4½ x 6¼ inches), price \$1.90, by mail, \$2.00 net.

Our long looked for Pastor's Pocket Manual is here, handy of size (a little shorter than the old one and lighter in bulk) and rich in binding.

It contains many features not found in the old. Under Baptism, for instance, there is a form for the Confirmation of Lay-Baptism. Under Marriage we have two forms and, besides, in the appendix, the marriage service of the Episcopal Church for those who have a preference for this. Then there is one for the 25th or 50th anniversary of marriage. In chapter four, the Order for the Administration of Holy Communion, there are Notes on Pew Communion Service, in which this service—now often preferred in large congregations—is fully described.

The Manual is especially rich in Scripture Lessons, Verses and Prayers for the Sick and Dying. They are all grouped according to their character (affliction, repentance, faith and trust, hope of eternal life, etc.).

The chapter on the Burial of the Dead provides for all conceivable occasions and cases. It contains ten different committals (one for Cremation).

It is followed by Suggested Texts for Peculiar Occasions and Poetical Selections for Funeral Services (very beautiful and uplifting). Finally we get even a chapter on Personal Evangelism, which supplies scripture passages for the proper approach to seekers and unconverted.

All material furnished by the Editor is in his well known chaste and careful language. A very complete index enables the user to turn at once to the desired subject. The book will be sure, we believe, of a hearty welcome on the part of our pastors. It will become their never failing friend, a rich source of inspiration and comfort to pastor and people. We congratulate the Editor and the Literary Committee on this work and wish the book Godspeed and an ever growing popularity.

Prayers for General Use and Special Occasions. Eden Publishing House, 1930. 136 pages.

Here is a little (3 by 4¾ inches) book of prayers. The Table of Contents reads as follows: the Lord's Prayer; Prayers at Table; Prayers for Home and Family; Daily Prayers for Two Weeks, Short Medita-

tions; Prayers for Festivals and Special Holidays; Prayers for Sunday Schools and Societies; Prayers in Times of Distress; Selections from Psalms and Hymns.

The Literary Committee (Prof. W. Baur, chairman), which has put out this booklet, deserves the thanks of the Church. The prayers are not hurriedly put together, nor are they a repetition of empty and worn-out phrases. They are fresh in thought and beautiful in expression. They can be used by minister and layman and will doubtless stimulate in both the spirit of prayer and train them in the language of devotion. On account of its handy size the little volume can be carried in the pocket and be taken out for use whenever the spirit moves one. As to the price the Publishing House says:

"Prayers" is to be had in three editions: Cellusuede Cover 25c, \$2.40 per dozen; cloth bound, with gold stamped title 35c, and gift edition with gilt edge and in gift carton 60c. On the first mentioned edition our pastors will be charged at the dozen price, regardless of the quantity ordered, on the cloth and gift editions we allow you 15% discount. We pay postage.

Daily Talks with God. Calendar of Devotions for Family Worship. Eden Publishing House. Price, 60c.

The "Daily Talks with God" for 1931 have been out for some time. They have enjoyed a deserved popularity in past years. Again they come to us to guide us in the morning devotions of this new year. They consist in a Bible verse for each day, a thoughtful, earnest exposition of the same, and a brief prayer. Much has been said in recent years about the importance of raising up again the family altar in the homes of our Church. These talks offer us a welcome aid to do it in a convenient and impressive way. If conscientiously used they will prove a spiritual blessing to those who are concerned about their inner life.

Religion in Human Affairs, by *Clifford Kirkpatrick, Ph.D.*, Assistant Professor of Sociology, University of Pennsylvania. John Wiley and Son, New York, 1929—530 pages.

According to the title of the book and the express statement of the author in the preface, its main task is to show the functions of religion in its effect on social processes and cultural relationship. In these respects has it been a help or a hindrance, a great motive force or a leaden weight on the wheels of progress? By way of anticipation we may say that the appraisal of religion made by the writer is almost wholly to its discredit. Religion has always been conservative rather than progressive. Morality and enlightenment has more often come from other sources than from organized religion.

The writer begins his book with long chapters on the origin and evolution of religion. He had originally made personal studies about the religion of the Winnebago Indians and the Ekoi (Nigeria) and the ancient Egyptians and had intended to include them in this book. He gave up these plans because of lack of space but nevertheless he

quotes enough from the Winnebagos and other pre-literate peoples to make this introductory part rather bulky. At the same time he omits a discussion of Christian beginnings altogether, saying that Case and Lake and others have made this almost unnecessary. He certainly does not seem to have an adequate evaluation of Christianity. Ever and again he illustrates a statement by a reference to the Winnebagos, to some African tribe, to Australian savages, or to the Jewish and Christian religion as though they were all on the same level.

On the whole the author seems to agree with Draper and his discussion of the spiritual history of man into three stages: the age of faith, of doubt and of science; or perhaps he would add one more chapter to it and make the age of superstition precede that of faith. At any rate, with many moderns he is persuaded that science is the great champion who has crowded religion clear off the stage. He reviews the past and can, of course, point to a development which reflects no honor on the Christian church. He mentions Andrew White's famous book on "The History of the Warfare of Science with Theology." From medieval times down to our own, the Church has always withstood the advance of science if science dared to teach what was new or contrary to the teachings of the Church. The author adds to White's voluminous evidence the anti-evolution trial in Tennessee in which Mr. W. J. Bryan achieved such unenviable prominence.

Today, although there are plenty of backward people, the whole trend of the time is on the side of science. We notice everywhere a decline of supernaturalism. Even the church people themselves have given up their faith in the miracles of the Bible. Or at least the Liberals have. These Liberals place their emphasis on ethical conduct, on the "way of life" rather than on dogmas; they are not interested so much in systems of salvation, or in physical resurrection stories, or in the hereafter. Their religion is this-worldly; their ideal is to make this world better and enable people to lead an abundant life in it. The author thinks that in time the Liberals will become more and more outspoken and finally merge with the Radicals, whose religion is a cultivation of humanistic values only.

Even religion's influence on morals, according to the author, is not so favorable as is often claimed. He points to the spirit of intolerance, to the religious wars, to the "Holy Inquisition," to the part the churches took in the late World War. Religious people are no better than outsiders. Morals and characters can be better trained by general education and idealism than under the often narrow and hardened spirit of the church.

A chapter is given to the religious disorganization of the Protestant Church with its 200 sects. Today there is a desire for unity. The author holds out little hope for the accomplishment of this task. There will always be the 4 or 5 leading Protestant denominations in this country.

In conclusion the writer contends that he believes in the persistence of religion. Some may replace it for themselves with art, or science or humanitarianism; others again, a good many, don't want

to be alone in the universe. If they claim they have fellowship with God as really as they have with a human friend, who is to say them nay?

The author quotes many books and authorities. As far as we can see he never makes his own position plain. He reminds us of an Old Testament professor in the seminary who always told us what Delitzsch or Wellhausen had said, but never what his own opinion was.

The book is interesting in many ways. It informs us on the limitations of the Christian religion; it does not do justice to its power and value.

The Karl Barth Theology, or *The New Transcendentalism* by Alvin Sylvester Zerbe, Ph.D., D.D., Professor Emeritus, Central Theological Seminary, Dayton, Ohio. Central Publishing House, Cleveland, Ohio, 1930.—279 pages, \$2.25 net, postpaid.

The theology of Karl Barth and his school (E. Brunner, E. Thurneysen, F. Gogarten, and others) has had a phenomenal growth of influence in Germany. Barth's first publication, the commentary on Romans, appeared in 1919, the author being a young man of 33 then, and today there is no theologian on the continent that has a similar following. It is all the more surprising, therefore, that he is so little known in America. Several men of note have reviewed his writings (Knudson, Bixler, R. Niebuhr), but it was evident in every case that they could not make much of them and of him. There is a good deal of Kantian philosophy in them, for which Americans have little taste. Besides, his style is so full of paradoxes, so involved and unwieldy (Zerbe quotes one sentence having 300 words) that the reader is apt to get weary in a short time. He wonders how a man who fairly revels in exasperating contradictions could get a hearing at all.

Still the fact that Barth has reached such eminence, in a few years, on the other side, and that his fame has even become international should prevent us from casting his theology aside unheard. We, therefore, welcome gratefully the book before us, by Dr. Zerbe, which undertakes a careful appreciation of B.'s position and, in so doing, allows B. to speak for himself as much as possible. It might almost, of not altogether, be called a "source book" on Barthianism, says the author. Z. very modestly does not claim to be sure, in every case, of having understood B. fully. What seems to us a most astonishing thing is the fact that a man of 83 has undertaken such a laborious and difficult task as interpreting Barth to an American audience, and that he has done it so well.

Barth calls his theology a theology of crisis because it was written under the impression that we have reached a critical stage in the development of Christian thought. Spengler, in his famous book "The Decline of the West", is of the opinion that our whole Western civilization is in the sign of decay. Barth, on his part, believes that modern theology is in a state of dissolution. It is all imbued with the spirit of immanence, with the faith that man is good and that the sin clinging to him will be sloughed off in a process of education and self-better-

ment; that man by using the methods of science and the inspiration of Christian ideals, will gradually become better and establish the Kingdom of God on this earth.

Against all this hoping, striving and dreaming, Barth hurls a thunderous No! True religion is never a movement of man to God, it is always a movement of God to man. Over against the modern emphasis on the immanence of God he stresses the divine *transcendence* in such a way that it seems impossible for man ever to come to a real union with God. "Finitum non capax infiniti" (the finite can't hold the infinite) is his slogan. Man cannot understand, he cannot record divine revelation. If therefore he as a theologian is compelled to give expression to his faith it cannot be done in the ordinary way of human speech. It must be done in a way that allows the human and the divine, the this-side and the yon-side, the temporal and the eternal both to be heard. B. calls this way of speaking the *dialectic* way and, therefore, his own theology, the *dialectic theology*. It is this character of his argument and his style that makes the study of his writings so exceedingly provoking and unsatisfactory. It accounts for his endless paradoxes. He says, Christ is the great paradox of the world. True, but yet Christ did not always speak in paradoxes. If he had, the common people would not have heard him so gladly.

Dr. Zerbe in his work discusses first B.'s Prolegomena; then his Dualisms; then his Transcendentalism. We can only quote a little from his arguments. In Prolegomena we read: God is a *deus reconditus*, a hidden God. His purposes are inscrutable. Still he is a real, living God, not a finite God, nor a democratic one. The Great theme of B.'s theology is the infinite qualitative difference between and eternity.

Ad B.'s "Dualisms." All faith takes place in eternity, it has a pure transtemporal beginning. The real Christian redemption is not in this world but the next. The whole N. T. conception is eschatologically oriented. True faith implies eschatology; without it its implications would not be realized. Human history is only the scene of relativities, faith has to do with the absolute. Therefore it is directed not to history but to the end of it. Eternity and time are related as yes and no. "Schleiermacher magnifies the present world and minimizes the future."

The only thing man can do concerning God is to fear him, for man is a vessel of wrath. There can be no revelation of God to man, for man is in time, God in eternity. Faith constitutes no merit, it is only a vacuum, a "Hohlraum." If it is not a vacuum it is unbelief.

The revelation of God in Christ is at the same time the strongest conceivable veiling of God (it is a Kenosis).

"We know that God is the one we do not know and this not-knowing is the problem and the origin of our knowing."

"God is the pure negation, the yon-side of the this-side, the negation of the negatives."

The Bible as "the fallible word of man:" It is an accidental conglomeration of writings. Fallible man cannot understand and there-

fore not record a divine revelation (see above). The Barthians accept all the results (or alleged results) of Bible criticism.

The Bible as the "infallible word of God." The Bible is the *word of God* but *not the words* of God. The records and narratives of the Bible are not to be viewed as history. Ordinary history is not real history. How do we know the Bible is the word of God? It is self-revealing, self-authenticating.

All human history is a farce, it comes to nothing.

The resurrection of Jesus Christ is not an historical event, at most historical at the border of the unhistorical. "Fasse wer's fassen kann," here annotates Dr. Zerbe, we agree with him. "Jesus is a riddle, a dark spot in the continuum."

The unknown God revealed himself in Christ. And yet, in Jesus God became a mystery. Faith in Jesus is the venture of all ventures. "Jesus is a character wholly negative, he has no positive qualities" (!) Faith has nothing to do with pious feelings or with religious experience. Faith is not trust (*fiducia*) but a symbol of a transcendent act of God. (!)

The historical reality of Jesus need give us no concern. The "picture of Jesus as poetry and truth (*Dichtung* and *Wahrheit*) is more potent than all historical investigation."

Schleiermacher said we have God in feeling and experience. This is a papistic theory, says Barth.

In the 3rd and last part, Z. treats B.'s transcendentalism, takes up Kant's influence on Barth: We know only phenomena, the "thing in itself is unknown. God is transcendental, beyond the reach of sense experience; therefore also his existence not to be demonstrated by scientific proof. He is reached by the postulate of the practical reason.

B. with most other German theologians, adopts Kant's reasoning that a valid theoretical proof of the existence of God cannot be given. God is and remains transcendental. What, however, reason could not do God enables man to do by the gift of faith.

Barth and his followers emphasize that their theology is based on the word of God. Nevertheless, they accept the most destructive positions of biblical criticism. According to Bultmann we know really nothing of Jesus' life and personality ("*wirklich nichts*"). The N. T. has its legendary elements. But, as was said before, even if there is "*Dichtung*" mixed with "*Wahrheit*" in the picture of Jesus, it is more powerful than if historical investigation had proved the historicity of all details. History, anyway, is only the "scene of relativities". Of the life of Jesus only his death and resurrection seems to have value for B. And this resurrection of Jesus is not an historical event, he goes on to say. What, in the name of common sense, is it then?

B. takes no interest in subjective, experimental religion. The Methodists and Pietists he seems to regard with particular aversion. Rather with the church in hell, he says, than with pietists of lower or higher rank in a heaven that does not exist. His criticism of the

existing church is unsparing too. In it there are the people who "steal the livery of heaven to serve the devil in."

After reading Dr. Zerbe's book we must confess that we don't like B.'s theology any more than we did before. It must have been an exceedingly unpleasant task to wade through pages and pages of "yes and no," of "this-side and yon-side," of Barth giving something with the one hand and taking it away with the other.

We congratulate Dr. Zerbe on his valor and persistence, and we venture to hope that when we go through his book again we shall have more patience with Barth's dialectics. All those who want to become acquainted with Barth in an English translation ought to get this book, for there are only two other English books written by Barthians. One of these we discuss under the next title.

The Theology of Crisis, by *Emil Brunner*, Professor of Theology, University of Zurich. Charles Scribner's Sons, New York, 1929. 118 pages.

After reading Barth we were pleasantly surprised when we started on this little book by E. Brunner, one of the Barthian school. It is written in a lucid style and we could only wish that Barth would learn a little in this respect from this other member of his school. The volume contains five lectures delivered at the Theological Seminary of the Reformed Church (Lancaster, Pa.). Br. tells us in the first chapter what the theology of crisis is. It is not modernism, for modernism is the dissolution of Christian theology. It has given up (see Troeltsch, especially) the claim that in Christ we have a revelation of absolute divine truth. Nor is it fundamentalism, for fundamentalism is the petrification of Christianity. Besides, the Fundamentalist errs, with the Methodist, in his view of conversion. "As if conversion were the process by which a sinful man is actually transformed into a Christian man!"

Then he goes on to speak on the Quest of Truth—Revelation; the Quest of Life: Salvation; the Problem of Ethics, and Progress and the Kingdom of God.

The study of these chapters will reveal the main points of the new theology and, in particular, show the Barthian relation to the Social Gospel.

The reader will appreciate the fact that Brunner is a forceful, interesting, and, above all, an intelligible writer. This little volume will therefore serve as a welcome introduction to the formidable theology of the head of the school.

Laughter and Health, by *James J. Walsh*, M.D., Ph.D., Sc.D., Litt.D., K. C. St. G., Medical Director of Fordham University School of Sociology; Professor of Physiological Psychology; Cathedral College, New York, 1928. 197 pages.

In a list of books on "How to Keep Mentally Fit", we found this one; its title at once attracted our attention.

That good, hearty laughter is good for the health, we all know. Laugh and grow fat, is a popular saying. When we read the title of

the book we thought that perhaps, besides being scientific, it would also be so funny as to make us laugh at least half a dozen times. In this we found we were mistaken. It is altogether a serious book, and what else could be expected from an author who is a doctor of medicine, of philosophy, of science and of literature, all at the same time.

Laughter, he says, is a convulsive movement in the diaphragm and exerts a favorable influence on all the other organs of the body. If function alone has been disturbed and no organic changes have taken place, laughter may be useful in restoring health as well as in preserving it. The diaphragm is in more or less close contact with all the important bodily organs, and through laughter an immense amount of organic stimulation can be secured in the most natural way, the diaphragm carrying on a kind of massage by its movements. The book shows at length how the lungs, the heart, liver, pancreas, spleen, stomach and intestines are favorably affected by it. "The animal, on all fours" the writer says, "has all its organs fastened to its backbone, swinging rather freely in its pendent abdomen when it moves, while human organs press closer upon each other by gravity, and thus encourage sluggish tendencies. Laughter, by stirring up all the organs, relieves this tendency, and hence it is that man has the instinct for laughter as a compensation for his erect position."

A special chapter is given to the relation of laughter to the mind. Men who can tell good stories are real benefactors of mankind, for they lift up people's hearts, quite literally, by means of their diaphragm and set their circulation and respiration going more rapidly than before. Laughter makes one expansive in outlook and it is very likely to give the feeling that the future need not be the subject of quite so much solicitude as is usually allowed for it.

We have come to appreciate more the immense significance of the influence of the mind on the body. Some have carried the employment of this factor too far (Coué and others).

Still, serious-minded people, particularly, ought to benefit by the right kind of mind-cure. "Over-attention to one's self is inhibitory, wholesome neglect and leaving to nature is good therapy, and laughter will add the stimulant element towards convalescence that is so often needed. There is nothing that makes us forget so completely about functions of the body that we may have been solicitous over as good hearty laughter. It dissipates the intense concentration of attention on some bodily function, which so often proves to be the principal cause of the disturbance in that function. Diversion of mind is the most important thing in the world. Laughter constitutes the best diversion we have. The laugh-cure will beat all the new-fangled methods of healing, if we can only get people to take it with confidence."

Christianizing a Nation. Being the Enoch Pond Lectures delivered at Bangor Theological Seminary by *Charles E. Jefferson*, Pastor of the Broadway Tabernacle, New York City. Doubleday, Doran and Co., Garden City, N. Y., 1929. 200 pages.

Is there a Christian nation? is the opening question the author voices. Many answer it in the negative. J. admits that no nation is Christian in the full sense of the word. But there are nations which have in them so many devout men and women who are striving to reproduce the life of Jesus, and which show at so many points in governmental action the spirit of the founder of the Christian religion, that they may rightfully bear the name of Christian. We ought to form the habit of thinking of Christianity more often in the terms of national life. The spirit of nationalism that has been growing so strongly in the last decades is fraught with abundant evil. It is a narrow, selfish spirit that seeks the advantage of its own group at the expense of other nations.

According to J. the New Testament is an incomparable handbook for all who wish to build up their nation in keeping with the will of God. Jesus enunciated and lived high and noble principles and his apostles went out with the avowed purpose of making them the moral and spiritual foundation of the heathen peoples. His chief law was that of the love of one's neighbor. Nations rely on force rather than justice. They are ranked according to military and naval strength. "Not so," says Jesus, "shall it be among you. If any one would be great among you, let him be your minister, and whosoever would be first among you let him be your servant." A nation truly Christian will obey the Golden Rule when it writes its tariff legislation. "We are always keen to our rights—especially our property rights—and blear-eyed to our duties."

Christians have come to see that Christianity is a social religion and that it moves towards a social goal. That social goal is named the Kingdom of God. The Kingdom of God is society perfected. For this ideal world order we are to seek with all our heart. There are still those who believe the world is doomed and only Christ's physical return can save it. They are the believers in the individual gospel only. Because Christ and the apostles worked for the salvation of the individual, therefore we must restrict ourselves in like manner, they say. They forget that the times have changed and that we are now in a position to use our influence for the reorganization of society.

Should then the church enter into national politics, or should the pulpit? No, says the writer, church and pulpit are apt to do more evil than good if they identify themselves with any political cause or party. Only when a cause essentially moral has become a political issue, then the church should espouse it with all earnestness. Such was the case with prohibition, and such is the case with the abolition of war.

And then the author goes into the fight for a warless world. Jefferson has been a manly champion in this field for many years and this last chapter on the church's relation to international peace and brotherhood is the strongest of the whole book. It is a scathing arraignment of the church for its failure to stop the last war, or even to have the least influence on its conduct or the peace terms (in relation to this latter point J. does unfortunately not occupy the ad-

vanced position of the most enlightened historians of the day. Rev.). Still he contends for the progress of the Prince of Peace with a valor, an eloquence and a logic so irresistible that he carries the reader with him in glorious fashion.

The volume is a very creditable piece of work of our old friend. Of course he occupies a diametrically different position on the Kingdom of God from Barth and the Barthians—as we have shown on another page of this issue—but he builds his argument also on good foundations and with a great deal more of perspicuity than the Swiss theologian.

Methods of Private Religious Living, by Henry Nelson Wieman, University of Chicago. New York, The Macmillan Co., 1929. 219 pages.

Professor Wieman, before this known to us as the author of two other books, on "Religious Experience and Scientific Method," and "The Wrestle with Truth," here offers a volume of a very personal nature. He describes the methods which he has pursued for years in the building up of his own religious life. He says, his "central theme in this book is worship; for worship is the way we ride the winds that lift the highest. The solution of our social problems and the historic march of society toward whatever good the ages have in store, depend more on the right conduct of private religious living than upon anything else." Hence he begins his account with a statement of the technique he has found helpful in his private worship. Three preconditions for such worship must be met, he says: A man must be serious, he must be sincere, and he must seclude himself from distracting stimuli. Then follow these *act* of worship. The first step is to relax and suffuse one's mind with the sense of the encompassing, sustaining, integrating presence which some of us call "God." The second is a becoming aware of the possibilities of personal improvement and social transformations that dawn upon us at such occasions. There follows self-analysis and readjustment of our attitude. The last step is a kind of auto-suggestion. Not that auto-suggestion can do the work of the "process called God" (quotation marks are ours, Rev.), but it can enable us to make the required adjustment to this process.

Religion, the writer goes on to say, releases human energy by adjusting the individual in such a way that the process called God shapes the organs of the body and the impulses of the heart to the end of maximum constructive behavior. But what is God? He is not merely an idea. God is the integrating process at work in the universe. It is that which makes for increasing interdependence and co-operation in the world. The chaos in the human world is to be reduced to organic order. The principle of integration at the human level is love. And this process goes on whether we will or not. It is more than human in the sense that it goes on independently of human purpose. But it will not lift humanity to the great goods of life unless men make right adaptation to it.

The process of progressive integration is cosmic in its scope. How completely this tendency may dominate the universe as a whole is a

matter for further investigation. Nevertheless the universe seems to be so constituted that this movement toward higher integration springs up again and again under all manner of conditions, places and times.

In the chapter following the author seeks to show how the individual by fitting himself into this integrating process and by discovering his organic function in it, is enabled to make his contribution to the reconstruction of society; for it is not the churches but outstanding personalities who are going to further this great task. There are chapters on Meeting a Crisis, Public Worship, Fellowship, Finding Joy in Life; Methods of Mysticism, and a concluding one on Method in Religion.

The chief criticism we have to make of the book is on the author's conception of God. In his first book God was the indifferenced mass of innumerable stimuli playing upon us." In his second, God was "that feature of our total environment which most vitally affects the continuance and welfare of human life." In the book before us God is "the integrating process at work in the universe," or the "constitutional tendency of the universe toward progressive integration." God, then, is a process or a tendency of the universe, a process towards integration—the author uses this word on nearly every page—meaning towards greater unity, harmony and perfection. He is not even the power behind that process. Much less a person. W. calls it absurd to say, the God I want must be a person, else I won't have him. Still the author says himself, the principle of integration at the human level is love. He says furthermore, that the highest historic achievement accomplished by the process towards integration so far, is human society in its ideal state, therefore with the principle of love on the throne. And yet, back of that process there is no loving personality.

It will in no wise be satisfactory to call God a process at work in the universe, or a tendency of the universe. It would be the same as calling God a process of evolution. Doing this might win the approbation of some scientists. But the human heart would never be satisfied with it. And the human mind has always argued that since personality is the highest stage in biological and psychological development that has been reached, there must be the personality element in the deity.

Our Christian religion takes it as a matter of course that ours is a personal God. Jesus taught us to call him our father. But W.'s book mentions Jesus and the Bible only incidentally, not as authorities. W.'s religious ideas are not distinctively Christian at all, they are humanistic; they are vague and bloodless. We don't see how they could make anyone's religious pulse beat more quickly. Besides, his style and argumentation have not the popular appeal. His logical acumen sometimes leads him to endless differentiations. E. g. in his chapter on mysticisms, he describes 12 kinds of mysticism minutely. We are sorry that we can't do any better for Professor Wieman, whose books have seemed to some to strike a new note. We had expected that his book would impress us a little like J. G. Gilkey's "Secrets of

Effective Living" (see B. R. Jan., 1930, p. 71ff). The books deal with similar subjects, but Gilkey's seemed to us so much more concrete and helpful than the Chicago professor's.

From Babylon to Bethlehem. The Story of the Jews for the last five centuries before Christ, by *Lawrence E. Browne*, Cambridge, W. Heffer and Sons Limited, 1926. 106 pages.

This brief volume covers the period from the Babylonian Exile to the birth of Christ. With the advent of Cyrus the Jews come under the dominion of the Persian empire. This epoch lasts for 200 years when Alexander the Great defeats Darius, the Persian king, and erects a world empire. At his death his creation soon goes to pieces and Palestine becomes subject, in turns, to the Ptolemies of Egypt, and to the Seleucids of Syria. Antiochus Epiphanes of Syria undertakes the destruction of the Jewish nation, but under the leadership of the Maccabees (especially Judas the "Hammer") the Jews are able to maintain themselves. For a time they were governed by high priests of the house of the Maccabees, until the Romans took possession of Palestine under Pompey. A little later the Romans made the Idumean Herod King of the Jews. Towards the end of his reign Jesus was born.

The period under consideration marks the rise of *Judaism*. There were still a few prophets like Haggai, Zechariah, Malachi, and others; but they were not like the great prophets.

The law was reduced to writing and, instead of the living word of the prophets, it became the source of the religious life and conduct of the people. The function of the religious teachers got to be more and more to erect a "fence" around the law. The Jews rid themselves of all non-Jewish elements; recall "the great divorce" under Ezra (when the Samaritan wives were cast adrift) and the rejection of Samaritan approaches towards reunion. The heroic fight under the Maccabees intensified their religious fanaticism.

In the 4th century the Priestly code was drafted and the Pentateuch was completed. The consummation of the "Thora" was followed by the *Nebiim*, the prophets, and the "Writings", of which latter collection the psalms and the wisdom literature were the most important.

During the Maccabean period the Chasidim (the "godly") became a vital element of the people. They lived in the country and had their synagogues there. From them came a large support to the fighting force of those leaders.

The doctrine of the future life and of the resurrection of the dead was developed at this time. The book of Daniel dates from this period. The belief in the coming Messiah was prominent in the Apocalyptic literature of the day. The Pharisees were the most influential religious sect, springing up about 105 B. C. The Sadducees were the descendants of the Hellenizers of the time of Antiochus Epiphanes; political influence was more to them than religious sincerity.

The author's book gives helpful information on the fortunes of

the Jews in these 500 years, so little known to the general Bible reader. His critical views are far advanced. He is e. g. not satisfied with a second Isaiah; the word Jesus read in the synagogue of Nazareth (Luke 4) he ascribes to a third Isaiah. Still, his chief intention is to help the N. T. student to realize the background of Jewish thought in the days preceding the coming of Christ. To some extent it may be said that this hope has been realized.

Evening Echoes. A Volume of Lyrics, by *Julius Kircher*, Chicago. Copyright, 1930, by J. Kircher. Order from Eden Publishing House, St. Louis, or from the author, 2009 W. 22nd Place, Chicago. 115 pages, \$1.50.

Julius Kircher, whose poetical nature we had become acquainted with through his former volumes, "Emma" and "Stille Stunden", here offers us what he calls the "Evening Echoes" of his life. The writer is at his best when he catches the moods of nature and interprets them for us with the poet's happy touch. Or, perhaps, we should say he comes closest to us in his love songs. In his first volume, "Emma", he had already given us many glimpses of the happiness he had found in his wife's sweet and gentle nature. And now in these Evening Echoes he frequently returns to the same entrancing subject. When he lost his wife, the blow nearly crushed him. The poems in which he expresses his devastating sorrow are pathetic. However, the reader rejoices to see that the husband's deep anguish finally gives way to Christian resignation and faith. The last two chapters contain war and religious poems. In the latter group K. at times reaches the level of our beloved church hymn writers.

The book opens with a sketch of the poet's life, written by R. A. John, K.'s intimate friend. It is adorned with ten beautiful illustrations. We wish it a happy and successful journey. It is well qualified to deepen our appreciation of the author's rich and genial personality.

Sermon Sketches on the Old Epistle Pericopes, by *J. A. Dell*. The Lutheran Book Concern, Columbus, Ohio, 1930. 158 pages, \$2.00 net.

There are very few, if any, ministers in our Church who would undertake now to preach throughout the year on the Epistle pericopes. Reviewer has never done so and he has not lately heard of any other following such a course. We venture to say that a majority of the older brethren are still glad to follow the gospel pericopes in their pulpit presentations, but of the younger clergy most have adopted the custom of choosing "free texts" almost Sunday after Sunday.

In the Lutheran Church it is different. It is more conservative than we are, and so they have doubtless a good many who even today feed their congregations occasionally on a whole year of epistle texts. For such this book offers helpful material. It gives them a sermon sketch for each Sunday; and the text is not only a motto or a peg to hang certain not very pertinent thoughts on. No, the text is expounded carefully each time and on it the application to present con-

ditions is based. The position of the writer is orthodox throughout; we have not found a single departure from conventional lines. The "Social Gospel" that has such a large place in our preaching, receives no mention at all, as far as we have seen; but individual faith, earnestness and sincerity are heavily stressed. Two to three pages (large sized) are given to each sketch, so that the author's Lutheran brethren, who still adhere to Pericope preaching on the Epistles, will unquestionably welcome such practical help. If the *subjects* of the sketches had been given in the Index, not only the texts, then others might turn to the book in such cases where they happened to be drawn to a similar theme.

Weniger Predigt! Mehr Tat und mehr andre Formen der Verkündigung von **H. Baehr**. Verlag von Alfred Toepelmann in Gießen, 1930. 48 Seiten. Mark 2.

Der Verfasser dieses Schriftchens ist der Meinung, daß in den protestantischen Kirchen zu viel gepredigt wird. Jahraus, jahrein dieselben Wahrheiten in derselben Form verkündigen, ermüdet den Prediger und die Gemeinden. Als eine Folge davon haben wir die Tatsache, daß weithin der Pastor vor leeren Bänken predigt, für ihn wie für die wenigen Getreuen eine lähmende Erfahrung. Wie soll es anders werden? Einerseits dadurch, daß die Prediger der Predigt den Tatbeweis kräftiger Teilnahme an der Wohlfahrtspflege hinzufügen und an aller sozialen Arbeit. Andererseits durch einen größeren Wechsel in der Gestaltung des Gottesdienstes. Verfasser schlägt hier folgendes vor: Man halte an einem Sonntag den Gottesdienst wie gewöhnlich mit Liturgie und Predigt; am nächsten Sonntag folge ein bloß liturgischer Gottesdienst mit viel Gesang; am dritten Sonntag statt dessen ein Vortrag, im Gemeindehaus gehalten. Dann wieder Predigt und Liturgie usw.

Wir fürchten, daß dieser Vorschlag wenig Anwendung finden wird. Unsere Erfahrung ist, daß der gewöhnliche Christ ein Mal am Sonntag zur Kirche gehen und dann einen regelmäßigen Gottesdienst haben will, keinen Vortrag und keine Gesangübung.

Wo Unkirchlichkeit und geistlicher Tod vorhanden ist, weicht er nicht solchen Mitteln.

Adolf von Harnack. Aus der Werkstatt des Vollendeten. Reden und Aufsätze. Alfred Toepelmann-Verlag in Gießen, 1930. 302 Seiten. Geh. M. 8.50, geb. M. 11.

Am 10. Juni 1930 ist Adolf Harnack, der berühmte Kirchenhistoriker und liberale Theologe, hingeschieden. Sein Sohn, Axel v. Harnack, widmet ihm diesen Schlußband von H.s. „Reden und Aufsätzen“ zum Nachruf. Er enthält fünf Abschnitte. Aus dem ersten: „Zur eigenen Lebensgeschichte“ hat uns besonders der Aufsatz über Graf von Baudissen, den Alttestamentler und Freund H.s., interessiert.

Der zweite: „Aus dem religiösen und theologischen Wirken“ ist besonders reichhaltig.

An die Barth'schen Anhänger richtet er hier 15 Fragen, in welchen er der dialektischen Theologie wieder und wieder vorhält, daß historisches Wissen und kritisches Nachdenken nötig seien, um von dem „Worte Gottes“ und sei-

nem Evangelium das rechte Verständnis und eine haltbare Theologie zu erhalten. Der schönste Aufsatz in dieser Reihe ist aber der über „Weihnachten.“ Zwar sind ihm die Geburtserzählungen der Evangelien Legenden, aber er spricht doch über Weihnachten und seine Botschaft so schön, so packend, so religiös, daß man ihn nur bewundern kann. Andre Themata sind hier: „Kann das deutsche Volk gerettet werden?“ (1925) und ein Rückblick auf „Möhlser, Diepenbrock und Doellinger,“ die bekannten katholischen Theologen.

Im dritten Abschnitt, „Zur Weihnachtsgeschichte,“ ist ein Aufsatz über Kant, oder vielmehr eine Gedächtnisrede zur Einweihung seines Grabmals in Königsberg, der man die tiefe Verehrung vor den Geistesbauten dieses größten deutschen Philosophen innig abfühlt.

Es folgen noch Beiträge über das Wirken der preussischen Akademie der Wissenschaften, die von hohem Interesse sind, sowie Gratulationen (z. B. an N. Söderblom, Martin Rade, Hans Delbrück und andre) und eine Gedächtnisrede für den Kirchenhistoriker Karl Holl.

Mit einem Wort: ein höchst reichhaltiges Buch, auf welches man das Wort anwenden kann: Greift nur hinein ins volle Menschenleben, und wo ihr's packt, da ist's interessant.

Das Buch sei allen unsern Lesern aufs wärmste und nachdrücklichste empfohlen. Ein jeder, der es kauft, wird auf seine Kosten kommen.

Zwei treffliche Bilder des Entschlafenen sind beigegeben, eins aus seinen fünfziger Jahren, das sein aristokratisches Äußere wiedergibt, und eins aus seinem achtzigsten Lebensjahr, mehr runzlig aber charaktervoll.





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MAY 1.

THE TASK OF CHRISTIAN MISSIONS AMONG THE LOW-CASTE GROUPS OF HINDUS

REV. H. E. KOENIG

PART I—THE CHAMARS—A LOW-CASTE GROUP

INTRODUCTION

"Greift nur hinein ins volle Menschenleben, und wo ihr's packt, da ist es interessant." From among the teeming millions of "Mother India's" children, the writer selected a closely defined group as an object for intensive study. Sir William Hunter describes the members of this caste, the Chamars, as being "always on the verge of starvation; their lean, black and ill-formed figures, their stupid faces, and their filthy habits reflect the long degradation to which they have been hereditarily subjected."¹ Interesting! Not only that, but I trust that the result of this study may also prove profitable to all who take time to read this paper.

This thesis represents an attempt to throw light upon conditions prevailing among low-caste groups of India, and to set forth the problems which the endeavor to win them for Christ brings to Christian missionaries. In the second half, which I entitled, "The Task," plans and suggestions for more effective, and therefore more fruitful, work will be offered.

In view of the fact that I have no first-hand knowledge of conditions, but had to rely upon information gathered from many, often fugitive, sources, this self-imposed task may appear as a somewhat presumptuous and altogether futile undertaking. And yet,

¹ Hasting's Bible Dictionary, Article on the Chamars.

lack of direct contact brings with it one decided advantage which mission workers who are actively engaged in the work on the field cannot have, it insures greater objectivity in the approach to and in the treatment of the subject. A paper of this type, based altogether upon the observations of others, should also demonstrate that the home-church can enter into an appreciative and intelligent understanding of foreign mission work. Moreover, since I was privileged to prepare this paper with the help and advice of an expert on missions, (The Rev. Henry B. Robins, Ph.D., professor at the Colgate-Rochester Divinity School) this contribution to mission literature should not be wholly void of value, especially in so far as the workers in the home church may see fit to give attention to it.

INDIA'S ETHNOGRAPHIC PUZZLE

Before attempting the present intensive study of India and its people, I was often at a loss to account for the fact that so many statements made by missionaries relative to Hinduism were so completely at variance with each other. Soon, however, I discovered, that the reason for these divergent accounts can readily be traced to the ambiguity of the inclusive term "Hinduism."

"Hinduism includes a complex congeries of creeds and doctrines. It shelters within its portals monotheists and pantheists; worshippers of the great gods Siva and Vishnu or of their female counterparts, as well as worshippers of trees, rocks and streams, and of the tutelary village deities; persons who propitiate their deities by all manner of bloody sacrifices, and persons who will not only kill no living creatures but who must not even use the word 'cut'; those whose ritual consists mainly of prayers and hymns, and those who indulge in unspeakable orgies in the name of religion; and a host of more or less heterodox sectaries."²

In other words, the term "Hinduism" is misleading if used to designate a distinct type of religion; on the other hand, it does serve fairly well as a *socio-political* classification, since it treats as a whole the people who recognize *caste*, and who are governed by one form or other of Hindu law.

As a people, the Hindus include practically as many different racial strains as the term "Hinduism" denotes different types of religious convictions and practices. From Risley's "The People of India," (a classic in the field of anthropology) we learn that the following factors have caused India's racial complex to become what it is today.

"In respect of those decisive physical features which determine the course of the national movements of mankind, India may be

² 1911 Census of India, par. 152.

described as an irregular or pearshaped fortress, protected on two sides by the sea, and guarded on the third by the great bulwark of mountain ranges of which the Himalaya forms the central and most impregnable portion. As these ranges curve westward and southward toward the Arabian Sea, they are pierced by a number of passes practical enough for the march of unopposed armies, but offering little encouragement to the halting advance of family or tribal migration. On the East, though the conformation is different, its secluding influence is equally strong. Conditions along the coastline tended equally to preclude immigration on a large scale.”³

This section of the world, thus isolated by natural barriers, comprises three main regions, each possessing an ethic character of its own. The Deccan, itself one of the oldest geological formations, consisting of the southern table-land with its irregular hill ranges rising out of undulating plains has since the dawn of history been the home of the Dravidians, the oldest of the Indian races. Two main theories relative the origin of the Dravidians occupy the field today; one, that they are allied to the Oceanic Negritos, among whom are included the aborigines of Australia and Tasmania; the other, that they entered India in prehistoric times from the north or west. In the isolated hill ranges and lofty plateau of the Deccan, guarded by fever haunted forests and offering no prospect of profit or plunder, aboriginal tribes, or such who emigrated en masse, could find an abiding refuge.

The long fertile plains of the Middle Land, traversed by navigable rivers and lying open to the march of armies, lent themselves to that “crushing out” process of radical distinctions which conquest brought in its train. Mongoloid hordes passed down the valleys of the rivers—the Brahmaputra, the Chindwin and the Irrawaddy—and drove their predecessors, who seem to have been Dravidians, into the mountain fastnesses overlooking the valleys, and finally overwhelmed and absorbed them.

As noted above, the Himalayas opposed an effective obstacle to the fusion of contrasting types, because they form an unbroken chain of snow-clad peaks, and of passes which are practicable only at certain seasons. Nevertheless, from time to time armies of white men, so-called “Aryans,” penetrated through these passes finding the passage, however, so difficult, that it is believed that they usually left their women behind them. All that is really known of this “Aryan” race is that they came into India from the north or west. When literary evidence begins—the Vedic hymns—we find them settled in the “Holy Land” of the Hindus, the southwestern Punjab.

³ Risley, *The People of India*, p. 3.

These three strains, the white, the yellow and the black have now become so intermingled and confounded that it is impossible to say where one variety of man ends and another begins. And yet, even as the basic colors of the rainbow are clearly distinguishable, although they shade into each other by imperceptible gradations, so scholars (primarily Risley and Crooke) have found it possible to point out seven distinct race-groups among the Hindus, which have evolved from the three basic strains. They are: 1) The Turko-Iranian type, represented by the Baloch, Afghans, etc, in the north-west frontier, probably formed by a fusion of Turkish and Persian elements. Their complexion is fair, eyes mostly dark, hair on face plentiful. 2) The Indo-Aryan type, occupying the Punjab, Rajputana and Kashmir. This type approaches most closely to that ascribed to the traditional Aryan colonists of India; their stature is tall, complexion fair, eyes dark. 3) The Scytho-Dravidian type of Western India. 4) The Mongoloid type of the Himalayas, Nepal, etc. 5) The Mongolo-Dravidian type of lower Bengal and Orissa. 6) The Dravidian type, extending from Ceylon to the valleys of the Ganges. 7) The Aryo-Dravidian type, found in the United Provinces of Agra and Oudh, in part of Rajputana, the Central Provinces, etc. The complexion varies from lightish brown to black, the nose is always broader than among Indo-Aryans, stature is rather low. This last group includes the *Chamars*.

Risley places the Chamars at the lowest strata of the Aryo-Dravidian group, whose higher representatives approach the Indo-Aryan type, while the lower members are in many respects not far removed from the pure Dravidians. The type is essentially a mixed one; yet its characteristics are readily definable.

"No one would take even the upper class of Hindustani for a pure Indo-Aryan, or a Chamar for a pure Dravidian. . . . down at the bottom of the lower strata of Hindu society this type (the Aryo-Dravidian) is represented by the Chamar, who tans hides, and is credibly charged with poisoning cattle."⁴

Thus we see that the hereditary background of the Chamar includes, although in unequal proportion (Briggs writes that the caste is "predominantly non-Aryan"—Briggs, *The Chamars*, p. 19) at least two of the primary ethnic types of Hindus—the Aryan and the Dravidian. From this fact the uninitiated might infer that a study of the Chamar must inevitably reveal a rather cosmopolitan type of man. Nothing, however, could be farther from the truth, for

⁴ Risley, *The People of India*, pp. 39, 40.

the uniquely divisive power of *caste*⁵ has assigned to the Chamar his place within Hinduism, definitely fixing his social, cultural and economic status. The stigma adhering to his hereditary occupation, tanning, has caused the Hindu to place the Chamar beyond the pale of respectable Indian society; although himself observing the rules of caste most conscientiously, he is regarded by others as an outcaste, an untouchable.

CASTE

Although peculiar to India in its severe and uncompromising rigidity, the phenomenon of caste is not at all restricted to its people. Caste is the foundation of nationalism; within European political entities it appears as the divisive principle, separating the nobility from the common man. Even in democratic America the forces which generate caste are incessantly at work. Overt instances of its activity may be seen in: the open assertion that the Anglo-Saxon element in America should dominate and control; the relationship of the white race to the colored; the wide, and for many unbridgeable, gulf separating the inordinately wealthy, as well as the social aristocracy, from the average citizen; the superiority complex of the average college graduate; the popularity of fraternal organizations, which is based on their exclusiveness; and, I dare say, in the spirit of aloofness assumed by some subdivisions of Christianity over against more democratic branches of this great religion.

The underlying motive of caste is the selfish desire of the powerful to exploit the weak. Caste seeks special privileges for one group at the expense of another. Having once achieved its objective, any successful group will seek to perpetuate its advantage; it therefore segregates itself from the less fortunate members of society, seeking constantly to accentuate the lines of demarcation. Social equality is contemptuously denied. As soon as possible, the season of open conflict, which is always present in the early stages of caste formation, is terminated by the victors, since incessant strife would only tend to exhaust both contending parties, and thus deprive the strong of the advantages sought. Recourse is taken to more subtle, less destructive but equally effective measures which help in conserving advantages, once they have been gained. Among these we find the stabilizing forces of custom and tradition, respect for the past, and, *the sanction of religion*—a most power-

⁵ Undoubtedly caste is the greatest curse of Hinduism. It undermines and makes futile any ambition the low-caste man may have; it obliterates all hope for advancement. Even though there are powerful forces at work which tend to disintegrate caste, a careful observer will note that the principle of caste has become so deeply ingrained upon the soul of Hinduism that it will probably succeed in adapting itself to the new day.

ful ally. As this strategy proves effective, the vanquished and exploited masses will gradually accept their status as a misfortune which must be borne, since it cannot be altered; the low-caste Hindu bows to "karma".

The following causes are said to have been instrumental in the genesis of caste as found today in India: prejudice, common to Aryans and the various aboriginal tribes, against giving a daughter in marriage outside of tribal limits; also the attitude assumed by Aryans in refusing to eat with persons of lower social rank; the fact that some Aryan armies brought few women with them. The progeny issuing from the union of Aryan men with aboriginal women were assigned a lower social status than the pure Aryans. Probably these half-breeds again divided among themselves somewhat like the quadroons and octoroons of America. With the rise of Hinduism (after the Vedic period) social distinctions were further accentuated and complicated by distinctions based on ceremonial practices. Whereas in Vedic times every head of a family group served as its priest, Hinduism reserved this prerogative for selected individuals, the Brahmins. The next and crucial stage in the development of caste had its origin among the functional groups. They formed trade-guilds and then organized self under panchayats, or councils of headsmen. As these panchayats assumed ever more rigid control over the affairs of their respective groups, the line of cleavage, separating them from others, was increasingly accentuated. So powerful became the traditions and customs to be observed in each group, and so effective the control of the headmen, that the individual Hindu was deprived of all personal initiative or independence. The accident of birth definitely and permanently determined his status.

It must be admitted that today there are many factors which tend to undermine caste. These include: the influence of British civilization; introduction of modern machinery, as a result of which the old organizations, established largely upon a functional basis, prove unsuited to modern conditions; the impossibility of a high-caste man to preserve, while travelling, the aloofness maintained in his native village; the waning authority of the Brahmins; the changing status of child widows; the dissemination of Western ideas of equality; the appointment to office by the British government on the basis of merit rather than social standing. Informed and capable observers, however, assert that in spite of changing conditions the principle of caste is at work as effectively as ever, and they say that it will succeed in establishing a new adjustment within society, with caste continuing to be the all powerful factor in determining the destinies of individual Hindus.

THE CHAMARS

The uninitiated will profit but little from the above general statements unless concrete examples accentuate, and thus fix permanently and clearly in his mind, what otherwise would soon be forgotten for lack of vivid imagery accompanying the presentation. For this reason I thought it necessary to include a more detailed study of a particular caste-group in this paper: concentrating my attention upon the Chamars, because they represent that group which is most prominently represented among the castes to be found in our denominational mission field in Central India.

The Chamars owe their origin as a distinct social entity to the segregating and unifying tendencies of a common occupation. The basal group was of aboriginal origin, a fact which Risley's scientific investigations definitely disclosed. The recruitments from above and below, however, must have been large, for, as constituted today, the caste is made of heterogeneous groups. It has been noted, for example, that many Chamar women have fine features and that some of the men have a better cast of feature than is common at that social level. This may be explained in part as resulting from the illicit relations which Chamars have had with men of higher caste. Moreover, in certain instances whole clans, who were unable to maintain their higher social status, were embraced by the Chamars.

The basal group of the Chamars, however, has always been large enough to assimilate its recruits to its own standards of temper and character. In this caste there is a close, and historically complete, contact with Indian village life. The Chamar was grouped, however, with the lowly and outcasts, who were forced to live on the outskirts of the village, because his occupation, tanning, although indispensable and of great economic importance, was so repulsive, and, because the handling of carcasses brought him in physical contact with that which was strictly taboo.

And yet, although regarded as an outcast, the Chamars observe most faithfully all practices peculiar to caste-tradition. Possibly the most distinctive characteristics of caste exclusiveness are the rules concerning exogamy and endogamy. The Chamar, for example, usually chooses his wife locally, outside of his own village group, but within his own sub-caste. Even within endogamous groups occupation may in certain instances bar marriages; thus, for example, those who remove manure and night-soil cannot intermarry with those who serve as grooms. Chamars also observe caste-rules governing commensality most faithfully, and are said to conform to Hindu practices rather more strictly than better class Hindus. They will not accept food from Mohammedans.

The moral standards of this group are very low, in many instances so repulsive and degrading that one wonders how Christianity may ever be able to win people, so deeply submerged in immorality, to its own standards of sexual purity. The Chamars have no general objection to polygamy, provided a man is able to support more than one wife, which is not often the case. Early marriage is regarded as self-evident, the 1911 Census reports showing that 98% of all girls under 15 were married. A visitor occasionally has liberties with the host's wife or daughter, but, this is not considered "good". Some wives are hired out; women at times exchange husbands. In the Central Provinces Chamar women are at times hired out for the revolting sakti-marg ceremonies. In connection with certain festivities there is great sexual license; not only are the songs sung on these occasions obscene beyond imagination, but the people abandon themselves to unbridled excesses. Briggs informs us that the moral standards of the Chamar are not only low in respect to social purity, but also in matters of excessive use of narcotic drugs and intoxicants.

All customs and traditions which the Chamar must observe, to retain his membership within the caste in good standing, come under the supervision, direction and control of the panchayat, or council, whose function Briggs describes as follows:

"In its simplest form the panchayat consists of all men within the subcaste who reside in any given village. In its less extensive form it may be composed of old men, each family being represented. There may be a sub-committee, often composed of five persons, which guides and rules the larger body. The headman, whose office is usually hereditary, is elected for life."⁶

The panchayat is probably a development of the patriarchal system of government. It exercises jurisdiction over the following classes of cases: illicit sexual relations; violations of tribal rules of commensality; matrimonial disputes; petty quarrels, such as fights, etc.; small debt, where no appeal is made to the courts; cases connected with hereditary rights; matters affecting the welfare of the entire caste. The council usually imposes a fine as punishment. A more serious result of conviction may be the severance of all marriage alliances of the offender with his family.

Becoming a Christian does not necessarily result in excommunication, since the Hindu is but little interested in the religious beliefs of his fellows so long as they do not interfere with the proper observance of caste laws. A Chamar who has embraced the Mohammedan religion, however, is automatically and permanently excluded from his clan. In some regions, where the Christian is re-

⁶ Briggs, *The Chamars*, p. 49.

garded as a social outcast, he may be reinstated by the payment of a fine. Whenever a whole village whose members have become Christians desires to be reinstated into the fellowship of the caste, an amount in keeping with the financial resources of group, is paid through the chaudhari (headman) to the chaudhari of that region. The work of the panchayat is of great importance. It relieves the courts of many petty cases, and is of great regulative value in the social affairs of the village group.

Tradition has reserved to the Chamar certain hereditary privileges which, of course, are jealously guarded. He is expected to remove dead cattle, to prepare leather from their hides, and to furnish a limited supply of shoes and leather articles in return for these privileges. The activities of this caste are, however, not at all restricted to the one trade. According to the Census Report of 1901, Chamars hold 21 different occupations. The most important among these, in addition to tanning, are agriculture and employment as servants. The Chamar is, in fact, a "jack of all trades." He serves as a grass cutter, coolie, wood and bundle carrier, drudge, maker and repairer of thatch and mud walls, field laborer, groom, house servant, brickmaker and village watchman.

Until quite recently the Chamar's position as farmer was one of practical serfdom. He was tied to the soil on which he was born and transferred with it to new ownership. Today his position has been greatly improved so that some Chamars have actually advanced to the status of landowners; and in the Central Provinces, whole villages are possessed by them. And yet the majority of them are helplessly under the heels of landlords from whom they must borrow money to purchase seed-grain, leather, oxen, etc. Debt becomes a heavy shackle, so that in many instances the labor of the whole family is required to satisfy the claims of the creditors.

There are also hopeful signs; for, as these people begin to discover their rights before the law, and as they gather courage, their position will and must improve. Still, Briggs concludes: "the process which will lift the Chamar from dependence to independence is a long one, and as yet he has hardly begun to move."

In turning to the study of the Chamar's religion, we shall note a situation closely analogous to his social status. We shall learn that his religious views are predominantly animistic, a fact which can readily be understood as one recalls that the basal stock of the caste was largely recruited from the aboriginal population of India. The Chamar believes that inanimate objects, such as stones, plants and trees, as well as animals, and even human beings, are the abode of spirits. The activities of these mysterious, animating powers (the result of whose influence can everywhere be observed in na-

ture) explain to the Chamar the phenomena of reality. Moreover, in common with all animists, these people believe that the caprice of the inhabitants of the spirit world determines the fate of man. This mysterious company of invisible powers is responsible for all calamity, for fever, cholera, small-pox, and all other hardships of life.

Although he believes that in seeking to cope with the spirit world the odds are greatly against him, the Chamar nevertheless does the best he can under the circumstances by seeking to ingeniously outwit his enemies through his cunning, or, if that fail, by endeavoring to conciliate them through worship and sacrifice. In order to heighten his chances for success, as he seeks to adjust himself to the evil powers, the Chamar also enlists the help of the tutelary godlings, the sainted dead and other well-disposed spirits; or, he takes recourse to the powers of magic. This is usually practised by professionals, men who have been initiated into the mysteries of the occult, or who find themselves endowed with unusual powers of control over the spiritworld.

An instance of sympathetic magic is to be found in the belief that the afterbirth of a cat rubbed on the eyes enables one to see in the dark. The owl is a foreboder of evil; still, it is dangerous to drive it away by throwing clods at it, for it may pick up the clod and rub it to powder, in which case the offender will decline and finally die. This is another case of sympathetic magic.

Above all the Chamar seeks to ward off the harm which may come to him through the evil influence of the malevolent dead. The spirit of a person who has died a violent death by accident, suicide or capital punishment, or the spirit of one whose funeral rites have been neglected, is called a "Bhut". These are very dangerous and need to be propitiated. The Churl, the spirit of an unfortunate woman is also greatly feared. She is described as having pendent breasts, large projecting teeth, thick lips, unkempt hair, a black tongue; her feet, like those of most evil spirits, are turned around; some say she is black behind and white in front. To lay the ghost of a woman of whom it is feared that she may return as a Churl, the body is buried face downwards, and some fill the grave with heavy stones and thorns to keep down the ghost.

As he endeavors to make the best of his ghost-infested existence, the Chamar employs prudence based on common sense. Spirits enter the body through the head, the mouth, the ear, hands or feet; so the feet are washed at weddings—an occasion when the inhabitants of the spirit world are exceptionally active, and more than ordinarily dangerous. In fact, at all great crises in life, birth, marriage, and death, persons are most subject to demoniacal pos-

session. The elaborate ceremonies observed at such times have for their object the scaring away of demons. Moreover, one is never safe against evil spirits. Opportune moments, for example, for demons to enter the body rise when one yawns; so the wary Chamar claps his hands over his mouth on such occasions, snaps his fingers and calls out "Nayaran."

The modern man may feel inclined to turn with disgust from such utterly absurd nonsense; and yet, this futile and degrading religion is not quite so tragic in its implications as the conclusions at which some of the most prominent representatives of modern science have arrived. One of these has voiced his conviction that the greatest tragedy in the universe is to be found in the fact that an unreasoning cosmos has produced a being (in the development of the evolutionary process) which is self-conscious, and therefore aware of his own impotence. In contrast to such hopeless and heartless materialism, the animist at least recognizes a principle of life, pervading reality. It is true, that he is largely afraid of this animating principle and its implications, yet his religion is not altogether void of hope. The confusion and absurdity of his ideas, observations and his religious attitude arise from his inability to discriminate and to generalize. He does not know the one, true God and Father of our Lord Jesus Christ. Nevertheless, in seeking to adjust himself to a mysterious reality, his philosophy is appreciably farther removed from error than that of the crass materialists of today, who seek to dominate Western civilization.

It was inevitable that the religious concepts of animists should be influenced and modified by the higher religions of the people who conquered the more primitive aborigines of India. On the other hand, every student of religion knows that the carefree, happy, nature-religion of the Vedas, which the Aryan conquerors had brought with them to their new home, was also materially modified by its contact with animism. Today, the religion of high-caste Hindus is shot through with animistic beliefs; fear, superstition and dependence upon the powers of witchcraft and magic and practically co-extensive with Hinduism, only a few, small groups of highly educated Hindus being excepted from this rule.

To trace the degree and extent of interdependent influence in the history of animism and Hinduism, is impossible. Among the Chamars many religious beliefs and practices are found which represent a distinct advance over animistic tenets. It is clearly evident that these were copied and taken over from Hinduism.

One finds, for example, that the Chamars acknowledge several nature gods. The position these hold, however, is not what it was during early Vedic times. The sun is but a godling, or a deified

hero. Although the Chamar is not permitted to worship at his shrine, still, every morning, as he leaves his house, he bows to and calls upon the sun. The great gods of the Hindu pantheon are hardly known to the Chamar, although his beliefs are of polytheistic coloring. Still he has a belief, although vague of a better sort. The devout man, as Sir Alfred Lyall has put it: "trusts that there is something better and beyond and above the gods. And the Chamar worships, even though it be in a hazy fashion, this Supreme Being."

Chamars accept the doctrines of transmigration and karma, which accounts for their fatalistic outlook upon life. Certain sects of this caste do teach, however, that guru worship will issue in a permanent release from the otherwise endless round of births. Although denied admission to most Hindu temples, there are many other shrines in which the Chamar has faith and at which he may worship. One can frequently observe him worshipping at the primitive local shrines. The offerings before godlings consist of lamps, cakes, milk, goats, pigs, fowls, and, occasionally, a buffalo. Worship is rather intermittent and often entirely neglected until some calamity overtakes the people.

The gurus are an important type of religious leader. These men travel over the country expounding doctrines of religion and initiating candidates into their specific sects. They exert a comparatively wholesome influence upon the community. The more learned mahants have some knowledge of Tulsi Das' "Ramayan," and of the "Bhagavad Gita," the "New Testament" of Hindu literature. The great guru Nanak founded the Sikh movement; he has made his influence profoundly felt among the Chamars. And the poet Kabir, also indebted to Nanak, has wielded an even greater influence. His attitude toward caste, which he opposed, won for him a great following from among the lower strata of society. The Satnamis, one of the largest and most influential subcastes of the Chamars, trace their existence as a distinct group to the work of Kabir. It is said that Kabir's best hymns are probably the loftiest works written in Hindustani.

Unfortunately, however, practise is hardly ever consonant with theory. If one is to gain a correct insight into the religious life of these more idealistic groups of Chamars, he must also take into account such observations as were made by Professor Lohans, who writes:

"Ghasidas (the Satnami who carried this religion into the Central Provinces) taught: there is but one, invisible God, creator of the universe. Idolatry is sinful. All men are brethren. The distinctions made on account of race, color and caste are all wrong.

God's name has not been revealed. Men should therefore not apply any name to Him, but worship Him as Satya Nam—the true name. . . . It is astonishing that upon such a splendid foundation an ethical structure should have been erected that is fairly reeking with iniquity and vileness. Some of their practices and habits are so revolting that they are simply beyond description. Oppressed and abhorred by everybody, it is but small wonder that such inherent traits of Hindu character as deceitfulness, untruthfulness and sexual vice should be especially developed among the Chamars. Making generous allowance for all the good exceptions on the side of the Satnamis, it must still be admitted that as a class they rank lower in morals than any other section of the Hindu community.”⁷

This quotation forcefully brings home this truth that even though individuals and small groups of seriously minded people may be doing excellent pioneer work in seeking to win their fellows for a better life, it is impossible for larger groups to advance very far beyond the standard of commonly accepted traditions and practices, as observed in their environment. In this fact I also find a powerful argument in favor of the contention that for generations and centuries to come it will be necessary for the Christian missionary to guide, supervise and inspire (not control) the development of an indigenous Christian church, if eventually the cause of Christ is to become truly victorious in India. A study of this “Task” will be offered in the second half of this paper.

⁷ Lohans, *Evangelical Mission Work in Chhattisgarh*, p. 23.

ETHICS OF MONISTIC AND DUALISTIC RELIGIONS

BY ELMER S. F. ARNDT

"The peculiar position of religion," Whitehead points out, "is that it stands between abstract metaphysics and the particular principles applying to only some among the experiences of life."¹ This position is not an altogether stable one and is always in immediate danger of dislocation. What direction the pendulum will take, i.e., whether the particular religion will center its interest on the metaphysical or on the ethical problem, is determined to a large extent by the culture-pattern of a people, if culture-pattern be taken in a broad sense, including not only the intellectual heritage, but the environmental factors as well. The history of religions is the exemplification of the attempt to combine into one coherent whole what Baron von Huegel calls the *Isness* of religion with its *Oughtness*.

The solutions to this problem have been various. On the one hand there is the cosmological dualism of Chinese state religion without a moral dualism; the ethical dualism of Zoroastrianism with concomitant natural effects dramatically conceived; the ethical dualism of Hebraic religion with a dramatically conceived natural world completely controlled by the ethical ideal; and the Christian tradition attempting to maintain a sharp ethical dualism together with the complete dependence of the world on God. On the other hand there is the cosmological monism of Lao-Tze, the Stoics, and Spinoza with the resultant subordination of Oughtness to Isness; the metaphysical system of Buddhism with the quest for the infinite and the rejection of the finite.

The variety of solutions, despite significant variations, may be classified under two heads: solutions whose primary emphasis is on the moral life, conceived as the conflict between the actual and the ideal, and solutions whose primary emphasis is on the rational life, conceived as the search for unity in the diversity of existence and for stability in its flux. The first classification may be conveniently termed the dualistic and the second the monistic. The characteristic of the first is preoccupation with the ethical problem and that of the second preoccupation with the cosmological problem.

The choice of the material for religious reflection is conditioned by the aspect of life which occupies the highest place in the hierarchy of values. There is, of course, mutual interaction between the choice of the material, whether it be nature or history,

¹ *Religion in the Making*, p. 31.

and the dominating interest. Where the contemplative interest is strongest (and by contemplative I mean the intellectual and the aesthetic, for while intellectual or rational and aesthetic have significant distinguishing marks, they are at one in that both are contemplative seeking a harmony in diversity) the material of reflection is usually nature, as in Taoism, Buddhism, and Stoicism. Where the emphasis is on conduct, the field of reflection is history, as in Hebraism, Zoroastrianism, Confucianism, and Christianity. History, however, may take either a monistic or a dualistic form. The form reflection on history takes depends on a presupposition: The idea of progress. If the interpretation of history is undertaken in the spirit of unqualified optimism, then its interpretation becomes monistic. This interpretation finds its clearest exemplification and consummation in the Hegelian metaphysics which is a bold interpretation of nature in the light of an optimistic interpretation of history. Where the interpretation is approached with a seriously qualified optimism, i.e., with an optimism qualified by a pessimism with respect to the contemporary situation, the interpretation will be dualistic, as in the Hebraic tradition. In popular terms, when the "Golden Age is conceived of as a preceding era, the interpretation of history will be dualistic; when conceived of as future, the interpretation will be monistic. Christianity maintains a balance between optimism and pessimism, holding both elements in solution, since it has two golden ages: the past state of man's innocence and the future Kingdom of God. Thus, our lines do not hold absolutely, but they are clearly enough drawn to afford some help in understanding our problem.

A third factor which conditions the predominant interest in the life of a people is the socio-economic factor. I use socio-economic in the widest sense, including environmental and racial influences as well as those usually designated by the term. It seems that young and vigorous races are more inclined to a dualistic religion, whereas old and settled races tend to monistic religions. Thus, the religions of the Iranian and Hebrew peoples were dualistic; both races were engaged in the conquest of an environment and a defense of cultural heritage and material possessions from hostile influences. Buddhism, Taoism, and Stoicism are the religions of an old culture, a stabilized life, and an organized society.

There is one factor which seriously qualifies what we shall have to say about the ethics of the two types of religion with which we shall deal. That factor is vitality; it seriously qualifies what might be otherwise the natural result of the kind of religious world-view that is espoused. Vitality is not a virtue of logic; indeed it condemns logic. A vigorous religion is often able to overcome and

transcend the logic of its dogmas and the ethical hazards implicit in its world-view. The transcendence of logic is nowhere more evident than in Calvinism which taught a strict doctrine of election and yet maintained a rigorous ethic and an activist attitude of great power. It was only when the vigor of the early period was past that the doctrine of election became an enervating influence and a narcotic in place of a stimulant to the religious and ethical life.

II

Dualistic religions are positivistic, concerned with fact rather than explanation. Rationality is not their prime concern. They are religious in quest of a metaphysics rather than a metaphysics in quest of a religion. So far as they have a metaphysics it is a dramatic cosmology, a cosmic enactment of human life in its ethical struggles.

George Santayana² has traced with discriminating insight the development of myth, exemplifying the ascendancy of the ethical over the metaphysical problem. Myth, he tells us, is a pre-scientific attempt to explain natural phenomena, a poetic explanation of observed phenomena. But the passion for fact, the development of which would result in science, gives way to interest in the myth itself. This is a shift from the metaphysical to the ethical interest, for in the process the nature god is endowed with moral attributes. The sun-god Apollo becomes the god of light, of medicine, of music. Zeus, the thunder-god, becomes the god of justice and the protector of the stranger.

We have an analogous process in Hebraic religion. The Kenite nature-god becomes the ethical god of Moses, the god of love in Hosea. So far as he has metaphysical attributes such as omnipotence and omniscience, he has them because they are demanded by his ethical character. The process is exemplified in Zoroastrian religion which took over the ancient Aryan nature deities and invested them with ethical attributes.

Dualistic religions have to some extent at least been religions of world-affirmation. The worlds of nature and of history have remained worlds of fact, and not become worlds of illusion, even when the world of salvation was separated from nature and history as in Christian theology. Hebraic religion did not think of salvation as confined to or localized in a transcendent world. Rewards and punishments were administered on earth. This was true until post-exilic times. Zoroastrianism made conduct in this life and the concrete world of fact the criterion of one's status in the

² *In his Reason in Religion*, especially ch. IV.

next. Christianity has taught that this world is in some sense a "Vale of Soul-Making" as Keats phrased it.

The ethical consequence of this characteristic has been to direct attention to this world and given a cosmic significance to the conduct of men. This consequence reached a sublime form in the Hebraic teaching that the evil in the world was due to the sin of man. "What the true religion," Professor Moore writes of Zoroastrianism, "demands of men is that they should decide for Ahura-Mazda, choosing the way of truth and goodness. Man must give himself to Asha, Vohu Mano, and Ahura-Mazda; he must follow the Lord, be like him, and teach others to be like him; and he must labor for the renewal of the world."³

Zoroastrianism has much magic left in it. Killing sacred animals is as great a crime (and greater) than killing a man. Like Hebraism, it was limited in its social sympathies to the chosen race. But the kernel of development was there just as it was in prophetic Hebraism. The social relationships were reaffirmed, purified, and given the sanction of religion. And it is important to note that justice, purity, truth, and mercy to the unfortunate were enjoined, not in order to attain peace for the individual soul (which was consequence rather than motivation), but because these relationships had value in themselves.

Dualistic religions (Christianity in some theological formulations is a notable exception) are not deterministic. The actual and the ideal are always conceived of as numerically two, the relation being one of dependence of the actual on the ideal. "The earth is the Lord's and the fulness thereof." "The whole earth is his glory." But God is transcendent to the world of nature. The relation (in technical terms) as regards direction is a symmetrical. The world is originally related to God but it is not necessary to him. The world, for both Zoroaster and the Old Testament prophets, is to be renewed. The transcendent God in contrast with the world of history heightens the tension between what is and ought to be. Thus, indeterminism, by emphasizing, often naively enough, the ethically good qualities of God, makes evil and sin elements in the world that are to be overcome rather than endured. The way is open for a more intelligent insight and struggle with evil forces. Paul could write, "The things that I would do I do not, and the things which I would not do those things I do." And again, "I press on, not as one who has attained. . . ." The actual is, in other words, not the criterion of what ought to be; it is the refractory material which must be molded into the form of the ideal.

The dualistic religions do not, however, strain the tension to the breaking point. In that case, the result would be pessimism.

³G. F. Moore, *History of Religions*, Vol. I, p. 364.

No matter how dreadful the conflict, the good will finally win. Ahura-Mazda will finally conquer Ahriman; the devil will finally be restrained from his activity and punished. There is always the element of optimism, although seriously qualified. Indeed, if Schweitzer is right, optimism is essential for the ethical life. Further, dualistic religions give man a part in the consummation of the reign of the good, in so far as his activity may hasten or delay it. Thus a motivation is supplied for ethical activity beyond that which the immediate situation can supply.

While the spiritual development of dualistic religions has meant an increasing emphasis on motivation of action and an insistence on the importance of rightness of motive, nevertheless the positivism and indeterminism in them have laid the emphasis on the extrospective rather than the introspective life. The world was neither illusion nor standard; the religious life was not one which sought to annihilate personality or conform it to the impersonal, but to redirect it in its social relationships. All through Zoroastrianism and Hebraism and certain Christian groups such as the early Franciscans and the Quakers the emphasis is on the relation of man to his neighbor. "Now what doth the Lord thy God require of thee but to do justice and love mercy and walk humbly with thy God?" This subordination of the introspective to the extrospective is clearly evident in Paul's confession quoted above in which the introspective technique serves the extrospective life.

III

With the entrance of Christianity into the world of Greek culture and neo-platonic philosophy, the inadequacy of the Hebrew cosmogonic myth was realized. A reflective people could not endure a religion without cosmology, for rational religion must look both forwards and backwards. Patristic theology, which came to a climax in Augustine, bears witness to the attempt to discover a metaphysical setting for the religion. The attempt to escape a Manichean dualism on one hand and a pantheistic monism (to which Hebraism is very prone when interpreted philosophically) resulted in a nice balance which is ever losing its poise and regaining it with difficulty. Because of its character, Augustinian theology provides both a conclusion to the treatment of dualistic religion and an introduction to the ethics of monistic religions.

Augustine found himself confronted with the ambiguous elements of the Christian tradition. God was both the creator of the world and its redeemer; the creator of the soul, originally good, and yet now in need of a salvation which God alone could effect. To the clarification of and reconstruction of this ambiguous posi-

tion he brought a genuine religious fervor and platonic philosophy in the modified form of neo-platonism.

God, for Augustine, was the ideal eternal object of human thought and love. He is the eternal and the good and the beautiful and the true. Not true, but the truth; not good, but the good; not beautiful, but the beautiful. Thus all virtue, all grace, all love was a manifestation of God. God was thus the harmony of inward values. Augustine, being first religious and only secondarily philosophical, looked for God in the highest in life, not in the lowest. But this same God who is the ideal of human aspiration is also the creator of the world. Having made God substance, all definite being became congruous with the true and the good, since its constitution is intelligible and its operation is creative of values. Matter thus was the limiting principle; in the conceptual realm all was good.

Now, if God the good created the world, it must be good. But the fact of evil and sin is everywhere. Death and conflict surround us. Original sin both explained the evil and made the doctrine of creation possible. Then, however, the question arose of the origin of sin. Augustine found sin its own cause. In order to overcome the difficulty inherent in the dual conception of God the ideal of human life and God the forces of nature it was necessary to obscure the moral qualities of God. God is just, but his justice is neither what human justice actually is or what it should be ideally. God thus become a physical power became the God of arbitrary grace and arbitrary predestination. This part of Augustinianism is naturalistic monism pure and undefiled. God is the source of the evil as well as the good, for both worked together for the glory of God.

This brief and inadequate sketch throws into full relief the delicate balance of Christian theology and the ethical results of dualism and monism. Happily, Augustine was inconsistent enough not to act on his cosmological theory. If he had, he would have landed in Schopenhauerian pessimism. The first part of his theology was his practical creed; and it both sanctioned and purified the highest values and helped in their creation.

IV

The monistic religions all find their basis and criterion in nature. For if God and the world are one it is what ought to be. Monistic religions are not religions of salvation, but religions of adjustment. Buddhism, to be sure, is a religion of salvation, but because the monism is essentially evil; what one attains to is not freedom from the tension of life but freedom from the desire for life. It is the exemplification of monistic thought which is

pessimistic rather than optimistic, as it is in Lao-Tze, Spinoza, and Stoicism.

In Lao-Tze one discovers in clear terms the interest in nature. It was his never failing *magister*.

"Attain vacuity's completion and guard tranquility's fulness.

"All the ten thousand things arise, and I see them return. Now they bloom in bloom, but each one homeward returneth to its root.

"Returning to the root means rest. It signifies the return according to destiny. Return according to destiny means the eternal. Knowing the eternal means enlightenment. Not knowing the eternal causes the passions to rise and that is evil"⁴

"Man's standard is the Earth. The earth's standard is Heaven. Heaven's standard is Reason. Reason's standard is intrinsic."⁵

Likewise Spinoza found it necessary to preface his ethics with a philosophy of nature. And the results bear a striking resemblance to those of the Chinese sage.

Observation about nature and philosophizing about it, i.e., seeking the principle of unity in its flux, leads to determinism, for what is must be if nature itself is the standard. When determinism is married to optimism we have an ethics of resignation; when determinism is mated to pessimism we have an ethics of escape. In the first case the ethics is an ethics of enlightened egoism; in the second the ethics is a destruction of the ego itself.

The ethics of enlightened egoism finds expression in Lao-Tze, the Stoics and Spinoza. The great problem is to attain peace and stability in the world of flux. The emotions in man are the enemy of that unity and stability and conformity that is found in nature. Hence, the supreme ethical task is to subordinate the emotions. Like a theme in a fugue, this principle recurs ever and again in Lao-Tze, the Stoics and Spinoza. This insight leads to a very high ethic; there is much in these writers that is very similar to the sermon on the mount. "The good I meet with goodness; the bad I also meet with goodness; for virtue is good throughout."⁶ Natures play no favorites; so the wise man is to make no discrimination. People like Confucius, and they are the largest part of humanity, think this is stark nonsense. Equity is a reasonable principle; but this indiscriminating attitude seems strangely irrational.

As with the Stoics, all men and all nature are expressions of the Universal Reason (Lao-Tze's Tao, Spinoza's God, the only sub-

⁴ *Tao Teh King*, 16. Tr. by Paul Carus.

⁵ *Ibid.*, 25.

⁶ *Ibid.*, 49.

stance of which everything is a mode); and since all is an expression of the one principle every individual thing has its place in the universal harmony. Thus all things, the seeming good and the seeming evil, must be treated as an expression of the Divine. In natures that are mystical, like Lao-Tze and Spinoza, the soul is filled with an *amor intellectualis dei*.

But while this ethic may attain to great heights and profound insights there always remains a fundamental difference in its motivation from that of the dualistic religions. The motivation in the monistic religions is the perfection of the individual soul. Social relations are accepted because they exist and man must live in them. To attempt to change them would only result in the loss of inward peace. The aim of the wise man is to be as undisturbed as possible. The wise man does not hate, not because there is the positive injunction that he should love his fellowman, but because hate disturbs the inner serenity of his life. He should not repent; for repentance arises from emotion. "Repentance is not a virtue or in other words, it does not arise from the reason, but he who repents of an action is twice as unhappy or as weak as he was before."⁷ Happiness is knowing one's place in the universe and acting in accordance with the universe. It is self-contained and undisturbed unity.

Buddhism, in the dawn of the spirit's self-consciousness, sought release from the world of nature. The Indians saw evil arising from the lust for life. The way of escape was the elimination, not only of desire, but the active nature of man itself. In seeking to spiritualize life, it destroyed the social relationships, and in seeking freedom from the world of sense declared it to be illusion. The ethics become the ethics of passivity; no active attitude is to be cherished at all. Not even is one to love the end one seeks. The virtues are all negative both in motivation and content: humility, abstinence from taking life, etc. Those principles which seem to be positive injunctions such as universal benevolence are negative as they are positive, for the end of such action is the eradication of all desire. No matter how far the principle would be pressed in the Buddhistic scheme it would never issue in the demand for the reorganization of society. Benevolence can exist in a caste system without any recognition of the inconsistency of the system with benevolence. One who sought Nirvana would have no attention to give to the vexed problem of social relationships.

Ultimately both pessimistic and optimistic monisms lead to the same results for the ethical life. For if, as in optimistic monism, every desire is evil and self-assertion the greatest destructive

⁷ Spinoza, *Ethics*, Part IV, Prop. LIV.

force, the relation of man to the universe becomes a wholly spiritual relation. If ethics is to be effective, then the relation of man to the universe must not only be spiritual; it must also be an active devotion to the world of sense. Concern with the problem of adjustment to the universe is so largely an internal problem depending, like mysticism, for success on the perfection of an introspective technique that social relationships are transcended, and, with their transcendence, ethical distinctions as well. "Superior virtue is unvirtue. Therefore it has virtue. Inferior virtue never loses sight of virtue. Therefore it has no virtue. Superior virtue is non-assertion and without pretension. Inferior virtue asserts and makes pretensions."⁸

Determinism (or monism) is capable of producing a universal ethic. But the difficulties it faces overbalance the universalism of its ethic. In destroying provincial distinctions it also destroys significant ethical distinctions. William James⁹ has pointed out with singular lucidity the ethical difficulties of determinism. Determinism, in denying that anything could occur in evil's stead, virtually defines the universe as a place in which what ought to be is impossible. The universe, then, has an irremediable flaw. Thus, on the one hand, determinism leads to pessimism. But the determinism can be interpreted optimistically if we suppress the judgment of regret and refuse to apply ethical categories to the universe. This leads to subjectivism. Thus the one horn of the dilemma is pessimism and the other subjectivism.

An unqualified pessimism is enervating for the ethical life, drying up the springs of action at the root. Subjectivism (as James terms it) raises a problem that it can answer only in terms inimical to an activist ethic. When every ethical action is an expression of the relation of the individual to the universe, one is faced with the question of how the relation of the individual to the universe is capable of producing an effect upon the universe. Monism answers this question in terms of resignation: the ethical is present only in so far as resignation can be explained as ethical. This leads directly to an ethics of passivity, and finds its culmination in an intellectual (as distinguished from the more exotic types) mysticism.

When moral ideals are transferred or attributed to the god of pantheism (which is the logical result of the teaching of Lao-Tze, the Stoa, and Spinoza) the only virtue is fortitude. When nature is evil in a monism the only salvation is escape. Both views make social reorganization impossible. The sage is removed from

⁸ Tao-Teh-King, 38.

⁹ "The Dilemma of Determinism" in the *Will to Believe*.

the world of tensions; his wisdom is not the wisdom of the prophetic tradition. All values find their transvaluation in the world of nature, which, being impersonal, cannot have the same values as individuals who assume that personality is the supreme value. In the monistic world all humane and plastic ideals are shattered in the chill world of conformity and resignation. Indian philosophy arrives at a similar conclusion by a different route. Its pessimism breeds asceticism. And asceticism, like conformity to nature, means transvaluation of values.

V

The history of ethics reveals the general proposition that dualism leads to an activistic ethic and that monism leads to an ethic of resignation. Ethics find monism intolerable; philosophy finds dualism intolerable. Is the conclusion to be drawn (which Schweitzer does draw) that we must eschew the metaphysical problem and hold to dualism? Is Augustine's contradiction the inescapable result of an attempted synthesis of the ethical and cosmological problem? Perhaps, and yet to adopt dualism prematurely is to surrender what insights further reflection might reveal.

A dramatic cosmology is possible in age without scientific habits of thought. But I suspect that in a scientific age, dramatic cosmology loses its naivete, in which consists its strength, and results finally in a dualism not only of ethical terms but also of matter and spirit. And this dualism, denying the devotion to the world of sense which is necessary for the ethical life, cuts the root of activism and leads to a poetic contemplation in which the world of fancy supplants the world of ethical values as the realm of the spirit.

STEWARDSHIP AS A WORLD FACTOR

By H. VIETH

Ten years ago stewardship as we understand the term today was unknown. Yet the idea is as old as the New Testament. Nor can it be said that the idea was forgotten or overlooked. It might be said that the idea was at rest. There simply was nothing in the conditions confronting the Christian in the world during the intervening centuries that made the assertion of the idea of vital importance. What is that something which made the assertion of stewardship as Christ asserted it of vital importance in his and again in our day while it was dormant in the centuries in between? It is undoubtedly the unequal distribution of wealth, which while practically eliminating the middle class confronts a small clique of men of extreme wealth with the masses which are rapidly being impoverished and results in overwhelming culture in materialism. Every student knows that that condition existed in the days of the Caesars, and can anyone doubt that the picture is increasingly true as far as our day is concerned? In Christ's day stewardship served a twofold purpose: For the individual it presented a spiritual escape from the devitalizing influence of a materialism rooted in love of money on one side and a want of it on the other. (Rich young ruler.) For society it presented the prophetic vision of the way of salvation out of threatening economic and spiritual disaster.

Because a similar need revived it in our day, it can no longer be said that stewardship is unknown. Many books have been written on the subject; practically all denominations have departments for promoting it; and it is increasingly used as a sermon topic. Yet with all this it must still be stated that the true meaning and significance of stewardship is rarely recognized.

In a world which is increasingly ruled by money and money values, stewardship is welcomed as a method for tapping the resources of wealth for the purposes of the church. Rising standards of living and rising costs of necessities and of luxuries which daily turn into necessities face congregations as well as denominations with the need of raising unprecedented sums merely to keep going. The constantly increasing complexity of our social organism, which has its root in the use of the machine and its object in providing employment for those whom the machine has robbed of a job, makes this burden still heavier. The babel of sound which proceeds from the beast with many heads of desire and many horns of power that is the modern state, adds alike to the difficulty and the cost of the task of the church in our day. Because stewardship was biblical authority for getting the money for the rising cost of doing what had to be done, it was welcome. It does not do much good to regret

all this or to protest against it, for it is inevitable. It takes more power to preach against the babble of a market place than in a quiet forest glade, and such power costs money.

But it is dangerous to be satisfied that stewardship proves to be the spiritual impetus needed for the raising of much needed money. For the church is not an end in itself but merely the means to an end. It is not enough that it should continue to exist, its task is to save the world.

Nor is it enough that stewardship should offer a personal escape from the prepondering weight of materialism. For it surely is no longer considered a Christian ideal to save one's own soul and let the world be damned. Of course stewardship is a spiritual way out of the material considerations and preoccupations of our day, but again it is dangerous to be satisfied with that.

Still most Christians who think about stewardship at all are satisfied with these two points, that they find a personal spiritual satisfaction in its simpler practises and a spiritual source of economic power for their church in its general application, and so it seems rather necessary to speak about stewardship from a different angle. And not merely to speak of it but to preach it with prophetic power as the one way out of the impassé into which our society has drifted, as a road of salvation out of an impossible economic and social situation.

For there can be no doubt that mankind is facing a very grave situation indeed, though there is some disagreement as to the causes and a wide divergence of opinion as to possible remedies. As to the causes it is so trite to blame the war for all our ills, one is ashamed to even mention it. And indeed the war is one of the surface indications rather than a deep lying cause. It and the peace which concluded it have undoubtedly both accelerated and aggravated the process of decomposition of our cultural society; but the causes lie deeper and farther back in history. In regard to them history tells a quite definite and easily read tale. For no matter what the particular genius of any great culture may be, its decline is always traceable to two distinct causes, the destruction of the middle class and the elimination of the small independent farmer. In design the means by which these two things are brought about are also always similar: greed and covetousness in the acquisition of wealth, extreme selfishness in its use and enjoyment, and a merciless and shortsighted use of its power. These again are only possible when spiritual values have either been destroyed or the agencies for their assertion have lost their vitality and power.

Trace this design in the decline of the Graeco-Roman culture, the only one whose history is fully within the realm of our knowl-

edge. Then see how closely the factors of our day resemble those of that far off day.

The middle class in ancient Rome was extinct, in our day it is rapidly vanishing, the soil of Italy and most of the older provinces was in the hands of a few men and there were no independent farmers, in our day tenant farming is increasing at an appalling pace. Wealth now as then is in the hands of the few; greed and covetousness rule among that class who are looked upon as leaders, now as then. The utter selfishness of the seekers after pleasure and the merciless use of economic power is only too apparent now as then. It is indeed an almost complete parallel.

There is only one point of difference. Rome had no longer any religion while we as yet have one. To the church we must look for the assertion of those spiritual values and ideals which alone can save the situation. Since greed and covetousness have given to the evils of our day a strictly economic form, the spiritual values to be asserted must have a bearing on the economic situation, and offer at least the hope of a way out of our economic impasse.

Now stewardship does present spiritual values with a definite bearing on our economic situation and spiritual ideals which hold out the hope of freedom from economic pressure. Other remedies are being offered but there is no other agency which seeks and offers a way out by going to the roots of our culture in spiritual values. That is why stewardship is today a world factor of tremendous importance.

Political leaders of the right are frantically trying to save the situation by bolstering up the economic structure with remedial legislation and by preaching the senseless optimism of the ostrich, that by closing your eyes to the evils of the day you can make everything come right in this best of all possible worlds.

Political leaders of the left—the extreme left—are ruthlessly trying to destroy the entire economic order and put in its place a new and untried order differing from the old only in the slight detail of the control of economic power.

Both are equally blind to the truth that no economic structure can stand unless it is rooted in spiritual values and controlled by spiritual ideals.

In stewardship the church has spiritual values which might lead to the use of our economic structure in righteousness instead of in selfishness; and spiritual ideal which might lure men away from the worship of economic idols. But as yet the church is content to use stewardship merely as a selfish tool to gain economic advantage. It is too much concerned with chasing its own little private devil alcohol, and remedying economic evils with the eco-

conomic measure of prohibition. It might even be accused of trying to prove the truth of Lenin's saying, that Religion is the opium of the people by preaching a sort of soporific religion of meek satisfaction with things as they are.

Will the church awake to its opportunity in time and will it have the prophetic zeal and the apostolic fervor to reassert the spiritual values and ideals regarding the economic order which are comprehended under the name of stewardship, for the salvation of the remnant of our culture? If our culture goes, our religion will have to find new forms, and that process means judgment.

There are certain hopeful signs which indicate that the church will not miss its great opportunity. There is the increasing occupation with the great spiritual truths needed for our day and serious attempts to make these truths intelligible for the people of our day. Rauschenbusch led the way and he has many followers. There is the growing interest in stewardship and there is a universal seeking of a new evangelistic fervor. These are hopeful signs. But the church needs greater consciousness of its essential unity and of its prophetic task. Its leaders on the left are too much preoccupied with purely intellectual problems and those on the right with ancient prejudices and animosities. These we must forget and learn to distill from the message of Jesus the healing salve for the ills of our day. If we fail—it may be that God must lead us through judgment to a newer and better day.

Krishnamurti.

Von Professor Dr. R. S. Grünmacher.

I.

Die Persönlichkeit Krishnamurtis.

Zwei Jahrzehnte sind vergangen, seit sich 1910 in Indien ein merkwürdiger Vorgang vollzog. Eine dreißigjährige Frau adoptierte einen dreizehnjährigen Jüngling in der Erwartung, daß ein alter und doch wieder neuer Weltenlehrer in ihm erscheinen werde. Die Frau war Annie Besant, der Jüngling Krishnamurti. Das Leben dieser Engländerin hat lange unter dem Gesetz der Wandlung gestanden. Sie war Christin, Zweiflerin, Atheistin, Sozialistin gewesen. Endlich fand sie Glück und Ziel ihres Daseins im Anschluß und in der Führung der theosophischen Gesellschaft in Indien. Nach ihrer Anschauung bedarf der Mensch auf dem Weg zur Vollkommenheit autoritativer Führung durch höhere Geister und Meister. Diese lebten nicht nur in der Vergangenheit, sondern treten in gewandelter Gestalt von neuem aus ihrer Verborgenheit hervor. Für indisch-theosophisches Denken bedeutete darum die Wiedergeburt eines alten Meisters keine solche Ueber-
 raschung, wie für die abendländische Gebundenheit an geschichtliche Einmaligkeit und Unwiederholbarkeit. Annie Besants Blick — geschärft durch die Intuition führender Männer der Theosophie, wie des Obersten Olcott und des Bischofs Leadbeater — war auf den 1897 zu Madanapalle im östlichen Indien geborenen Sohn eines Inders Narainha gefallen. Beide Eltern entstammten dem alten priesterlichen Adel und hatten Blut und Geist ihrer Rasse dem Sohn rein vererbt. Sein Name wurde Jiddu Krishnamurti. Er erinnerte an eine der großen Helden- und Göttergestalten indischer Epen. Auch der priesterliche Dienst Brahman's, des Göttlich-Allenen, in Meditation und Kultus blieb ihm nicht fremd: „Ich wurde Priester wie es in Indien das Recht jedes Brahmanen ist.“ Der Weg der Väter wollte in natürlicher Entwicklung ganz der seine werden.

Da griff fremder Wille in sein Leben, der ihn zu einer besondern Stellung hinführen wollte. In der Tat besaß Krishnamurti für sie die entsprechenden persönlichen Voraussetzungen. Körperliche Schönheit war ihm geschenkt — eine glückliche Mitgift für den, der andre beglücken soll. Dieser Leib war aber auch Transparent und Träger einer schönen Seele. Denn in Krishnamurtis geistiger Persönlichkeit ist nichts ungestaltet und roh; die körperlichen Triebe sind bewältigt und die Leidenschaften der Seele gebändigt. Mag zu dieser Haltung auch die Anlage seines Volkes und das Erbe seiner Herkunft mitgeholfen haben, so ist sie auch

persönlicher sittlicher Erwerb, weil sie nicht aus Leidenschaftslosigkeit erwachsen ist. Charakterisiert er doch das eigene Wesen mit dem Wort: „Das Genie hat immer einen Vulkan in sich, der Unruhe schafft, aus dem die Flammen bis in den Himmel empor-schießen.“

Seinem Menschentum eignet dazu Wahrhaftigkeit und Unabhängigkeit, Freundschaft und Menschenliebe. Krishnamurtis Eigenschaften gaben seiner Persönlichkeit das Recht, als Lehrer aufzutreten.

Zu dieser Aufgabe hat sich Krishnamurti erst allmählich durchgerungen. Dann auch seine Entwicklung vollzog sich im Irren, Kämpfen, Suchen, Finden. Nur mit zarter Andeutung spricht er von früheren Abwegen in der dritten Person. „Während er jung in der Entwicklung stand, sah er nur einen Wert, und der war die bloße Befriedigung des Körpers und der Freuden des Körpers.“ Bald aber gelang ihm die Disziplinierung des Leibes. „Nach und nach durch Foltern, durch Kasteiung im weiteren Leben gelangte er zur Beherrschung seines Körpers und meisterte gleichzeitig seine Gefühlserregungen und seinen Geist.“ Inzwischen aber hatten die tieferen seelischen Kämpfe um den letzten Sinn des Daseins eingesetzt. Da traf ihn die theosophische Verklündigung, daß große Meister zur Klarheit führen und er selbst zum Organ eines solchen ausersehen sei. Er gab seinem ersten Buch den Titel: „Zu den Füßen des Meisters.“ In ihm bekennt er demütig: „Das sind nicht meine Worte, sondern die des Meisters, der mich lehrte. Ohne ihn hätte ich nicht tun können, nur mit seiner Hilfe habe ich den Pfad betreten.“ In der Tat enthält diese Schrift deutliche Anklänge an theosophische Grundlehren, wie die von der Seelenwanderung, dem Karma, dem Gewinn höherer psychischer Kräfte, aber ein feineres Ohr vernimmt schon hier deutlich die eigene Grundmelodie von der ethischen Selbstgestaltung. Die Empfindung solcher Produktivität ließ Krishnamurtis Selbstbewußtsein wachsen. Von den Füßen eines fremden Meisters erhob er sich und glaubte in sich die Geburtswehen eines neuen Weltenlehrers zu spüren. „Bevor ich selbständig zu denken anfang, stand für mich fest, daß ich Krishnamurti das Gefäß des Weltenerlösers sei, weil viele behaupteten, es sei so.“ Er nennt diesen Welterlöser bald den brahmanischen Shri Krishna, bald Buddha, bald eine andre buddhistische Gestalt den Herren Maitreya, d. h. mit lauter Namen seiner indischen Heimat. Den Namen Jesu habe ich in seinen eigenen Äußerungen nirgends gefunden. Die Begründung und zugleich Entschuldigung dieses Selbstbewußtseins führt Krishnamurti charakteristischerweise auf zwei Ursachen zurück: seine eigene Unselbständigkeit und die Behauptung anderer. Er hätte sich niemals

die Krone des Weltenerlösers aufgesetzt, aber er mußte sich eine Zeit gefallen lassen, daß andre seine noch nicht gereifte Gestalt mit ihr krönten; freimütig gibt er zu. „Es ist gut möglich während eines Lebensabschnittes etwas zu schreiben und es später zu widerrufen.“

Sowie Krishnamurti selbständig geworden war — er datiert diese Zeit auf sein dreißigstes Lebensjahr 1927 — gab er diese besondere Einschätzung seiner Person auf und warf mit starker Energie den Purpur von den Schultern. „Ich bin ein gewöhnlicher Mensch“ — lautete das schlichte Bekenntnis des reif gewordenen Krishnamurti. Alle Verschmelzung im theosophischen, metaphysischen Sinn mit einem höheren Geistwesen lehnt er mit aller Klarheit ab. **Er will nichts sein als ein Mensch, ein Beispiel, ein Lehrer.**

II.

Krishnamurtis Botschaft.

Krishnamurtis Botschaft wirkt zuerst durch ihre vollendete **ästhetische Gestaltung**. Sie bewegt sich nicht in der trockenen Form der Schulweisheit, sondern sucht selbst schon geprägte Worte zu gestalten und bedient sich dabei lebendiger Gleichnisse und von innen leuchtender Symbole, die aus tiefer Naturbeobachtung und feiner Einfühlung in das Menschenleben erwachsen sind. Seine Prosa, die in der Regel erst im Augenblick der Rede geboren wird, befindet sich nicht selten im Uebergang zur Poesie. Aber Krishnamurti übt die Selbstentäußerung des Lehrers, der seine Schüler gerade auch durch nüchterne Rede auf den Wesensgehalt seiner Botschaft konzentrieren will.

In einem seiner Bücher faßt Krishnamurti seine Verkündigung in dem Begriff des **Königreich Glück** zusammen, der in mancherlei Abwandlung auch in andern Werken wiederklingt und darum als Leitmotiv ihrer Darstellung dienen kann. Zur Erreichung eines fernen Reiches, wie es das Königreich Glück ist, bedarf es eines besonderen, nicht leicht zu findenden und zu begehenden **Weges**. Krishnamurti nennt ihn „die Stimme der Intuition.“ Sie ist eine geheimnisvolle Kraft, die angeboren sein muß und sich nicht erwerben läßt, die aber tief verschüttet ausgegraben und dann weiter entwickelt werden kann. Sie schließt Verstand und Erfahrung ein und verarbeitet diese zu höchster Schauung. „Steht dem Problem nicht rein gefühlsmäßig, nicht sentimental gegenüber, sondern gebraucht euren Verstand. In richtiger Weise angewandt, sollte der Verstand den meisten von uns die führende Kraft sein.“ Krishnamurti verwirft die rationale Funktion des Menschen durchaus nicht, um sie wie manche andre Botschafter der Gegenwart durch rein irrationale Visionen zu ersetzen.

Zum Verstand gehört aber auch das kritische Vermögen, das an Ding und Sachen das Wesentliche vom Unwesentlichen, das Vergängliche vom Unvergänglichen scheidet. Kritik nicht als launische und kleinliche Mörgelei verstanden reißt nicht nur nieder, sondern baut auch auf. Der Verstand ist jedoch nur ein formales Vermögen, ein Werkzeug, das seinen Stoff aus der Erfahrung gewinnen muß. Darum verlangt Krishnamurti auch ihre Berücksichtigung. „Aus vielen Erfahrungen, vielem Kummer, viel Seligkeit, viel Freude und Leid“ erwächst erst der rechte Weg. Diese Erfahrung ist vor allen Dingen sittlicher Art, die Werte und Unwerte klar unterscheidet und den Trieb empfindet, sie auf ein höchstes Lebensziel teleologisch zu beziehen. In populäre Formel übersetzt kann man sagen, daß Krishnamurti die **Stimme des Gewissens** zum rufenden und führenden Herold in das Königreich Glück erwählt. In höhere wissenschaftlicher Analogie kann man sich an Kants Kritik der praktischen Vernunft erinnert fühlen, die auf vernünftigem, kritisch-sittlichem Weg die letzten Intuitionen, die höchsten menschlichen Werte und Ziele gewinnt.

Soll auf diesem Weg das wirkliche Königreich Glück erreicht werden, so gilt es **negativ** viele Provinzen zu meiden, die sich mit diesem Tittle unrechtmäßig schmücken. Krishnamurti beschreibt sie aus eingehender Beobachtung. „Der Mensch sucht in gemeinen Dingen nach jenem Glück, das ewig ist. Wenn er hungrig ist, sucht er seinen Magen zu sättigen; ist er von Sorgen gedrückt, so liegt sein Glück im Selbstvergeffen.“ Noch farbiger und konkreter werden in einem Gedicht die falschen Glücksucher geschildert: „Die Dame von Welt, die auf Kleider und Geld sieht, die Frau, die sich schminkt, das Mädchen, das tändelt, der Mann, der sein Glück im Spielen findet, der Dichter, der die Größe seiner Gedanken und Träume in Worte kleidet.“ Zusammenfassend lautet das negative Urteil Krishnamurtis: „Das Reich der Glückseligkeit findet sich nicht in der Welt der Erscheinungen, wo Schatten und Verfall ist.“

Krishnamurtis Botschaft scheint danach den Verzicht auf alle körperlichen und irdischen Befriedigungen, ja Betätigungen zu verlangen. Das ist aber weder im Einzelnen noch im Ganzen der Fall. Genießt Krishnamurti nicht nur selbst der Gaben der Erde, sondern bedient er sich auch der Errungenschaften moderner Technik, ja erklärt er sogar prinzipiell: „Ich habe nie entsagt,“ so gestattet und wünscht er diese Haltung auch andern Menschen. Krishnamurti verwirft auch nicht die ärztliche Kunst zur Erhaltung und Steigerung der Gesundheit. Nicht minder gilt es, die menschlichen Geisteskräfte positiv zu pflegen und zu trainieren, um eine „Bornehmheit der Empfindungen und des Verstandeslebens“ und letztlich eine „ernste Seiterkeit“ zu erwecken. **Weltflucht ist darum nicht das**

Ziel dieser Botschaft. Im Gegenteil fordert Krishnamurti „in den gegenwärtigen Zeiten, da ihr körperlich und geistig aufzubauen habt, müßt ihr in der Welt verbleiben und dort eure Befreiung und Glückseligkeit finden. Befreiung ist nicht Verneinendes, im Gegenteil etwas Bejahendes. Ihr müßt die Dinge eurer Umwelt schöner, edler, vollkommener gestalten, und doch müßt ihr euch gleichzeitig von ihnen lösen.“ Aber Krishnamurti kann auch umgekehrt die Entsagung der Weltbejahung vor- und überordnen: „Man muß vor allen Dingen völlig losgelöst sein von allen Bequemlichkeiten und dem Wunsch nach Besitz, vom grobem und verfeinertem Genuß. Man muß ein gewisses Minimum besitzen, aber ohne daran zu hängen, dann ist man diesen Dingen gegenüber frei und gleichgültig.“ Man wird der doppelten Einstellung Krishnamurtis: Verbleiben, ja Verschönerung der Welt und doch Lösung von ihr, am besten gerecht, wenn man auf sie die Formel anwendet, die der Nationalökonom Max Weber und der Religionsphilosoph Ernst Tröltzsch für die geistige Haltung des älteren Protestantismus geprägt haben: **innerweltliche Askese.** Nicht äußere Flucht und Entsagung der Welt, im Gegenteil Verharren, ja Bereicherung in ihr ist die Aufgabe; aber bei ihrer Lösung gilt es die innere Freiheit von allen äußeren Gütern und die Fähigkeit zum Verzicht ohne jede Einbuße an seelischem Glück aufrechtzuerhalten.

Ist dies die grundlegende Beurteilung der Welt in Krishnamurtis Botschaft, so kann diese **keinerlei Gewicht auf die mechanische Umgestaltung der äußeren Welt legen.** Krishnamurti sagt einmal sehr charakteristisch, er hielte keinen soziologischen Vortrag, d. h. er befaße sich nicht mit den innerweltlichen Sozialformen und ihrer Umgestaltung. Nach seiner Stellung zur Ehe gefragt, antwortet er: „Keine Liebe kennt keine Unterscheidungen wie Gattin, Gatte, Sohn, Vater, Mutter. Nun geschieht es, daß man durch Heirat einem Menschen seine Liebe zuwendet und sie vielen versagt; man kann aber auch verheiratet sein und doch die Liebe zur ganzen Welt im Herzen tragen. Solche Liebe ist Zusammenwirken in wechselseitiger Erfahrung.“ Die Ehe selbst erscheint danach Krishnamurti nicht als Selbstzweck, wohl aber kann sie wirksames Mittel zur inneren Umgestaltung zweier Menschen werden. Für das Zusammenleben der Menschen wünscht auch Krishnamurti eine Mäßigung der Massengegenstände und ein Aufhören der Völkerkriege. Trotzdem aber lehnt er es ab, in die innere oder äußere Politik einzugreifen mit der Begründung, daß er nur die Wurzeln, aber nicht die Zweige des Baumes zu pflegen habe. Alle Wandlungen können nur aus dem Inneren gewandelter Persönlichkeiten kommen. Ehe sich aber diese äußere Umgestaltung vollzogen hat, kann der Einzelne nur in **Kompromissen** leben, indem er sein unbeding-

tes Ideal so gut wie möglich mit den bedingten Verhältnissen auszugleichen sucht. „Im Physischen muß es natürlich Kompromisse geben. Wenn man in dieser Welt zu leben gezwungen ist, muß man Kompromisse schließen, sonst müßte man auf eine einsame Insel gehen. Bei einem Kompromiß muß immer einer leiden oder besser: jeder muß bei dem Kompromiß, den er macht, selber leiden. Wie weit er die Fähigkeit besitzt, aus der eigenen Kraft des Verstehens physische Zugeständnisse zu machen und dabei doch seelisch und geistig kompromißfrei zu bleiben, hängt von ihm selbst ab.“

Liegt das Königreich Glück nicht in der Ebene dieser Welt, so muß es in einer andern Sphäre, in der des reinen Geistes mit seiner Wahrheit und seinem Frieden zur Verwirklichung gelangen. „Ich wünschte der letzten Wahrheit teilhaftig zu werden. Indem ich mir diese Wahrheit zu eigen mache, erlange ich gleichzeitig den gewünschten Frieden und die vollkommene Ruhe des Verstandes und Empfindungslebens.“ Aber was ist Wahrheit und was bringt Frieden? Diese entscheidende Frage löst Krishnamurti durch die **rechte Verhältnisbestimmung der menschlichen Individualität zum göttlichen Allsein** oder des vergänglichen Werdens zum ewigen Sein. 1930 kündigt er als Hauptgegenstand seiner Reden an: „Individualität ist kein Ende an sich, das individuelle Dasein ist kein Endziel, sondern muß sich durch Verwirklichung der Totalität, der Einheit alles Lebens erfüllen.“ Individualität ist Begrenztheit in jeder Richtung. Sie wird von andern Persönlichkeiten wie von der ganzen Umwelt in Schranken gehalten. Sie reagiert infolgedessen nur auf die von außen kommenden Anstöße, ist dadurch unfrei, immer nur Ambos, der Schläge empfängt. Auch die Liebe des Individuums, eines Ich zu einem Du ist stets beschränkt, schließt andre aus und bringt mehr Leid als Freude, mehr Unruhe als Befriedigung. Individualität ist daher ihrem eigenen Wesen nach Unvollkommenheit oder nach einem recht charakteristischen Bild eine „**Narbe des Lebens**.“ Dann kann ihr Zweck aber nur sein, daß sie überwunden, mindestens abgeschliffen wird und zwar schon im gegenwärtigen Dasein, im „Jetzt“, und nicht etwa erst in späteren Daseinsformen. Alles kommt darauf an, schon jetzt diese Sonderexistenz im Fühlen, Denken, Handeln aufzulösen. Die Liebe scheidet sich von der Bezogenheit und Begrenztheit auf ein einzelnes Du, das Erkennen haftet nicht mehr an den Sonderformen und trennenden Begriffen, das Handeln erhebt sich über die Reaktionen auf innerweltliche Einzelseindrücke.

Dieses Vernichten geht aber unmerklich in ein **Vollenden** über. Krishnamurti sieht die Gewinnung des Glückes gewiß zunächst in der negativen Ablösung von Schalen, in dem Zerstören des Unwesentlichen, aber mehr noch in der Heraushebung des Kernes, in

der Verwirklichung des Wesentlichen. Im Einzelwesen ist die Totalität angelegt, im individuellen Atem weht der Weltatem: „Die Gesamtheit des Lebens ist in jedem Einzelwesen vorhanden.“ Erscheint auf der einen Seite in den auch von Krishnamurti gebrauchten zeitlosen Bildern der Mystik die Auflösung des Tropfens im Meer, des Stromes im Ozean, so rauscht umgekehrt schon im Fluß das ewige Meer, spiegelt sich im Taotropfen die ganze Himmels-sonne. Eigentliches Lebensziel wird darum, die in der Individualität gebundene Totalität heranzulösen und rein darzustellen. Die Erreichung trägt positiven Charakter: „Das ist kein Zustand ewig währenden Schlafes, noch ist es ein Zustand vollkommener Auslöschung. Es ist Freiheit des Bewußtseins, ungehindertes Sein, Leben, reine Handlung.“ In diesem Zustand sind auch Wahrheit und Glück gewonnen. Denn Wahrheit ist im Unterschied zur Vergänglichkeit die Wesenhaftigkeit, im Gegensatz zum Werden das reine Sein. Ihr entspricht im Empfindungsleben das Gefühl positiver beglückender Erfüllung. In prosaischen und poetischen Formeln, die letztlich aber nicht mehr sein können und wollen als schattenhafte Andeutungen umschreibt Krishnamurti dieses höchste Glück: „Die Verwirklichung absoluter Glückseligkeit ist ein Zustand, in dem es kein objektives und kein subjektives Bewußtsein gibt — es ist der Zustand reinen Seins.“ „Reines Sein, reines Leben, ist jenseits von Raum und Zeit, und da es jenseits ist, ist es ein ungestörtes, heiteres, ruhiges, biegsames Glück.“ In poetischer Gestalt spricht sich dieses Glücksempfinden temperamentvoller und gesättigter, aber auch irdischer aus: „Wenn du frei und ohne Fesseln bist, wenn dein Körper beherrscht und gelöst, wenn dein Blick alles rein und lückenlos sieht, wenn dein Herz voller Liebe und klar ist, deine Seele ausgeglichen, dann o Welt, ist das Tor des Gartens, das Reich des Glücks dir geöffnet.“ „Siehe, die Stunde ist da, die Stunde, um die ich gewußt, ich bin befreit, frei von Leben und Tod. Freuden und Sorgen suchen mich nicht heim, losgelöst bin ich in Liebe, jenseits der Träume der Götter.“

Aufgehen der Individualität im Alleben, Erfüllung der Persönlichkeit durch die Totalität, Erhabenheit über Raum und Zeit, Leben und Tod, Befriedigung durch reines Sein — das ist für Krishnamurti der eigentliche Gehalt des Königreiches Glück.

Ist damit sein sittlich persönlicher Sinn begriffen, so gibt er ihm zu seiner Begründung und Krönung einen **metaphysisch-religiösen Rahmen**. Dieser kann nicht in einem persönlichen Gott bestehen, denn mit dem Wort der menschlichen Persönlichkeit fällt auch die Gottes: „Für mich gibt es nichts derartiges wie einen persönlichen Gott!“ Persönliche Götter sind nichts als Erfindun-

gen menschlicher Furcht und Phantasie, die konkreten Glaubensvorstellungen und kultischen Handlungen aller Religionen nichtig und wertlos. In einem Gedicht „O Freund, sprich mir von Gott“ durchwandert Krishnamurti alle Religionen, die vedische und buddhistische, die christliche und die mohammedanische, um mit dem Bekenntnis zu enden: „Müde bin ich und erschöpft im Wandel der Zeit. Ich folgte keinem Pfad und fand zu dir. Du hast dich selbst mir offenbart. Mein Suchen ist zu Ende. In dir erschau ich alles. Ich selbst bin Gott.“ Der Mensch findet das Göttliche jederzeit und überall. Krishnamurti bekennt sich zum **Weltbild und zur Weltanschauung des Pantheismus**: „Mir ist Wahrheit Leben; das Leben aller Dinge, vom Höchsten bis zum Niedrigsten, vom Belebten bis zum Unbelebten.“ In seinen Gedichten strömt in glühenden Hymnen das Bekenntnis zur religiösen und metaphysischen Allgöttlichkeit aus dem Mund des Dichters.

Autoritätsglauben oder inneres Erlebnis.

G. Fr. Schueze.

Man hat die beiden Begriffe, Autoritätsglauben und inneres Erlebnis, schon des öfteren einander als unversöhnliche Gegensätze gegenüber gestellt. Den Autoritätsglauben hat man als die katholische Form des Christentums bezeichnet und dem inneren Erlebnis, als der evangelischen Form, diametral gegenüber gesetzt. Es liegt ein Kern von Wahrheit in dieser Aufstellung; jedoch so allgemein, uneingeschränkt und für alle Fälle, läßt sich die These nicht verteidigen. Wohl müssen wir zugeben, daß bei vielen katholischen Christen der Glaube an die Autorität, besonders die der Kirche, diejenige Form ist, unter der sich das katholische Glaubensleben betätigt. Aber es hieße doch das Kind mit dem Bad ausschütten, wenn man behaupten wollte, daß dies bei allen Katholiken der Fall sei, und daß bei keinem katholischen Christen das Christentum, auch in der spezifisch katholischen Form, zum inneren Erlebnis werden könne. Franziskus von Assisi ist eine der glänzendsten Widerlegungen dieser verallgemeinerten These. Auch der Fanatismus der katholischen Christen würde sich nur sehr schwer, wenn überhaupt, als Ausfluß des Autoritätsglaubens erklären lassen. Gerade die uns so abstoßenden Erscheinungen des Fanatismus, die Inquisition, die Hexenprozesse, die Flagellanten, die Kreuzzüge usw. werden uns menschlich verständlich erst dann, wenn wir sie als Folgen eines inneren Erlebnisses ansprechen. Wohl ist dieses innere Erlebnis ein Zerrbild des biblischen Christentums und „toto mundo“ von dem Evangelium verschieden, aber es muß da gewesen sein. Wäre dieses nicht der Fall, könnten wir Vieles in der vorreformatorischen Kirchengeschichte entweder nur als Priesterbetrug oder als pathologische Erscheinungen, als psychopathische Erkrankungen ansehen. Ersteres zu tun verbietet uns der Anstand; gegen letzteres spricht die lange Dauer und häufige Wiederholung. Selbst gesetzt den Fall, daß erstmalig eine der beiden Eventualitäten vorgelegen habe, so ist es doch klar, daß bei den Nachfolgern ein inneres Erlebnis dazugekommen sein muß. Wir geben ein „proton pseudos“ als Möglichkeit zu, behaupten aber, daß darnach ein Empfinden und Erleben stattgefunden haben muß. Es wäre nicht recht, der ganzen katholischen Kirche die Ehrlichkeit absprechen zu wollen. Aus ehrlicher Ueberzeugung heraus, Gott damit einen Dienst zu leisten, hat die katholische Kirche viele Taten begangen, die wir ohne diese Voraussetzung einfach nicht verstehen könnten. Man denke an die Inquisition. Die vielen tausende von gefolterten und verbrannten Häretikern, Juden, Mohammedanern und Heiden sind nicht gestorben, weil die Autorität der Kirche es nun einmal so verlangte, son-

dern weil die Inquisitoren der ehrlichen Herzensüberzeugung waren, daß **Gott** es so verlange und wolle.

Andererseits aber ist das innere Herzenserlebnis durchaus nicht unbedingter Alleinbesitz der evangelischen Kirchen. Wohl ist dies Erlebnis das Ideal des evangelischen, nachreformatorischen Glaubens; aber — Hand aufs Herz — bei wie vielen Protestanten ist diese Ideal vollkommen oder auch nur bedingtermäßen erfüllt? Sehen wir es denn nicht im praktischen Pfarramt jeden Tag, daß der Glaube, der angeblich allein selig machende, nur ein oberflächlich aufgetragener Firnis ist, und daß viele, ach nur gar zu viele, von dem inneren Erleben der Evangeliumswahrheiten keine blasse Spur haben? Sehr oft können wir es erleben, und zwar leider oft an unsern besten Gemeindegliedern, daß der ganze Unetrschied zwischen dem evangelischen und dem katholischen Glauben der ist, daß die Autorität der katholischen Kirche eine lebendige ist, repräsentiert durch das Priestertum mit dem Papst an der Spitze, und im Leben des Einzelnen durch die Person des Pfarrgeistlichen fühlbar gemacht, während auf der andern Seite in allen Zweigen des Protestantismus — am meisten in der lutherischen und der evangelischen Kirche, weniger bei den Sekten — die Autorität eine tote ist, die Bibel. Im doppelten Sinn eine tote, einmal weil dem Träger der Botschaft der Bibel, dem Pastor, alle Autorität verweigert wird, die er sich nicht selbst mühsam erkämpft, und andererseits weil die Bibel zu oft nur eine Art von Fetisch im Haus ist. Man hat sie im Haus, aber man gebraucht sie nicht. Man weiß in schattenhaften Umrissen ungefähr ihren Inhalt, aber man macht ihn sich nicht zu eigen. Der Buchstabe tötet. Auch bei den Sekten ist schließlich und letzten Endes der Glaube ein toter Autoritätsglaube, ob diese tote Autorität nun Wesley, Whitefield, Spurgeon, Moody, Campbell, Otterbein, Albrecht (ich greife blindlings nur ein paar Namen heraus) oder vielleicht gar Billy Sunday heißt. Wir geben zu, daß bei den Sektierern der Autoritätsglaube leichter zum inneren Erlebnis werden kann. Das dürfen wir zurückführen auf den Umstand, daß in der Sektiererei vorwiegend Nachdruck gelegt wird auf das Gemüt und das innere Leben und das äußerliche Korrektiv der Bibelautorität vernachlässigt wird, während in der lutherischen wie der evangelischen Kirche der Verstand, wenn auch nicht vorherrschend, so doch mit dem Gefühl gleichberechtigt ist, daher für etwaige Ausschweifungen des Innenlebens stets das Korrektiv und Regulativ vorhanden ist.

Kann denn nun keine der beiden Kirchen ausschließlich die eine oder die andre der beiden Glaubensformen beanspruchen, sondern finden wir in allen Kirchen beide Erscheinungsformen des christlichen Glaubens nebeneinander, zum Teil auch stark miteinander ver-

mischt — in den wenigsten Fällen nur finden wir nur nackten Autoritätsglauben oder nur inneres Erlebnis, sondern meistens beides miteinander und nebeneinander in verschiedenen Zusammenfügungen — so mag es angebracht und interessant sein, einmal das Verhältnis dieser beiden Glaubensformen, oder richtiger Glaubensstufen, zu einander zu beobachten, und eine richtige Wertschätzung derselben zu erlangen.

Als die primäre, weil primitive Glaubensform ist in allen Religionen unbedingt der Autoritätsglaube anzusehen. Das ist logisch einfach, weil der innerlichen Verarbeitung eines Eindruckes doch erst dieser äußerliche Eindruck vorangehen muß. Erst muß der Glaube äußerlich als Autoritätsforderung an das Herz herangebracht sein, ehe der innere Mensch ihn geistig verarbeiten und sich zu eigen machen kann. Eine psychologische Erwägung wird uns das bestätigen. Als in urvordenflichen Zeiten die Wilden bei dem Rollen des Donners sich erschreckt in ihren Höhlen verkrochen, taten sie es, weil sie in ihm die Stimme der Gottheit zu vernehmen meinten. Wie kamen sie dazu? Jrgend ein besonders von Schuld bedrückter Vater, eine besonders furchtsame Mutter mögen die ersten gewesen sein, die in diesen elementaren Naturerscheinungen die Stimme eines höheren Wesens zu vernehmen glaubten. Es mag sein, daß ein Blitz einen aus ihrer Mitte tötete. Das konnten sie nicht anders erklären als durch eine höhere Macht. So lehrten sie es denn ihre Kinder, und von da ab wurde es für eine unumstößliche Gewißheit gehalten, daß Gott im Donner rede und im Blitz strafe. Da haben wir Autoritätsglauben in krassester Form, das Vertrauen auf die Lehren der Vorfahren. Oder nehmen wir den Fetischismus, oder das Tabu der Südseeinsulaner. Sie beruhen auf dem Autoritätsglauben. Der König, der Priester, der Stammesälteste hat es gesagt, also muß es wahr sein. Aber lassen wir die verschiedenen heidnischen Religionsformen und wenden uns den biblischen Berichten zu. Bei den ersten Menschen im Paradiesgarten finden wir ebenfalls kein inneres Erleben der Gemeinschaft mit Gott, im allerbesten Fall ein unbewußtes Stehen in der Gemeinschaft, in der Hauptsache ein Unterwerfen unter die göttliche Autorität. Das Weib antwortete der Schlange: Von den Bäumen hat Gott gesagt (1. Mose 3, 3). Und bei ihrem Versuch zur Verführung wußte die Schlange es nicht besser anzufangen und konnte keinen besseren Erfolg erzielen, als indem sie den Autoritätsglauben unterwühlte. Ja, sollte Gott? Wir finden also den Glauben an seine Autorität, und zwar an eine über dem Menschen stehende, absolute und darum göttliche Bürgschaft als durchaus nicht unvereinbar mit der ersten Gottesoffenbarung, sondern vielmehr als die unerläßlich notwendige Grundlage alles religiösen

Lebens. Das finden wir bestätigt durch die ganze erste Periode der Reichsgottesgeschichte. Gott sprach zu Noah, zu Abraham usw., obwohl wir nicht verkennen können, daß Abraham nicht bei dem bloßen Autoritätsglauben stehen blieb. Als dann die Urgeschichte abschloß und eine neue Zeit eingeläutet wurde durch die Gesetzgebung auf dem Berg Sinai, da wurde der Glaube erst recht als Autoritätsglaube befestigt. Israel hatte das äußerliche Erlebnis der Theophanie vom Berg, zum innerlichen Erleben gelangte die große Masse des Volks noch lange nicht. Es blieb nach wie vor bei dem alten Autoritätsglauben. Nur daß dieser jetzt auf viel festerer und sicherer Grundlage ruhte, dem in zwei Steintafeln gehauenen Gesetz Gottes. Die Autorität, die das Leben des Menschen religiös beeinflusst und gestaltet, braucht ja eben durchaus nicht immer eine lebendige, befehlende Person zu sein; im Gegenteil werden wir immer finden, daß eine Autorität, die für sich den Nimbus des Mehrwürdigen, von grauer Vorzeit Herrührenden, in Anspruch nehmen kann, viel sicherer und dem Umsturz viel weniger ausgesetzt ist, als eine nur auf den Mund eines lebenden Zeugen gegründete. Es war während der vierzigjährigen Wüstenwanderung Israels, auch in menschlich politischer Hinsicht, von Mose sehr weise gehandelt, daß er sich Priester, Älteste und Leviten als lebendige Zeugen und Stützen seiner Autorität einsetzte. Seine Autorität war noch zu jung, als daß sie über alle Angriffe erhaben gewesen wäre. Vielmehr ist es von allen Aufrühren dieser Zeit zu beobachten, daß sie alle mehr oder minder eine Auflehnung gegen die Autorität des Moses gewesen, nie gegen Gott selbst; vergleiche die Heimkehr der Rundschafter (4. Mose 14, 4), den Aufruhr der Rotte Korah (4. Mose 16, 3), das Haderwasser (4. Mose 20, 5). Später aber, als Jahrhunderte verstrichen waren, war das Verhältnis umgekehrt: die Auflehnung richtete sich nicht mehr gegen die Träger der Autorität, die Priester, sondern gegen die Autorität selber, gegen Gott. Selten, sehr selten finden wir in Israel ein inneres Erlebnis des Jehovaglaubens. Immer sind es nur vereinzelte, hervorragende Leiter des Volkes, bei denen wir ein Hinauswachsen über den herkömmlichen Autoritätsglauben finden können, Moses, Samuel, Davids Psalmen, und die Propheten, sonst nicht.

Wenden wir uns nun dem Neuen Testament zu. Da empfinden wir sofort den ungeheueren Unterschied. Der Heiland ist mit dem äußeren Autoritätsglauben nicht zufrieden gestellt. Seine ganz bestimmte und immer wieder erneuerte Forderung geht auf das Erleben der Erlösung. Zwar verwirft er die Autorität durchaus nicht (Matth. 5, 18), (Luk. 16, 29); aber seine sittlichen, geistlichen Forderungen gehen doch weit über dieses Autoritäts-

vertrauen hinaus. Vergleiche die Anbetung im Geist (Joh. 4, 24), das Bleiben an seiner Rede, das zu rechten Jüngern macht, (Joh. 8, 31) die Forderung des Glaubens an ihn (Joh. 14, 1), die Verheißung solchen Glaubens (Joh. 7, 31). Andererseits ist aber der Zimmermannssohn aus Nazareth der größte Revolutionär aller Zeiten gegen menschliche Autoritäten gewesen, vergleiche seine Haltung in der Sabbathfrage und seine Stellungnahme gegen die Aufsätze der Ältesten. Er könnte es verschmähen, sich auf menschliche Autoritäten zu berufen, weil er mit dem Anspruch auftrat, die alleinige, rechte Autorität zu sein. Wohl ist ihm die göttliche Autorität heilig und unantastbar, aber menschliche verwarf er unbedingt und ganz, höchstens daß er sich ihrer gelegentlich zur Widerlegung der Pharisäer und Schriftgelehrten bediente. Seine eigene Autorität, die er mit der göttlichen gleichstellt, soll vielmehr die Grundlage des Glaubens seiner Jünger bilden, von der aus sie zum inneren Erleben der Wahrheit gelangen sollen. Seinen Aposteln predigt er den Glauben auf göttliche Autorität hin. Selig sind, die nicht sehen und doch glauben.

Jrgend etwas muß die Unterlage des Glaubens bilden, ehe man zum inneren Erleben gelangen kann. „Worauf soll der Glaube ruhn?“ Bei den ersten Jüngern beruhte er nach Petri Bekenntnis auf dem Schauen, „wir haben geglaubt und erkannt, daß du bist Christus“ (Joh. 6, 69), oder wie Johannes als Augenzeuge (1. Joh. 1, 1) es sagt, „wir haben erkannt und geglaubt die Liebe.“ (1. Joh. 4, 16.) Zu beachten ist die Verschiedenheit in der Wortstellung, in welcher der verschiedene Werdegang der beiden Jünger angedeutet liegt. Petrus sieht erst voll Staunens die Macht und Liebe Jesu. Durch ein inneres Erlebnis glaubt er an den Messias. Aber sein Glaube entbehrt der Autorität; deshalb ist er unsicher und schwankend (vergleiche die Verleugnung). Später findet er (nach der Auferstehung) sein Herzenserlebnis durch die Autorität der Worte Christi bestätigt und ist seitdem der Felsenmann. Ganz anders aber Johannes. Er geht über die Kopferkenntnis an die Autorität zum Glauben, zum inneren Erleben der Liebe Jesu. Das Endergebnis ist bei beiden dasselbe, das Zusammenwirken von äußerer Autorität und innerem Erleben bringt den rechten christlichen Glauben hervor. Das finden wir auch in der apostolischen Generation bestätigt. Nach der Himmelfahrt des Heilands und der Ausgießung des heiligen Geistes verkündigen seine Jünger den Gefreuzigten und Auferstandenen und versuchen die Menge zum Herrn zu bekehren. Zu diesem Behufe können sie einer Autorität nicht entbehren. Paulus legt das ganz offen dar. Der Glaube kommt aus der Predigt, die Predigt aber aus dem Wort Gottes (Röm. 10, 17). Also ist das Wort Gottes die

Autorität, auf der alles Glauben und innere Erleben beruht. Daher finden wir in allen Schriften des Neuen Testaments immer wieder ein Hinweisen auf diese Autorität. Wohl am meisten läßt sich dieser Hinweis bei Matthäus in seiner Predigt an das Volk Israel fest stellen, viel weniger bei dem für Heidenchristen schreibenden Lukas und am allerwenigsten bei dem „geistlichen Evangelium“ des Zebedaïden. Wir übergehen den Markus, da er nach dem Zeugnis des Papias die Predigt des Petrus wiedergibt. Bei Jakobus tritt die Frage ganz in den Hintergrund. Er hat als Thema nicht die objektive äußere oder innere Bezeugung der Botschaft, sondern die subjektive und aktive Bezeugung derselben durch das tägliche Leben. Was die Schriften des Petrus angeht, so ist es, und kann es in dem Rahmen dieses Aufsatzes nicht unsere Aufgabe sein, kritisch über die Authentizität derselben zu urteilen. Ist den der 2. Petri von dem Apostel geschrieben, so finden wir in ihm allerdings ein sehr starkes Betonen der Autorität der Schrift als der Grundlage des Glaubens (2. 1, 16—19). Aber ebenso sehr weist Petrus hin auf die lebendige Hoffnung (1. 1, 3) und die Wiedergeburt (1. 1, 23). Paulus endlich ist auch darin ein getreuer Jünger seines Meisters, daß er alle menschliche Autorität unbedingt verwirft (Eph. 6, 6; 1. Kor. 15, 32), selbst die der Urapostel (Gal. 1, 10; 2, 11). Auf der andern Seite aber fordert er ebenso energisch die Unterwerfung unter die Autorität, sei es menschlicher in bürgerlichen Dingen (Röm. 13), oder göttlicher in himmlischen Dingen (2. Tim. 3, 16). Ja er scheut sich sogar nicht, seine eigene Autorität einzusetzen (Phil. 3, 17); jedoch nie so, daß er sie neben, gegen oder über Gott setzt. Auch fordert er durchaus mit allem Nachdruck ein inneres Erleben der Wahrheit des Evangeliums. Das ist so allgemein bekannt, daß ich mich darauf beschränken kann, zwei oder drei der allerbekanntesten Stellen anzuführen (Röm. 5, 1; 1, 16; 1. Kor. 1, 18).

Resapitulieren wir: Im Neuen Testament ist es sowohl des Heilands wie aller seiner Jünger Lehre, daß der Autoritätsglaube, neben dem innerlichen Erlebnis steht, unbedingt notwendig ist, um zum inneren, geistigen Erleben zu führen.

Mit dem Abschluß der apostolischen Zeit finden wir ein sofortiges Sinken des geistlichen Niveaus. Der tötende Buchstabe war geblieben, der belebende Geist war verschwunden. Ignatius (vergleiche Klein: Aus der Schatzkammer heiliger Väter, Heft 8) vergleicht den Bischof mit Gott dem Vater und fordert für ihn vor allem Gehorsam. Ebenso stellt sich Irenäus von Lyons: quapropter eis, qui in Ecclesia sunt, presbyteris obedire oportet (Adv. Haer. IV. xxvi. 1). So sehen wir eine Bewegung eingeleitet, die äußerlich in die Erscheinung tritt im monarchischen Episkopat, innerlich

aber in der Forderung desselben auf unbedingten Gehorsam, mit andern Worten der Errichtung der römischen Hierarchie. Wir nehmen hier vorweg, was ja allbekannt ist, daß diese Bewegung im Jahre 1870 ihre einstweilige Spitze und Beendigung fand in der Proklamation der Lehre von der Unfehlbarkeit des Papstes. Ob und in welcher Richtung diese Lehre noch ausgebaut werden mag, steht dahin. Jedenfalls ist durch diese Bewegung die Forderung des innerlichen Erlebnisses ganz in den Hintergrund gedrängt, wenn nicht gänzlich beseitigt. Dadurch hat denn auch die eingangs erwähnte Ansicht Boden gewonnen, daß der Autoritätsglaube **die katholische Form** des Christentums ist. Daß diese These irrig ist, haben wir nachgewiesen. Jedenfalls hat sich die Hierarchie nicht auf einmal und nicht ohne schwere Kämpfe durchsetzen können. Das Mönchswesen und alle die vorreformatorischen Bewegungen sind alle mehr oder minder ursprünglich Versuche, dem subjektiven Christentum Geltung zu verschaffen. Die Kirche, ihre Autorität gefährdet sehend, hat sie zu unterdrücken gewußt oder aber mit scheinbarer Nachgiebigkeit ihrem Organismus einverleibt und ihren Zwecken dienstbar gemacht.

Der erste Mann, den Rom nicht mundtot machen konnte in seiner Forderung nach einem subjektiven Erleben des Christentums war Dr. Martin Luther. Von diesem Gesichtspunkt aus ist das Wesen der Reformation aufzufassen als eine Nachfolge Jesu und Pauli in einer grundsätzlichen Rebellion gegen allen äußeren Autoritätszwang und als Behauptung der eigenen Individualität. Luthers Kampf gegen alle andern Mißbräuche der katholischen Kirche hätten ihr nicht einen solchen Schlag versetzen können. Ein neues Prinzip, d. h. eigentlich ein uraltes, aber durch lange Vergessenheit als neu wirkende, trat auf den Plan und errang den Sieg.

Mit dem einmaligen Sieg aber war leider das Prinzip noch nicht für alle Zeiten gesichert. Mit dem Aufkommen der lutherischen Orthodoxie war der Grundgedanke des innerlichen Erlebens aufgegeben. So und nur so ist es zu erklären, daß in der neueren Kirchengeschichte eine Sekte nach der andern auftreten konnte. Sie alle forderten ein innerliches Erleben der einen oder der andern christlichen Wahrheit. Und darin liegt eben der Fehler der neueren Sekten. Wir finden nicht so sehr die Forderung nach dem inneren Erleben der **ganzen** christlichen Wahrheit, sondern eben immer nur einer Seite, auf die man, d. h. der Gründer der Gemeinschaft, ein besonderes Gewicht legte. So werden wir es auch erklären können, daß alle diese neueren Kirchengründungen ein mehr oder weniger schiefes und verzerrtes Abbild des Leibes Christi geben. In jeder finden wir Punkte und Seiten, denen der evangelische Christ mit Freuden und ganz zustimmen kann, in jeder aber auch Punkte und

Seiten, die durch ihre maßlose Betonung andres, ebenso wichtiges, verdrängen und darum unsern Widerspruch hervorrufen müssen. Als typisches Beispiel möchte ich nur die als Quäker bekannte Gemeinschaft herbeiziehen. Ihre Forderung des „Inneren Lichtes“ ist gewiß nicht unrecht. Wenn sie aber so weit geht, zur Verwerfung der Gnadenmittel und des Predigtamtes fortzuschreiten, dann trennen sich eben unsre Wege, weil dem inneren, subjektiven Erlebnis das Korrektiv und Regulativ der äußeren Autorität fehlt.

Wir sind am Ende. Es erübrigt nur, noch einmal zusammenzufassen und das Resultat der obigen Darlegungen auszusprechen: Entbehren können wir keine der beiden Glaubensformen, also auch keine verwerfen. Der Autoritätsglauben muß vorhanden sein, und zwar in erster Reihe, dann aber muß das innere Erlebnis dazu kommen. Ein bloßer Autoritätsglauben, die „fides implicita“ der katholischen Kirche, ist ein totes Glauben (nicht ein Glaube) und kann nicht zur vollen Gemeinschaft mit Christo führen. Wiederum ein nur innerliches Erlebnis ohne das Normativ der Bibelautorität, führt zur Schwarmgeisterei und vermeintlicher, aber nicht wirklicher Gemeinschaft mit dem Sohn Gottes. An uns als Predigern des ganzen Evangeliums von Christo Jesu, ist es, uns vor beiden Extremen zu hüten und in der Verbindung der beiden Seiten **den Weg, die Wahrheit und das Leben** für uns selbst zu finden und den uns anvertrauten Seelen zu zeigen.

Die Gemeinde zu Jerusalem.

Ed. Schweizer, P. em., Marion, Ill.

1. **Der gute Stand im Anfang.** „Der Menge aber der Gläubigen war ein Herz und eine Seele.“ „Sie blieben aber beständig in der Apostel Lehre,“ von sämtlichen Aposteln gepflegt, „waren täglich und stets beieinander einmütig im Tempel und brachen das Brot hin und her in Häusern,“ denn es war unmöglich, daß die nach Tausende zählende Gemeinde sich an **einer** Stelle zum Gottesdienst versammeln konnte. Sie hielten aber treu an der Gemeinschaft, am Brothbrechen und am Gebet fest. Genossen ihre Nahrung mit freudiger Dankfagung und in Herzenseinfalt, priesen Gott und standen mit dem ganzen Volk in gutem Einvernehmen, machten sich nicht mißliebig mit Strafreden und mit Bekehrungsversuchen. Der Herr aber fügte ihrer Gemeinde täglich solche, die das Heil erlangten, zu festem Anschluß hinzu. Das Glück, die Liebe und Beseidenheit dieser ersten Christen machte auf das Volk den besten Eindruck und war die Ursache des raschen Wachstums der Gemeinde.

2. **Das Glaubensbekenntnis der Gemeinde.** Sie hielten fest an der Apostel Lehre und glaubten, daß Jesus der verheißene und so sehnlich erwartete Messias und König war. Nicht bloß Davids Sohn, sondern Gottes Sohn, und nicht im niedrigen Sinn einer bloßen Adoption, sondern in der Ueberzeugung von des Herrn Jesu göttlicher Wesenheit, sonst würde Jakobus Jesum wohl nicht den „Herrn der Herrlichkeit“ genannt haben, Jak. 2, 1. Das für die Juden so verhängnisvolle Nergernis am Kreuz des Messias war bei den Christen zu Jerusalem getilgt durch die Gewißheit der leibhaften Auferstehung Jesu und seiner Wiederkunft zur Aufrichtung seiner Herrschaft.

Des Herrn Jesu Auferstehung aus seinem Grab und sein Wiederkommen sind für den Christenglauben von höchster Wichtigkeit. „Mit großer Kraft — mit der absoluten Gewißheit der Augenzeugenschaft — geben die Apostel Zeugnis von der Auferstehung des Herrn Jesu.“ Nicht allein die Zwölfe, sondern auch Paulus, und zwar in seinen von der schärfsten Kritik für echt erklärten Episteln. So auch der noch vor der Zerstörung Jerusalems geschriebene, aus der Umgebung des Paulus stammende Hebräerbrief. „Das Leben Jesu hat mit der einzigdastehenden Tatsache geendet: mit seiner Auferstehung aus dem Grab. Auch die schärfste Kritik muß zugeben, daß dieser Abschluß des Lebens und Werkes Christi für den Glauben der ersten Christen eine unzweifelhafte Tatsache gewesen ist,“ sagt Dehninger. Selbst Strauß gibt zu, daß ohne ein solches Ereignis die Begeisterung der so sehr entmutigten

Apostel und der Glaube der ersten Christen sich nicht erklären ließen.

Es kann einem leid sein, daß auch gefeierte Theologen sich nicht zum Glauben an Jesu Auferstehung erheben konnten. Schleiermacher war eine sehr würdige Persönlichkeit, die auf alle, die mit ihm bekannt wurden, einen angenehmen Eindruck machte. Dabei war er ein Theologe ersten Ranges, dem die Theologie und Kirche viel zu verdanken haben. Als Student las ich sein „Leben Jesu“ und fand darin seinen Glauben an die elende Scheintodhypothese. Mit Recht hat Strauß von diesem „Leben Jesu“ gesagt: es sei die tönernen Füße zum blanken Gußbild der Schleiermacherischen Theologie, und seine Schüler hätten besser getan, wenn sie dieses Manuskript ihres Meisters nicht hätten drucken lassen.

Die sogenannte „Visionstheorie“ in ihren verschiedenen Formen hat den Glauben der Apostel zu erklären versucht. Am „leeren Grab“ muß sie scheitern. Es muß beim Zeugnis der Apostel bleiben, und wer darüber hinweg und daran vorbei will, verdient keine Beachtung.

Wie mit dem Glauben an die Auferstehung, so verhält es sich auch mit dem Glauben an das Wiederkommen des Herrn. Der Herr hat oft und mit unmißverständlicher Klarheit von seinem Kommen mit großer Macht und Herrlichkeit geredet, und wohl unterschieden zwischen seinem Kommen zum Gericht über Jerusalem und seinem Erscheinen am Ende dieser Weltzeit. Die Apostel haben des Herrn Aufschlüsse angenommen, und durch sie ist der Glaube an des Herrn Wiederkommen zur lebhaften Erwartung der Gemeinde geworden.

An diese große Hoffnung der Christenheit hat sich etwas Phantasterei gehängt, und ihre Erfüllung wurde auch zu früh erwartet. Daran waren der Herr und seine Apostel nicht schuld. Aber der Glaube an Christi Parusie ist dadurch in Mißkredit geraten, auch in sonst gläubigen Kreisen. Ein amerikanischer Pastor wagte zu sagen: „Christus kommt in mein Herz, ein anders Kommen gibt es nicht.“ Worauf beruht denn bei diesen Leuten ihr Christenglaube, wenn sie so leicht über die Schriftausagen hinwegkommen? Da kommt es zu verschiedenem und wunderlichem Glauben. Ein römischer Bischof z. B. hat es an seinem Herzen erfahren, daß die Maria Himmelskönigin sei!

3. **Der Kultus der Gemeinde** war der gewohnte jüdische Gottesdienst. Sie besuchten den Tempel, brachten Tieropfer, hielten die jüdischen Feiertage, ließen ihre Söhne beschneiden. Mit einem Wort: sie gingen einher in allen Satzungen des Judentums und waren „Eiferer über dem Gesetz“, wie Jakobus später dem Paulus sagte. Es war also zwischen ihnen und den nicht gläubigen Juden

kein anderer Unterschied als der, daß sie glaubten, Jesus sei der Messias, der Sohn Gottes, von den Toten auferstanden, gen Himmel gefahren, von dannen er wiederkommen werde. Das war ja nicht wenig; aber die Hauptsache fehlte: das Kreuz! Unleugbar haben sie die Bedeutung des Todes Christi nicht begriffen. Von Sühne der Sünde und Vergebung durch Christi Blut, von einer Gerechtigkeit aus Gnaden durch den Glauben wußten sie nichts. Sie kannten keine andre Gerechtigkeit als die des Gesetzes. Auch der ehrwürdige Jakobus, das Haupt der Gemeinde, nicht. In seiner Epistel ist von Christi Tod kein Wort enthalten. Wie kann man denn behaupten, Jakobus und Paulus seien eines Sinnes gewesen! Jakobus hat eine sehr geringe Vorstellung vom Glauben und hält ihn bloß für ein Fürwahrhalten von unleugbaren Wahrheiten, wie ihn auch die Teufel haben können.

4. **Die üblen Folgen der Verbundenheit mit dem Gesetz und Judentum.** Meines Wissens litt die Gemeinde in den sechziger Jahren Verfolgung. Jakobus, „der Gerechte,“ wie er von allen Juden genannt wurde, litt den Märtyrertod, die Christen wurden exkommuniziert. Das brachte sie in Verzweiflung. Denn ohne Tempel und Altar, ohne Priester und Opfer schien ihnen alles verloren. Sie glaubten sich vom Bund mit Gott ausgeschlossen, den Heiden gleich geachtet, und fühlten sich ohne Gott, ohne Trost und Hoffnung in der Welt, weil sie sich auch von Jesu, auf den sie gehofft hatten, verlassen glaubten. Das war für fromme Juden ein unerträglicher Zustand. Wie es bei uns Christen heißt: „Nur in Christo ist Heil, und ist kein anderer Name den Menschen gegeben, darinnen selig zu werden, als der Name Jesu,“ so hieß es bei den Juden, auch bei den Judenthristen: „Nur in Israel ist Heil, und ohne Tempel, Priester, Altar und Opfer kein Anteil am Reich Gottes!“ Daß Jesus einen neuen Bund gestiftet, in welchem Ja und Amen, Erfüllung und Realität ist, was im alten Bund nur Schatten und Vorbild, Verheißung und Hoffnung war, das begriffen sie nicht. In ihrer Bedrängnis mögen dann viele in Versuchung geraten sein, den Glauben an Jesum aufzugeben und ins ungläubige Judentum zurückzukehren. Vor diesem Schritt warnte sie der herrliche Gebräuerbrief, wie es scheint, mit gutem Erfolg, denn als bald nachher das Gericht über das Judenvolk hereinbrach, war doch noch eine Menge von Christen vorhanden, die nach Pella ins Ostjordanland sich retteten, der Mahnung des Herrn eingedenk. Aber die Gemeinde war zerstört und das Judenthristentum verschwand.

5. **Die Verzögerung der Wiederkunft Christi war wohl der Hauptgrund ihres Rückfalls ins Judentum.** Sie glaubten an das Kommen des Herrn; und dieser Glaube war kein Aberglaube und keine Schwärmerei: sie hatten ihn von den Aposteln. Nun litten

sie Verfolgung. Einmal, nach des Stephanus Tod, kamen sie in schlimme Bedrängnis; sie erfuhren den Raub ihrer Habe und die Vertreibung aus Jerusalem. Auch Gefängnis und Schläge mußten sie erdulden; und Christus ließ das geschehen und nahm sich seiner Bekenner nicht an! Jahrzehnte vergingen und Christus ließ sie harren. Nun ist das Warten sehr langweilig und ermüdend. Das Warten auf den Herrn war eine ernste Probe des Glaubens. Da mögen Reden geführt worden sein, wie wir sie 2. Petri 3, 3 lesen: „Wo bleibt denn seine verheißene Wiederkunft? Seitdem die Väter entschlafen sind, bleibt ja doch alles so, wie es von Anfang der Schöpfung gewesen ist.“ Im Glauben, von Jesu im Stich gelassen zu sein, werden manche gemeint haben, sie müßten eines andern warten.

Wir aber danken Gott, daß es nicht nach Juden Begriffen ging. Denn vom Wiederkommen des Messias erwarteten sie nichts anders als die Aufrichtung einer jüdischen Weltherrschaft mit Unterdrückung und Vernichtung der Heiden, wie zu Josuas Zeiten. Allein, Gott hat die Welt geliebt, in Christo mit sich selbst versöhnt. Es war unmöglich, daß der Weltheiland den Juden ihre Wünsche erfüllen konnte. Ja, wenn er es nur mit den Gläubigen unter den Juden zu tun gehabt hätte, wäre er bald gekommen; aber sein Kommen für alle Welt war noch lange nicht vorbereitet, wie das von Paulus und Johannes später auch erkannt wurde. Das sehen wir im 2. Thessalonicher Brief und in der Apokalypse. Der Herr kommt, wenn die Bedingungen erfüllt sind; wenn die Welt mit ihren Fürsten zum Gericht reif ist. Weil jene ersten Christen in ihrer jüdischen Beschränktheit in ihrer Erwartung der baldigen Parusie des Herrn sich wirklich getäuscht haben, muß nun diese Hoffnung auch bei sonst gläubigen Christen als Schwärmerei gelten. Nicht nur Johannes, selbst auch Paulus wird von Illusionen nicht frei gesprochen.

EDITORIALS

MILITANT CHRISTIANITY

For some years we have in our editorials made some mention of the great Pastors' Conventions that meet regularly at Columbus, Ohio, in the latter part of January. They are as a rule attended by over one thousand ministers. Each day begins with a devotional service, which is followed by a two-hour discussion in the various committees. The rest of the day is given over to inspirational addresses. A valuable feature is the attention paid to sacred music. The musical director this year was Dr. J. F. Williamson of Ithaca, New York, who believes that the purpose of church music is worship, not entertainment. With a large group of singers, drawn from the Westminster choirs of different cities, he achieved a notable success along the line of his ideals.

However, this year we are not going to report on the addresses we heard, many of which were of a high order. On the platform we missed a man whose church is only a few blocks from Memorial Hall (where the Convention was held). He is one of the leading pastors, if not *the* leading pastor, of Columbus. We decided to stay over until Sunday and go and hear that man. It is Dr. Lichliter of the First Congregational Church, the successor of Washington Gladden.

On Sunday morning, going down East Broad Street (where Lichliter's church is located), we passed a large Catholic church. The sidewalk in front of it was thronged with men who were waiting their turn to attend mass. That sight raised in us feelings of envy—such a spectacle would not be duplicated in front of a Protestant church! We walked on a block or two and entered First Congregational. What a surprise! The auditorium was already filled with worshipers, and they kept coming and coming, until every seat was occupied and men were lined up against the rear wall. What could be the cause of such an en masse attendance? It was no special Sunday or occasion. A member of the church told us it was that way every Sunday. Choir and music were of the ordinary type. It must have been the minister, then. Dr. Lichliter was already in his chair beside the pulpit, a man of fifty or so, with a ruddy countenance but otherwise without any particular marks of personality. He read from the second chapter of second Timothy, and selected the second verse for his text, "Thou therefore endure hardness, as a good soldier of Jesus Christ." The pas-

tor's sermons, so we were informed by the bulletin of the day, had, in the last month grown up around the idea of militancy in religion. The sermon we heard partook of the same character. The apostle Paul was not a military man in the ordinary sense. On the contrary, he was a man of peace and a messenger of the gospel of peace. But nevertheless, there are many references to the soldier's life in his letters. His own life was one where he was at death's door daily, a continual battle, a contest for the highest stakes, a consecration of all his manhood to win the crown. He exhorts Timothy to be a good soldier of Jesus Christ. The militant tone in Paul's life is unmistakable. He approaches death with the consciousness that he had fought a good fight.

So Dr. Lichliter was trying to let the note of militancy resound through his sermon. Some years ago he said we fought a war for what we thought then the highest ideals of justice and civilization. Today we have come to abhor war. But by no means can we afford to let up in our fight against the wrongs of society, or in our devotion to high ideals, or in the measure of our consecration. If we hold our banner high in these respects, if every one in his own calling and circumstances will try to give the best that is in him, his life will be so strenuous, so challenging and even heroic that he will find a moral equivalent for war in the natural struggles of a peace time existence. The speaker dulled the edge of his militancy somewhat when he said some of us might feel urged to take a radical stand and bring upon ourselves hatred, opposition, ostracism. That would be the price a radical had to pay, he said, as long as he brought sufferings on himself only. But he had no right to bring it upon his wife and children, except with their consent. We thought of Luther's battle hymn, "Nehmen sie uns den Leib, Gut, Ehre, kind und Weib, Lass fahren nur dahin." Lichliter's possible radicalism didn't seem radical enough. Our missionaries, let alone the reformers and apostles, do better than that. At one time Lichliter touched on problems discussed at the Pastors' Convention. The question, he said, had been asked there, should a minister preach on unemployment? Various answers had been given. I, he went on, don't preach on it; not because I am afraid but because I have no solution to offer.

Of course, we can't draw far-going inferences from the chance remarks Lichliter made in this sermon.

He read his sermon but read it well, so that the reading interfered little with the effectiveness of the message. It was a well built up discourse, with carefully chosen diction. Even in his prayer his language and thought were chosen with unusual discrimination.

The man has been in his present charge from eleven to twelve years. It was not easy to step into W. Gladden's shoes. He has succeeded wonderfully as far as his success can be gauged by the size of his congregation and his popularity. They are building a large, beautiful, cathedral-like church for him now in one of the most desirable locations on East Broad Street. The sermon we heard didn't seem to be a full explanation of his success. But then when people spend a million for a new church because their minister has made the old one too small, who would want to criticize?

A RABBI ON PRAYER

We had occasion recently to hear a public lecture, by a Jewish rabbi, on the subject of prayer. Since we had just finished Rabbi Silver's book on the "Place of Religion in a Changing World" with its almost total silence on prayer, we were anxious to hear whether this other rabbi, Dr. Louis Wolsey, of Philadelphia, Pa., would do his subject better justice. On arriving at the appointed place we found the hall packed with people, most of them apparently of Jewish extraction. The rabbi, a rather portly man of about sixty, of free and easy platform manners, soon launched into his theme. He began with the prehistoric man, to show the evolution of prayer. Primitive man already proves, he said, the truth of the fact that man is an incurably religious animal. The relics of that early time furnish convincing proof that the race, from the beginning, has felt the need of religion and practised it. In joy and sorrow, in poverty and danger, in the changing cycles of the natural year, man sought the favor of the forces that control their destiny. As by gift-giving we make and keep friends in ordinary intercourse, in the same manner men reached out for the protection of the deity.

But after the lapse of millenniums science came upon the scene. Man learned that a great many things he had tried to obtain by prayer could be had by the use of science; that, instead of the miraculous intervention of divine power, the knowledge and use of nature's forces would produce good crops, would bring healing from disease, prevent the spread of epidemics and make human life richer, happier and progressive.

Has science then made prayer unnecessary? queried the speaker. No, there are still things beyond our control; still aspirations science can't satisfy; questions it will not answer. It is still reasonable to believe in God. There must be reason in, and back of the universe, else there would be anarchy. Our conception of God may have changed but we still need God. Mankind is even today dependent on one greater than itself. Atheism, so claimed the rabbi,

is only a name, there is no real atheism. Even the Russians, who declare religion to be the opium of the people, need a Lenin to worship and a Marx to give them a gospel which they believe in with religious fervor. Every human desire is a prayer, every urge toward a fuller life is a prayer. The prayers of yesterday won't be the prayers of today and tomorrow. Prayer has passed through an evolution, but its essential nature is unchanged. Whenever people come together and pray, it binds them into community, it has a socializing effect. There are also prayers that have the opposite effect. Imprecations are prayers. During the War we cursed the Germans, invoked the thunders of heaven upon our brethren in the flesh. Have we repented of our sins of yesterday? At any rate, we have come to see that our prayers lacked enlightenment and that they burned with a fire not kindled by the hand of God.

Here the speaker stopped, he had reached the limit of his insight and the climax of his oratorical effect. Was his message satisfactory, had he done better than the other rabbi? We can only say that we had a feeling of disappointment. That man is a praying animal; that even the Bolsheviks pray; that man will always pray in some fashion or other, are statements so stale and banal that it wasn't necessary to proclaim them with so much heat and lung power. The speaker was an Israelite and yet he never mentioned the book of psalms, which in time became the prayer-book of all mankind. He never mentioned the men of prayer, nor showed what prayer had done in their lives. He never said a word about the technique of prayer, never indicated with one word how the art of prayer might be learned. Of course, he knew there were all kinds of beliefs and unbelief represented in the audience. Still he had a perfect right to say what prayer meant to him—if it did mean much to him. The leader who introduced the speaker said he hoped a revival of prayer would be the result of the rabbi's address. When the rabbi had ended we were sure that such a hope hadn't the ghost of a chance.

**Ist das Gebet wirkungskräftig nach außen,
oder bloß nach innen?**

Es mag wohl sein, daß das Gebet heutzutage vielfach eine verlorene Kunst genannt werden darf. Selbst bei den Gebeten, die man in der Öffentlichkeit hört, hat man das Gefühl, als wenn ihnen Wärme und besonders „Salbung“ (mit dem Geist) nur zu häufig fehle. Zum Teil kommt das von der materialistischen Zeitströmung, infolge deren „Sorgen, Reichtum und Wollust“ dem Gebetsgeist den Odem entziehen; zum Teil auch mag die Wissen-

schaft nicht ohne Schuld sein, die dem Gebet Schranken zieht, die früher nicht so anerkannt waren. Jedoch gebe man sich nicht dem Irrtum hin, als wenn der Zweifel an der Allwirksamkeit des Gebetes erst von heute wäre. Schreiber dieses erinnert sich noch deutlich eines Gespräches, das er vor vielen Jahren über diesen Gegenstand mit einem älteren Bruder hatte. Hat das Gebet Einfluß auf äußere Umstände oder nicht? war die Frage. Der andre Geistliche, ein Mann von starker Intelligenz, war zweifelhaft in Bezug auf die äußeren Umstände, aber, fügte er hinzu, der **psychologische Einfluß** des Gebets (auf den Betenden selbst) ist jedenfalls hoch einzuschätzen. Auch Mr. Moody († 1893), der große Evangelist, hat sich darüber ausgesprochen. Er war aber ganz entschieden der Meinung, daß das Gebet auch objektive Wirkungen zur Folge habe. Er machte sich über die Lustig, welche dem Christen sagen: „Keep on praying, it won't help, but it is a **healthy exercise!**“ Er wies auf die Verheißungen der Schrift hin, welche nicht nur innere Segnungen in Aussicht stellen, sondern sich auch auf äußere Umstände selbst beziehen.

Aber seitdem ist doch sehr viel Wasser den Berg hinuntergelaufen, und es läßt sich nicht leugnen, daß auch fromme Leute sich neuerer Einsicht über das Gebet nicht verschließen.

Letztes Jahr ist unser Land von einer schrecklichen Dürre heimgesucht worden. So anhaltend war das trockene Wetter, daß noch vor zwei Wochen (anfangs März) eine Farmerfrau uns bei einem Besuch mitteilte, daß ihre Leute Wasser für den täglichen Bedarf von weither holen müßten. Und wie viele Hunderttausende waren auf öffentliche und private Mildtätigkeit angewiesen, nur um ihr Leben zu fristen. Sicherlich hat es an Gebet um Regen nicht gefehlt, oder sollen wir sagen: die Leute erwarten vom Gebet keinen Einfluß aufs Wetter mehr, darum haben sie nicht gebetet? Jedenfalls ist kein Regen gekommen, bis alles vertrocknet war.

Hilft denn Gott, der Herr, den Menschen nicht mehr, wenn sie in Not sind? Sind denn seine Verheißungen veraltet? „Rufe mich an in der Not . . . erretten . . .“ Der Herr Jesus selbst war doch ein großer Beter, und seine Worte übers Gebet scheinen doch auch äußere Umstände und Schwierigkeiten in sich zu schließen: „So ihr Glauben habt . . . Senfkorn, sprecht zu diesem Berg: Hebe dich hinweg! und es wird geschehen.“ Und seine Jünger später beteten, und Petrus wurde aus dem Gefängnis befreit. Jakobus hält uns das Beispiel des Elias vor, welcher „war ein Mensch wie wir, und doch betete er und es kam eine Teurung, und er betete wieder und der Regen fiel vom Himmel in Strömen.“

Kürzlich berichtete die Zeitung von einem weitberühmten Prediger, der die Meinung geäußert hatte, daß wir anders beten müß-

ten als unsre geistlichen Vorfahren, die Propheten eingeschlossen. Wir kannten die Naturgesetze und wußten, daß Gott nicht willkürlich in sie eingreifen könnte wegen des Gebetes eines unwissenden, wenn auch gläubigen, Menschen. Das Gebet sei eine **psychologische** Erfahrung, **nicht** eine **theologische**. Sein Einfluß erstrecke sich auf den betenden Menschen, nicht auf Gott. Es handle sich bei dem Gebet wesentlich darum, die eigene Seele mit Geduld, Zuversicht, Gehorsam zu erfüllen. Gelänge das, so habe das Gebet uns alles geleistet, was wir erwarten könnten.

Diesem Mann konnten wir doch nicht zustimmen. Wir dachten an A. S. Francke, den großen Waisenbater von Halle, unter dessen Standbild in den Franckeschen Stiftungen bloß steht: **Er traute Gott**, und dessen Glaube und Gebet so sichtlich von Gott auch durch äußere Erfolge gesegnet wurde. Auch an Georg Müller von Bristol, einen andern großen Waisenfreund, der mit 83 Jahren auf einer Versammlung in Essen (Westfalen) die Aeußerung tat: Seit 60 Jahre habe ich meinem Gott vertraut, und er hat mich nie im Stich gelassen (bezüglich der äußeren Mittel).

Die Wirkungen des Gebets sind oft auch in der Gestaltung der äußeren Umstände zu spüren. Manche haben in ihm ein Heilmittel für Krankheiten gefunden. Es handelt sich dabei aber nicht um ein Durchbrechen der Naturgesetze. Christus allerdings gebietet dem Sturm, aber wir lesen nichts derartiges von seinen Jüngern. Der Hauptzweck des Gebets ist der Einfluß auf das innere Leben, insofern ist es eine psychologische Erfahrung. Aber es bringt uns in innigste Gemeinschaft mit Gott, und wir lernen ihn dadurch besser kennen. So können wir es auch eine theologische Erfahrung nennen. Wir haben es beim Gebet mit Gott zu tun, nicht bloß mit uns selbst. Es ist nicht eine Autosuggestion, sondern ein Zwiegespräch mit Gott. Auf seinen höchsten Stufen bringt es davon unmittelbare und unumstößliche Gewißheit. Sollte denn nun der so gesuchte und gefundene Gott nicht dann mit seiner Menschheit gnädig walten können, ohne seine eigenen Gesetze zu durchbrechen?

The Christian World

Morgan the Magnificent

BY CLINTON ROGERS WOODRUFF

"Il Magnifico, the modern Lorenzo de Medici." So J. Pierpont Morgan was called in Italy during his lifetime and so John K. Winkler entitles his lively and highly entertaining life of that remarkable man.¹ Morgan had more nicknames than anyone of recent times. At school in the beginning he was called "Pip" because his fellow pupils could not understand or pronounce "John Pierpont." Later in life he was dubbed "Pierpontifex Maximus" and the list of other designations, not to say at times oburgations, is a long one.

Written in a clever, journalistic style, we have what may be fairly called a sympathetic account of one of the biggest figures in the nineteenth century. There is nothing particularly new in this account, but we are told in a terse, graphic way the leading facts about one of America's great bankers, a "master financier," who used his great power and influence, not merely to enrich himself, but to help the corporations and those who had invested in their securities in which he was interested, and in times of crisis to help the country as a whole.

This is neither a definitive nor a depreciatory biography, just a lively, intimate account of a man who in his day and generation used his truly great abilities to create a great fortune, a great business, a great collection of arts, and (save in one instance) to build and rebuild great corporations. Likewise he was for more than a generation an outstanding figure both in art circles and in the Church, to which he was seriously and sincerely attached. We behold in this book not merely the financial overlord with an uneasy itch for power, but "the creator of a new industrial day in America, the patron of art, the imperious anarchy who in manners and morals was a law unto himself." Competing in interest with Morgan himself are the other important figures that move through the pages: James J. Hill, E. H. Harriman, Jacob Schiff, Andrew Carnegie, Charles M. Schwab, and to mention many others.

He was a big man among big men, but rather as a Churchman and as a collector of ecclesiastical art that I prefer to write of him at this time.

Morgan's religion Winkler defines as "a strange, depthful thing." It was the strongest impellent in his nature; and undoubtedly was linked with occasional waves of melancholia which swept over him. However, his religion, like everything else, was a private possession not to be shared with his fellowmen. Deep within Morgan burned

¹ New York: The Vanguard Press. \$3.50.

the zealous doctrines of the old Puritan divines. From earliest childhood he had been taught that man comes into the world a sinner; and that only a favored few can escape the hell fire to which our sphere is doomed.

The only hope of salvation, Morgan believed, lay in the doctrine of the Atonement. All his life he wavered not an inch from the beliefs of his boyhood. The first article of his will contains this remarkable declaration:

"I commit my soul into the hands of my Saviour, in full confidence that, having redeemed it and washed it in His most precious blood. He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

Morgan was a devoted Churchman. Though no scholar, and never a deeply read man, he was thoroughly conversant with the history of the American Church. It was one of the curious anomalies of his nature that he could revel in gatherings of ecclesiastics where serious discussions of dogma and Church law consumed the sessions. For decades he fairly dominated the American Church. He acquired the position, almost, of a lay Pope, and probably had as much influence in Church affairs as any member of the House of Bishops. At least this is the impression his Church life and activities make on his biographer.

For twenty-four years Dr. W. S. Rainsford, a picturesque Cambridge University Irishman, was rector of Mr. Morgan's church—St. George's on Stuyvesant Square in lower New York. Though total opposites in social outlook—Dr. Rainsford believed in "salvation by human touch"—these powerful individualists were irresistibly drawn to each other. During the period of his rectorate, Dr. Rainsford breakfasted each Monday with Mr. Morgan, who was his senior warden, and perhaps drew closer to him than any other. "The autocrat of the breakfast table confided in Rainsford as he did in few."

When Dr. Rainsford took over St. George's in 1883 the church was dying of dry rot. He made St. George's a free church, and welcomed the teeming masses of the East Side. Preaching a religion of broad humanitarianism, almost of socialization, Dr. Rainsford restored St. George's ancient glory. Morgan grumbled at the revolutionary creed of the new voice in the pulpit, but recognized in the rector a man who got results, and so backed him to the limit.

Of Mr. Morgan's religion Dr. Rainsford said:

"His beliefs were to him precious heirlooms. He bowed before them as the Russian bows to the 'ikon' before he salutes the master of the house. The Evangelical 'Plan of Salvation' was to him what the Ark of the Covenant was to ancient Judaism. Of how that 'plan' grew, what other earlier plans were merged in it, he knew nothing. So Mr. Morgan had the peace and power of religious assurance, while

the very nature of his assurance precluded in him the possibility of spiritual development. His religion was a talent to be wrapped in its own napkin and venerated in the secret place of his soul; laid aside in safe disuse, rather than passed from man to man in life's great barter."

Mr. Winkler tells us that Morgan was a warm man, emotional at core. When fawning and flattery began to take inevitable effect, he lived constantly in a false environment. Often this led to periods of deep despondency. He withdrew unto himself. Only occasionally were the depths of his nature stirred. Then he cried aloud for help and reached for the sympathy of the small number to whom he gave himself without reserve. One of these rare and revealing moments occurred behind the locked door of a steamship cabin. Here is Mr. Winkler's account of it:

At a meeting of the vestry of St. George's Church, Morgan had, surprisingly, introduced a resolution to reduce the membership of the vestry from eight members and two wardens to six members and two wardens. "This motion had best be passed without debate," said Morgan. The move stunned other members of the vestry and the rector. The latter had planned an expansion of the vestry to take in at least one representative of a flood of new parishioners. Rainsford demanded Morgan's reasons. Reluctantly, Morgan explained: "The rector's responsibility is spiritual. The vestry's part is fiduciary. I do not want the vestry democratized. I want it to remain a body of gentlemen whom I can ask to meet me in my study."

The issue was joined. The battle was fought out until midnight. Morgan lost. Only his own vote sustained his position. Morgan rose and, speaking slowly, said "Rector, I will never sit in this vestry again." He walked out. Next day Rainsford had his written resignation. This the rector acknowledged, but did not submit to the vestry. At breakfast the following Monday Morgan asked: "Have you submitted my resignation?"

"I have not and I will not," responded Rainsford.

"Why not?"

"Because I will not now or ever put you in the position of going back on your pledge to the rector and the vestry of St. George's Church."

"What do you mean?"

"You know what I mean. When I first came to you I came because you gave me your hand and your promise to stand by me in the hard work that lay ahead. I told you I was a radical. I told you I would do all I could to democratize the church. I am only keeping my word. I certainly shall not now, nor at any time, do anything to help you break yours."

Morgan was silent. Three times he and Rainsford breakfasted together with never an allusion to Morgan's resignation. Then Morgan sailed for Europe. His annual departure, by now, was almost a func-

tion. For the first time, Rainsford went to the dock. Morgan saw him and beckoned. The two men entered Morgan's cabin. The financier shut and bolted the door. What happened will never be known. Rainsford will only say: "We never had another falling-out."

When the trustees of the Metropolitan Museum of Art decided to create a permanent memorial to Mr. Morgan, who had been one of its former presidents and greatest benefactors, they placed a golden legend over the doorway of the Wing of Decorative Arts reading, "The Pierpont Morgan Wing." This section of the museum was dedicated to the study of those arts and crafts concerned with the interior decoration of church and home, with the beautifying of the architectural elements of such structures, and of the thousand and one things, ecclesiastical and domestic, that go to complete both.

Although this wing contains many objects presented to the Museum by others, a chief glory lies in the Morgan gifts to which the central hall is almost entirely devoted. From the "Pieta" of the Della Robbia school on the left of the entrance and the "Nativity" of Anton Rossellino on the right, the eye is caught up and carried along with an ever-increasing interest and grave delight to the great velvet hanging at the end of the hall embroidered with the papal key and bearing the name "Alexander VII, P.M." This visual progress, however, never goes forward and upward uninterruptedly. For between entrance and rear wall, as *America* has pointed out, there are a hundred and one points of beauty to arrest the eye, to enchant it, to carry to the soul the message of the supreme loveliness of the art of the Catholic Church.

This hall contains on its floor or lower walls nothing that is not of the Catholic Church and Catholic art. With few exceptions, every object in the collection is of the Gothic period although they come from the fifteenth and sixteenth centuries, when Gothic art was in its decline.

One could write indefinitely of Mr. Morgan as an art collector. Winkler did not rate Morgan as an art connoisseur, but what I have repeated of the Morgan collection in the Metropolitan tells a different story. For one I believe he was as much a genius in this field as in the realm of finance.

It may interest and perhaps surprise my readers to know that his son, the present J. Pierpont Morgan, is likewise an intelligent collector and a friend of Pope Pius XI. The story is told in the *New Yorker*.²

Morgan's interest in biblical lore has brought him some unusual associations. He and Pope Pius XI correspond regularly. When the financier is in Rome, he turns as soon as possible from the hustle and bustle of the revived Mussolinian metropolis and drives to the Vatican. The Pontiff leads the way to an inner den where he and his distinguished guest from overseas sit about informally and discuss Coptic manuscripts!

² Issue of February 9, 1929. *The Living Church*.

The friendship began when Pope Pius, then Monsignor Ratti, undertook the labor of restoring sixty volumes written in Coptic, or medieval Egyptian script, dating back to the seventh century. Two years before his death Morgan senior—"in Italy he was called admirably *Il Magnifico*, the modern Lorenzo de Medici—enlisted the aid of Monsignor Ratti in making legible the tattered pages." "*Il Magnifico*" had just paid a large sum for them. The unique Coptics were discovered in a dry well attached to the ruined monastery of St. Michael the Archangel in Fayoum, Egypt.

Pope Pius is perhaps the greatest living authority on early Christian documents. He and expert manuscript restorers stiffened the crumbling parchment with gelatin; and the writing so cleared up that nearly all of it can now be read. In 1923, after twelve years of uncertainty, the Pope sent the restored volumes to the younger Morgan. They now occupy cabinets of honor in the Morgan Memorial Library. Ten complete photographic copies of the original volumes have been deposited in the leading museums and libraries of the world; and students of exegesis pore over them, eagerly searching out differing versions of the New Testament.

"Morgan the Magnificent" had vision, surpassing vision, "incredible audacity, sublime self confidence, unqualified courage, amazing vividness of mind and body, and a personality that can only be described as overwhelming."

He did things, Mr. Winkler tells us, that today could not be defended in law or morals, but for his time and generation he played the game fairly. Mr. Morgan had his shortcomings which his biographer describes, but he treats them in true perspective and not in such extravagant proportions as to give a distorted picture.

The Living Church.

Einstein's Cosmic Religion

He has been called an atheist, but Dr. Albert Einstein, eminent Jewish scientist and philosopher, who has attempted to survey the universe and given to the world his theory of relativity, confesses to a profound reverence and awe when he contemplates the cosmic mystery.

He does not believe that God is man made large.

Nor does he believe that there is any such thing as sin in the commonly accepted meaning of that word. But he has a point of view which he says is common to those who, like him, have attempted to plumb the sources of the universe, and have ever been confronted with the secret of its origin.

He names it the "*cosmic religious sense*," and it is the natural result of his research.

So this fifty-one-year-old wizard of four dimensions has achieved a philosophic calm that well might be envied by those who grope in doubt. He is immensely human, an Associated Press dispatch informs us. He likes a joke and he likes to see people happy.

"The most beautiful thing to be found anywhere," he has observed

enthusiastically, "is a face radiant with joy." His own face lights up when he is interested, and especially in his hours of recreation, spent chiefly in rambling over the keys of his grand piano or in playing the violin, of which, though he has never taken lessons, he is a master.

His voice, we read, is rich and melodious, and his bright dark brown eyes accentuate the delicate whiteness of his skin. His curly, grayish hair runs pell-mell backward and upward from the thinker's high brow.

He is not identified with party politics. Humanitarianism, instead, is one of his chief interests. Pacifism is among his favorite topics in discussions with friends. International solidarity, which is already evinced in science, art, finance, and literature, he believes, will in due course become strong enough to eliminate war.

From which it will be seen that he is very much like the rest of us, for all that he lives mostly among the clouds and ponders on things which can not be expressed in a mathematical formula. One of these is religion.

Briefly, in an article in the *New York Times Magazine*, he traces its rise.

Religion, he says, in effect, is the response to man's inherent needs. Among primitive people it developed into the "religion of fear"—fear of hunger, of wild animals, of illness and death showing itself in deeds and sacrifices intended to secure the protective favor of an anthropomorphic, or manlike, divinity.

Next came the religion which has its source in the social feelings of human beings—in the longing for guidance, love, comfort by a Providence who protects, decides, rewards and punishes. "This," he says, "is the social or moral idea of God." But all religions, he holds, are mixed forms, though the moral element rules in the higher levels of social life. "Common to these types is the anthropomorphic character of the idea of God."

To these two forms Dr. Einstein adds a third, which exceptionally gifted individuals may attain, though traces of it are found in some who have never made researches in the universe, as the Psalmist David and the Prophets. And it is this that, to repeat, he calls the "cosmic religious sense." He describes it thus:

"The religious geniuses of all times have been distinguished by this cosmic religious sense, which recognizes neither dogmas nor God made in man's image.

"Consequently, there can not be a church whose chief doctrines are based on the cosmic religious experience.

"It comes about, therefore, that we find precisely among the *heretics* of all ages men who *were inspired* by this highest *religious experience*; often they appeared to their contemporaries as atheists, but sometimes also as saints.

"Viewed from this angle, men like Democritus, Francis of Assisi, and Spinoza are near to one another.

"How can this cosmic religious experience be communicated from

man to man, if it can not lead to a definite conception of God or to a theology?

"It seems to me that the most important function of art and of science is to arouse and keep alive this feeling in those who are receptive.

"Thus we reach an interpretation of the relation of science to religion which is very different from the customary view.

"From the study of history, one is inclined to regard religion and science as irreconcilable antagonists, and this for a reason that is very easily seen.

"For any one who is pervaded with the sense of causal law in all that happens, who accepts in real earnest the assumption of causality, the idea of a Being who interferes with the sequence of events in the world is absolutely impossible.

"Neither the religion of fear nor the social-moral religion can have any hold on him.

"A God who rewards and punishes is for him unthinkable, because man acts in accordance with an inner and outer necessity, and would, in the eyes of God, be as *little responsible* as an *inanimate object* is for the movements which it makes."

In consequence, science has been accused of undermining morals—but wrongly, insists Dr. Einstein. For, he holds:

"The *ethical behavior* of man is better based on sympathy, education, and social relationships, and *requires no support from religion*.

"Man's plight would, indeed, be sad if he had to be kept in order through fear of punishment and hope of reward after death.

"It is, therefore, quite natural that the churches have always fought against science and have persecuted its supporters.

"But, on the other hand, I assert that the cosmic religious experience is the strongest and the noblest driving force behind scientific research. No one who does not appreciate the terrific exertions, and, above all, the devotion without which pioneer creations in scientific thought can not come into being, can judge the strength of the feeling out of which alone such work, turned away as it is from immediate practical life, can grow.

"What a deep faith in the rationality of the structure of the world and what a longing to understand even a small glimpse of the reason revealed in the world there must have been in Kepler and Newton to enable them to unravel the mechanism of the heaven in long years of lonely work!—

"Any one who only knows scientific research in its practical applications may easily come to a wrong interpretation of the state of mind of the men who, surrounded by skeptical contemporaries, have shown the way to kindred spirits scattered over all countries in all centuries.

"Only those who have dedicated their lives to similar ends can have a living conception of the inspiration which gave these men the power to remain loyal to their purpose.

"It is the cosmic religious sense which grants this power.

"A contemporary has rightly said that *the only deeply religious people of our largely materialistic age are the earnest men of research.*"

Dr. Einstein's view-point does not sound like atheism, comments Rabbi Solomon B. Freehof of Chicago. Rather, says Rabbi Freehof, as his address to the Free Synagogue in Carnegie Hall, New York, is quoted in the New York *Herald Tribune*:

"His idea of the universe is close to religiousness, but his point of view is not quite religious, because religion, besides believing in the mystery of the universe, believes that there is a mystic bond in some way uniting us to the infinite.

"But he has the new reverential and confident relationship to the universe that is typical of science in these days, and will be the cause of a new religious attitude toward the world."

But the argument that there is no such thing as sin, says Dr. Harry F. Ward of the Union Theological Seminary in New York, is not supported by facts, but merely by denying the existence of God. "Man," he says, as his sermon at the James Memorial Chapel is quoted in *The Times*, "is therefore relieved of any of the pains, penalties, and fears of sin, since without a God there can be no divine decrees to be broken."

"The trouble," thinks Dr. Ward, "lies in dealing with sin only as a theological definition, in having no perception of the overtones of sin which go far beyond both morals and laws. The great scientist should realize that there is no science which does not include these overtones among its facts. To ignore them is to sin against the very spirit of truth itself.—*Literary Digest.*"

What Is a Mystic?

BY THE REV. DESMOND MORSE-BOYCOTT

What is mysticism, and who are, and were, the mystics? The very word "mysticism" conveys a sense of mystery. It comes from the same Greek root. Yet it is wrong to suppose that mysticism is a habit of mind or soul acquired by rare persons who live mainly in the clouds. It is an outlook on life and an attitude to life. Sometimes the simplest souls are mystics without knowing what mysticism is. All religious persons are mystics to a certain extent, for mysticism is the opposite of materialism. It sees life as a thoroughfare, not a terminus.

A simple definition of mysticism has been made by Rudolf Otto, in his *Das Heilige*. It is a hushed, trembling, palpitant response of the human soul in the presence of august, majestic, mysterious, awe-inspiring realities, which produce a consciousness of what he calls the "numinous." His word is from the Latin *numen*, and stands for anything that transcends the finite, the known, the naturalistic, and the describable, and which moves us with awe.

A "numinous" experience "is an original capacity of the total self, and is as inexplicable in terms of anything else as is appreciation of beauty, or the love of music, or the capacity for mathematics, or the sense of moral obligation, or the necessity we feel to presuppose a cause for an effect. All these unique traits in us defy analysis. They belong to our 'deeper nature' as persons. They can no more be 'explained' than we can explain that peculiar quality which we call the taste of 'sweetness,' or the color of 'redness.' You either have it or you do not have it, and if you do not have it, then there is no use arguing. . . . If nothing ever stirs a person's soul with hushed awe, if nothing ever makes him vibrant and palpitant because he feels himself in the presence of the inbreaking of the Divine, the 'numinous,' then there is no way to make that person comprehend what we mean by the essential aspect of religion."

All that is rather terrifying to the inquiring person who wants to know more about mysticism, until one realizes that there are few, very few, whose souls are not sometimes hushed with awe, vibrant and palpitant. The soft notes of *Sun of my soul*, sung by boyish voices and echoing over the fragrant countryside as shadows fall (as I have heard it), can induce this "numinous" state.

Mysticism is a chiming within the soul, a light that breaks in mysteriously and unannounced, a turning of the soul toward God. It would seem to be a faculty of the soul which comes into play unawares. It is more than sentiment, though sentiment may awaken it. It is more than prayer, for it is a state of prayer.

It is not infrequently brought into discredit because mystics who have, or claim to have, startling experiences of the soul, are diseased. Mysticism has been condemned as a form of disease. No one, however, who looks into the lives of the great mystics—St. Paul, St. Teresa, St. John of the Cross, the Lady Julian of Norwich, for instance—can draw any such conclusion. St. Paul had a "thorn in the flesh," which may have been epilepsy, but there is no trace of a diseased mind in any of his writings. Therein he describes some of his mystical experiences (which are not usually experienced by the average mystic-in-the-street). He was caught up to the seventh heaven, and heard unspeakable words which it was not lawful for him to repeat. But time and again one notices that the mystics were sane, practical men and women of affairs. St. Paul at one moment is rapt in ecstasy; at the next he is making tents, or disentangling matrimonial affairs, or discussing women's dress. (But perhaps that was a mystical affair!) St. Teresa, the most famous of women mystics, was always "on the spot." Unlike many of her kind she was fastidious in person and loved to be clean. Describing mystical experience she once wrote:

"Truly, I know not what I write! All I know is that as the bullet goes from the arquebus when the fire touches it, so in one instant, without noise, yet so evidently that it cannot be fancy, the spirit is torn forth. And when it returns to itself, it is with great pain. For the soul has been in a region very different from that in which we live; and has seen another light, not like the light of this world; and

in one moment has learned more a thousand times than ever could be learned by the power of the imagination or by the labor of thought."

Then comes practical common sense:

"On no account let the soul which has received these favors imagine that she may fly away altogether from things corporeal, or forego the usual spiritual exercises or despise her companions. . . . If anyone tells me that she spends her whole time in prayer and ecstasy, I suspect her very much, and doubt it can be as she says."

Mysticism, then, is a state of many stages. It may be a simple "uplift" of the soul or the ecstasy of a saint. It is a profound belief that: "Truth can be found by other and by better ways than by faultless reasoning and process of induction." As Helen Hester Colvill says, in her life of St. Teresa:

"The Mystic stands an unfaltering witness to the presence around and among us of unseen influences, of higher powers, of eternities and infinities which include ourselves and shape our souls. His error is not that in his First Principles he acknowledges a mystery and its potency, then builds up a system of thought ignoring it. Rather he makes himself so familiar with the mystery that he robs it of its mysteriousness; and finding the kingdom of heaven within, he forgets that it is also high so that he may not attain unto it."

This strange experience of contact with the "beyond" is not merely the esoteric possession of those whose lives are devoted to religious exercises, but of those whose way is cast along perilous paths of human endeavor in the active sphere. Sir Ernest Shackleton has recorded how his ship was lost in an ice jam in the Antarctic. He and his men floated on the ice for eight months, at last took to their boats and landed on Elephant Island. With five companions he made his way, in a small boat, 800 miles across a terrible sea to South Georgia. They landed on the wrong side. With two of the men he crossed a mountain range covered with glacier ice. He says:

"I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it *seemed to me often that we were four, not three*. I said nothing to my companions on this point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.' Crean (the third man) confessed to the same idea. One feels the dearth of human words, the roughness of mortal speech in trying to describe things intangible, but a record of our journey would be incomplete without a reference to a subject very near to our hearts."

The usual type of mystic has been solitary, and it is sometimes said that solitary mysticism is not the highest type. It is clearly the normal type. The solitary mystic, individualistic in type, seems to have flourished in the Christian Church through the inspiration of St. Augustine, whose mysticism was more intellectual than emotional. "Alone with the alone" is its keynote. It produced many beautiful lives. St. Bernard of Clairvaux (1091-1153) was one of them. He will be remembered as the inspirer of the tragic Second Crusade. His ex-

quisite hymn, *Jesu, dulcis memoria*, will identify him to us at once. Its first words are:

Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

From the thirteenth century there was an increased tendency to group mysticism, the most familiar to us being the Friends of God and the Brethren of the Common Life. This movement produced a beautiful literature, among which the *Imitation of Christ*, supposed to have been written by à Kempis. The Society of Friends, founded by George Fox, better known as the Quakers, is a culmination of that tendency in mysticism which had emphasized lay region and the fact that "God directly teaches the responsive soul, and that experience of God is the essential mark of Christian life."

Mysticism, then, is a "larger life." Whittier expresses this in his words:

So sometimes comes to soul and sense
The feeling which is evidence,
That near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.

The Living Church.

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Authority In Religion, by *Harold Anson* (author of "A Practical Faith", "Spiritual Healing"). The Century Company, New York and London, 1929, 197 pages.

Many proclaim today that in religion man will not listen to any external authority any more, not to the church, or the creeds of the church or even the letter of the Bible. Religion must win recognition of its claim by the fruits it produces in the life of those who profess it. With this position the author of this book largely agrees. He is not opposed to theology; every minister ought to have the desire to express his beliefs to himself in a way that satisfies his intellect. But he thinks that the future church will be founded more on a common possession of gentleness, wisdom and courage and a practical application of these Christlike virtues than on an agreement as to historical facts (virgin birth, physical resurrection of Christ, etc.). Jesus himself won his disciples by the charm of his personality. His sayings came home to the conscience. They produced an inward sense of certainty. He was so far from enforcing obedience by referring to his divine prerogative that he would rather submit his claims to the judgment of men (what do people say concerning the Son of Man? What do ye say?) He, therefore, acknowledged the right of private judgment, of enlightened private judgment, to be sure. He trusted that the divine voice speaking to everyone who is ready to hear (i. e. the Holy Spirit, according to the writer) would lead them into the truth.

In a chapter on "the Idea of the Infinite" the author says: The highest ideals in human life are those of goodness, truth and beauty. If the universe is at all rational we cannot believe that these ideals are false. That the world of values should have no relation to the world of facts, is an intolerable conclusion. Some perfect and infinite life must be the source as well as the goal of life. And no more adequate description of supreme reality can be given than to say there is the element of personality in it.

As to the origin of man, the writer accepts the theory of evolution. But this evolution must be teleological, having a great purpose back of it. The great results of evolution could not come about by a series of fortunate accidents. He *conceives* of evolution as "prophetic varying constantly toward the production of a whole which the parts at present cannot see or understand." In Christ the evolving purpose of God took a great leap. After the human stage is reached in evolu-

tion, the developing process goes forward by interference with nature. Life with its ills and sufferings is to be taken as a means of producing character. The cross in Christ's life means that a purpose of good is in the world and in the process of achievement through pain and failure and faithful perseverance. The whole creation is groaning and travailling together waiting for the manifestation of the sons of God, i. e. those who share the purpose of God and are willing to cooperate with him.

Chapter IV is devoted to Prayer. Chapter VI treats of immortality. He does not base his hope in immortality on Christ's resurrection. To our mind he weakens the effect of 1 Cor. 15 by a wrong interpretation of Paul's magnificent argument. Immortality conditioned on the character of the individual seems plausible to him. Psychic research as a corroborating evidence of the reality of the spirit world, he discusses quite seriously.

Chapters V and VII deal with the relation of religion to the secular life and of the church to the state. Religion must be incarnated in the life of this world and in society. Writer discusses, historically, the situation in Christ's time when the gospel could not influence the state directly; the medieval dominance of the state by the church; the modern ideal of the free church in a free state, and the English system whereby the king is made the head of the church. This last arrangement he seems to think works out in practice much better than one would think. Church and state are by divine will joined in true marriage and, "what God has joined together let no man put asunder."

The volume is one of the Practical Christianity Series, and, in true English fashion the writer hardly ever leaves the earth of solid fact. His language will be readily understood by everyone. Only once, when discussing the Trinity, did he fail to elucidate to us what he wanted to make clear. Of course, we can't always go with him, but on the whole he is a genial, convincing, sincere guide and no one will regret following him.

Religion In a Changing World, by *Abba Hillel Silver*, D.D., Litt.D. Richard R. Smith, Inc., New York, 1930, 204 pages, \$2.00.

The author is a young rabbi, in charge of the Jewish Temple, Cleveland, Ohio. Only thirty-seven years of age, he has already risen to a high place in American Judaism. He has become increasingly identified with the great social movements of our day. He has published two other books before this one, one on "Messianic Speculation in Israel" and one on "The Democratic Impulse in Jewish History." Before the present volume had come out we heard him read the first chapter of it, entitled "the Role of Religion in a Changing World," and were greatly impressed with the vigor of his thought and the nobility of his diction. We were, therefore, agreeably surprised when, a short time afterwards, the "Religious Book Club" sent us the book as the choice of the month. We do not hesitate to say that it came up to the expectations raised by the first chapter.

Rabbi Silver is a Liberal and had been with Liberalism in its onslaught on "the crumbling citadels of orthodoxy." But the battle had swept far beyond the fundamentalist-modernist sector. "The main positions of religion itself, of all religions, are now attacked by the ancient and powerful enemy—materialism and atheism. And this time it is the enemy who is in possession of modern science." By this the writer does not want to say, of course, that science has proved the validity of materialism, but only that, in the opinion of many, faith in God has no substantial basis in human thought any more.

In his contention that religion is one of the deepest and imperishable needs of the human soul, the writer has no recourse to revelation or the Holy Scriptures. He does indeed call the prophets of the Old Testament God-inspired souls, but very much in the sense in which we speak of the inspiration of the great poets. The seers of Israel have proved their trustworthiness by the fact that they had justice on their side. The very wonder of their survival to the twentieth century gives their teachings a pragmatic sanction. Their God was a moral God, vitally interested in human relations, and so they have made it forever impossible to divorce religion from morality.

Silver does not try to demonstrate the truth of religion. With Kant, he believes that God is a postulate of the moral, or practical, reason. The religious man has two convictions which deliver him from the despair of agnosticism. The one is that even in his circumscribed life man can achieve greatly and win a measure of happiness, and the other, that beyond and about his finite life there is the everlasting life of God in whom all human aspirations find their surety and their consummation.

In the world of change religion is to act as a balance wheel for the race when new theories throw it into vast intellectual commotion, and to admonish society not to confound that which is novel with that which is new. To a changing world religion offers the same basic thought-pattern—the reality of God, the reality of personality, of truth, beauty and goodness. "The temper of our age is not religious, nor philosophic nor artistic. It is technologic. It is not given to speculative thought, or meditation, or spiritual questing. It is not hostile to them, only indifferent. Our young people reflect this pervading mood and temper of our civilization. But religion cannot reject them without totally destroying itself. Religion must labor to bring about a change of emphasis in our present day values and interests, and it must wait patiently and confidently for this change."

There is no real conflict between religion and science. Science has made no discovery which upsets God's throne. Their conflicts are only those of trespassing, and resulted from the attempt of the one to poach on the preserves of the other. "The man of faith will not be discomfited either by the venerable character of his own truths or by the spick and span modernity and amazing prolixity of scientific achievements. When the great intoxication with scientific achievement will have passed, and man will discover how much of an aching

void there still remains in his life, and how little mechanism and invention have contributed to his spiritual contentment and harmony of life, he will return humbly and contritely unto 'the well the princes digged, which the nobler of the people delved, with the sceptre and with their staves', his soul thirsting for God, for the living God."

"The methods of science and religion are dissimilar, their immediate objects are not the same. The method of science is observation, that of religion contemplation. Science investigates, religion interprets. One seeks causes, the other ends. Science thinks in terms of history, religion in terms of teleology. One is a survey, the other an outlook."

It does a person good to read this rabbi's book and to see how much we have in common. We are also surprised to observe how valiantly a person can fight for religion who does not believe in Jesus Christ as the most sublime exponent of religion. The rabbi says he doesn't see that there must be a world religion, a universal religion. For any man to claim that his religion must and will prevail over all others, is religious imperialism. His position is that of Nathan, in Lessing's play, let every one be loyal to his own religion and seek to justify it by bearing the true fruits of religion in a God-pleasing life.

The writer has chapters on the Church and Social Justice, the Church and World Peace, Liberalism at the Crossroads, the American Home, Education and the Good Life. In all of these he points out the important service religion and the churches can render. One of the chapters he concludes by giving his creed, the creed he says, by which the untired liberals of all time have lived. Here it is: "We believe in Man, in his slow, ascendant progress, in the autonomy of his spirit and in the primacy of his claims over the claims of all forms of human organization.

We believe in freedom, the fullest measure of freedom compatible with the fullest measure of responsibility. We believe in authority—but only in authority sanctioned by reason and consent.

We believe that the only tools of social progress are education, experimentation and cooperation.

We believe that all truth is made manifest through the contact and clash of diverse opinions and that the very motive power of progress is the free exchange of ideas and the exercised privilege of non-conformity.

We believe in tolerance but not in indifference, in enthusiasm but not in fanaticism, in conviction but not in obsessions, in independence but not in isolation, in conflict but not in hate." This creed is rather formal and abstract; intellectual but not religious; emphasizing methods but not stating positive results. If this creed contained all the writer believes it would be disappointing. As has been seen from the digest of his religious convictions given above, religion is to him a summary of the basic spiritual interests and needs of all ages. "It is not a frail bark tossed about on the surface eddies and cross-currents of a day or generation. Heavily freighted with the wisdom of the ages, it must ride the deep channels of time."

Ancient Fires On Modern Altars, by *Adna Wright Leonard* (bishop of M. E. Church). The Abingdon Press 1931, 162 pages, \$1.50.

A spiritual appraisal of the present day church, says the writers, is not very encouraging. The old evangelistic zeal is gone. Churches aim to furnish social centers rather than spiritual power plants. The membership is declining. No conversions, is the report of many pastors. At prayer meetings no invitation to the unconverted is given out. All additions come from the Sunday School; the outsiders are not reached. It seems the church has yielded to the spirit of the day. It has come to love wealth and ease. Besides, science has unsettled the faith of many.

The war-time idealism has long evaporated and the total effect of the war has been injurious all over the world. Of course, the picture is not entirely dark. The widespread interest in mysticism shows the hunger for spiritual experience is again manifesting itself. The prevalence of social gospel emphasis is an indication that the church feels the responsibility for a change of the social order towards a more Christian system. Still, in the bishop's opinion, social redemption can only be attained through the regeneration of individual man. Such regeneration is the work of the Holy Spirit. Not until the church experiences a new pentecost will she be able to fulfill her mission to Christianize man and society.

The pulpit in many places reveals the waning power of the church. It has in the radio a competitor, as well as in the Sunday press and in lectures. Many prefer the Sunday School to the preaching service. Yet where the personality of Christ expresses itself through the personality of the preacher, there the pulpit has not lost its attraction. There is a demand for doctrinal preaching. Not for the sectarian sort, but for the preaching of the vital truths, the cross and the resurrection, a supernatural God and a supernatural redemption.

The preaching of the social gospel is overdone. Individual soul-saving is the great task before us. To do this we need the "ancient fire" of the true evangelist, but it must be kindled on modern altars, i. e. must be adapted to modern circumstances. Now the bishop comes to his real subject. He has somewhat revised the old methods of revivalism in the "Preaching Missions" which he has introduced. In these missions he puts the stress on the atmosphere of worship. He uses the old hymns only that have a real spiritual content. The purpose of the music is not entertainment but the cultivation of the worship spirit. He describes his mission plan in detail. As a rule a number of churches unite in the carrying out of his plan. The mission lasts forty days. The time is divided into four periods. It is preceded by a time of preparation when the various committees appointed try to create the favorable atmosphere. The first period is known as "the friendly canvass." Visitors go to the house of every church member of each church trying to get pledges of cooperation. The social period now follows, the period of public evangelism. The preaching is to be doctrinal. Declaration cards are distributed and signed. The signers

remain for the "fellowship hour" (inquiry room). The third period is that of visitation evangelism. Personal workers are selected with great care. Follows the fourth period, the "Spiritual Crusade" in the local church. The preachers explain to their people the meaning of the doctrines in the terms of our day.

On the last Sunday of the entire movement the climax is reached in the celebration of the Lord's Supper in all the respective churches.

Reviewer has no experience along evangelistic work of this sort. But he agrees with the bishop when the latter says that nothing will beat back the tides of unbelief and materialism like a great spiritual movement throughout Christendom. He can also see that in a campaign of evangelism a combination of factors must be considered. The interest, cooperation and time of the lay members must be enlisted. Attention must be paid to all the details of the situation. The experiences of the past must be studied. And in addition to these more external things, the spiritual element demands emphatic attention. The prayer life, the study of the word and spirit-filled preaching are of prime importance. It seems to us that the writer has kept all this well in mind and that therefor revivalistic attempts under the guidance of his instructions ought to have quite a measure of success.

Pioneers of Christian Thought, by *Fred D. Kershner*, Indianapolis, The Bobbs-Merrill Comp. 1930, 373 pages.

The lives and teachings of sixteen leaders in theological thought are here represented. The language is non-technical, and in the selection and the description of the material the attempt is successfully made to reach a more general public.

The series opens with *Philo* whom the author calls the founder of Christian theology. In the writings of the Jewish philosopher not the slightest reference is made to Christianity in any form, but he paved the way for bridging the chasm between Hebrew tradition and the Greek speculative theology. Philo made four important contributions to theology. The first is his emphasis on the divine immanence. He was Jewish to the core in his thinking and never gave up the Jewish idea of divine transcendence. Still he developed a thorough-going belief that God dwells in his universe and is not to be thought as afar off from it. A second characteristic feature is Philo's formulation of the doctrine of the Logos. The Greeks styled the bridge between the infinite God and the finite world the Logos (word, language, creative will, reason). Philo seized the term and identified it with the Wisdom of the Old Testament. Christian interpreters like the author of the fourth gospel amended Philo's views by substituting Jesus for the Old Testament wisdom as the true expression of the divine Word. This became the starting point of the doctrine of the Trinity. The third contribution Philo made is his complete acceptance of the verbal inspiration of the Scriptures. Since he found in the Scriptures passages hard to reconcile with his ethical conceptions, Philo adopted the method of allegorizing the unpleasant details. By the simple process

of discovering a double meaning in the text it was quite easy to iron out the coarsest moral inconsistencies. This is his fourth contribution. For many centuries it became the accepted means of interpreting the scriptures.

Kershner devotes considerable space to a description of the environment in which Philo lived, the city of Alenandria. He points out the combination of Greek scholarship and Egyptian mysticism found there, and the influence of the large Jewish element, in the population (the Old Testament was here translated into Greek: the Septuagint). This first essay is one of the most interesting in the book. Philo's philosophy is understood as the natural product of his particular environment.

The apostle *Paul*, who comes second in this survey of Christian pioneers, was, according to the author, the product of at least four outstanding forces, namely, his Hebrew ancestry and early training; the Greek culture in the city of his birth; the political significance of the Roman Empire and the Roman law; and his conversion to Christianity by the mystical experience at the Damascus gates. While his views concerning women and the ascetic life, his premillenarian opinions and his teaching on the duty of subjection to the state have had tremendous significance in the later history of the church, his chief contributions to Christian theology are as follows: his teaching concerning God; his conception of the person of Christ; his views of the essential nature of man and of the human soul; and his doctrine of immortality. The conviction of a transcendent, personal Deity that runs through all the revelations of the prophets was just as peculiar to Paul as it was to the Pharisees of whom he had once been a devoted member. With them he also shared the belief in divine predestination. It should, however, not be forgotten that for every passage in favor of predestination at least two could be quoted from his letters which can only be understood on the assumption of human freedom. He does not attempt to reconcile these divergences. The practical turn of mind which demanded a clearcut, personal conception of the Deity was not only Jewish but also Roman and Latin. So the doctrine of the divine transcendence, expressed with such force in the writings of Paul, became the corner-stone of the theology of the Latin church.

After his conversion to Christianity Jesus became to him the one who brought salvation from sin and the blessed hope of immortality. Jesus was Lord, that is, his word, will and way were supremely authoritative. The Lordship of Jesus, understood not in a metaphysical or theological but always in a supremely practical sense, was the key-note of Paul's preaching.

Paul's own experience of sin was so overwhelming that he came to have a lasting conviction that only divine grace would save man from it. If he, Paul, who had been careful to observe the law from his youth, could become a persecutor of Christ and the Christians, then human nature must indeed be totally depraved and only a miracle of divine mercy could redeem it.

It will be observed that Kerschner's account of Paul's Christology and Soteriology, i. e. of the savior's person and work of salvation, is rather incomplete. He gives us nothing about the atonement, about Christ's suffering for us, of Christ's righteousness becoming ours, of God's reconciling the world unto himself in Christ, and so forth. Justification by faith, so central in Paul's teaching and so important in the development of the great Reformers, is hardly as much as mentioned. Equally unsatisfactory is the author's account of Paul's teaching on immortality. He says, Paul accepted the Platonic doctrine of the natural immortality of the human spirit and he regarded the resurrection of Jesus as a demonstration of a fact which already existed but which had hitherto been only inadequately proved. Nothing could be further from the real facts. Paul, in 1 Cor. 15 (the chapter the writer has in view in this connection) doesn't speak of the immortality of the soul at all. He speaks of the resurrection of the body and bases our own hopes of resurrection on the resurrection of Jesus. That the soul is immortal was no doubt to Paul a matter of course, he never wasted a line in proving that. Christian witnesses, Paul himself included, had seen Jesus alive. Under the Spirit's enlightenment they saw in his resurrection the consummation of his work. He was the first fruit of them that slept, in him all his believers should be made alive. First, naturally, comes the new life of the Spirit. "But if the spirit of him that raised Christ from the dead be in you he will also quicken your mortal bodies by his spirit that dwelleth in you". A spiritualized body is the ultimate hope of the Christian. The writer says in conclusion: "By virtue of his Jewish inheritance and his Roman citizenship Paul formulated his ideas in terms which became peculiarly appealing to the Latin type of mind. Hence Paul is the real patron saint of the Western World. St. Paul was the real founder of the Western church and of the Western type of theology. But it was not until the appearance of Augustine that Paul came to occupy the preeminent position in the history of theology which he was destined to maintain for so many centuries."

The reader will be surprised to note that the author introduces as the third "Pioneer in Christian Thought" the Gnostic Marcion from Pontus. In the post-apostolic era of Christianity Gnosticism occupied about the same position in the development of thought as does Evolution today. But it soon ran its course and was fought by orthodoxy so bitterly that of all its literature hardly any original trace has remained. We know it only from the writings of its enemies. Tertullian probably surpassed all others in the vehemence of his anti-gnostic utterances. The writer gives a specimen from Tertullian's writings, which indeed breathes an almost insane hatred of the man from Pontus.

The problems the Gnostics tried to solve were the origin and nature of evil; the peculiar ethical standards of the Old Testament; the sufferings and death of Christ; and the method of redemption. It seemed to them unbelievable that the God of the Old Testament who had the Israelites slaughter the Canaanites could be the God of Jesus Christ, or that the Old Testament which contained and sanctioned so

many cruel acts could be the result of a divine revelation. So they resorted to a dualistic philosophy to deliver the real God from responsibility for the evil in the world. The "demiurge" (architect of the world) formed the world and man out of the eternal matter. There is in them a mixture of good and evil. The good element is hungry for salvation. This salvation was wrought by Jesus Christ. The powers of evil triumphed temporarily on Calvary, but the true God, represented by Jesus, won the victory in the hour of resurrection. The process of redemption is a climb upward in fellowship with Jesus through the circles of the aeons to the throne of eternal goodness and truth.

Marcion, in his opposition to the Old Testament hit upon the idea of giving the New Testament writings the same authoritative standing the Old Testament had had. To him we owe the first New Testament canon. His first edition of the New Testament included ten letters of Paul and the gospel of Luke. "The orthodox party could not afford to yield the New Testament field to Marcion. Other books were added to the eleven originally suggested, and in the course of two centuries our present canon became fairly well established."

To Marcion and his heresy we owe another important development. When he came to Rome his teaching soon became the center of orthodox attack. He himself was excommunicated and the Church, in self-protection from his teachings, composed the Old Roman Symbol, the nucleus of the later Apostles' Creed. The precise character of the Old Roman Symbol cannot be determined but it certainly must have had the "challenging expression of monism": I believe in God the father almighty, maker of heaven and earth.

The writer's judgment of Marcion is rather favorable. Following the great Harnack, who expended so much love and study on Marcion, he says: "Marcion stood for a certain ethical idealism which was superior to the more subtle philosophy of his opponents. He wanted to establish the goodness of God, no matter at what cost. If his teachings had prevailed there would have been no autos da fe, no Inquisition, no burning of heretics by either Catholics or Protestants. It was the triumph of the imperialistic God of Tertullian and Augustine which led to most of the later horrors in the history of the church. As Marcion saw all too clearly, no human being will ever rise to a higher moral level than the ethical plane of the Deity which he worships."

After Marcion the author discusses Origen, Athanasius and Theodore of Mopsuestia (the "most modern of all the ancient theologians"). Then he takes up *Augustine*. It is not necessary for us to go into detail about the life and influence of this great man. He is doubtless the best known of all the fathers of the church. Kershner does not seem to admire him much. He says of him: "In all the course of human history we find no defender of imperialism so thorough-going as the real founder of Latin theology. Not only does he advocate the idea that Deity is a species of super-Emperor sitting above the clouds and possessing the power of the Caesars magnified to an infinite degree, but he insists that the one outstanding sin of sins is to

refuse the most unquestioning and slavish homage to the universal Ruler of the world. He fairly grovels in the dust before the Almighty in page after page of his Confessions." He quotes a few paragraphs from the introduction of this famous work and then says: "So it goes on, ad infinitum and ad nauseam. . . . No one can read his works with anything approaching the scientific attitude and escape the conviction that we have to do here with something that is distinctively abnormal and pathological." Worse than this: "Whether the author of the Confessions was a Masochist (sexual perversion where one likes to be treated cruelly by one of the opposite sex. Dictionary) or not may well be a subject for further investigation (!). Certainly he has the Masochistic attitude, not only in his excessive groveling . . . but also in the strange delight which he appears to take in recounting the tortures of eternal damnation. To assume a certain degree of mental perversion is perhaps the best explanation one can give for that strange juxtaposition of love and cruelty which one finds so constantly in the writings of the great theologian". Referring to the controversy with Pelagius (for whom Kershner has considerable liking) he says: "Technically the Roman theologian won but in actuality he lost. Catholics and Protestants are semi-Pelagians today with few exceptions, although they do not like to wear the name".

Again later on we read: "Anything more lurid, cruel or diabolic than he has pictured in the 17th book of the "City of God" it is impossible to conceive. In this matter he set the pace for all succeeding generations. When we read the history of the Middle Ages, with its farrago of autos da fe, torture chambers, burnings at the stake, breaking on the wheel, and all the hideous nightmares which nominally Christian peoples permitted to flourish in their midst we can understand that these things are only faint imitations on the part of human beings of the divine hell-fire of Augustine. Professor Workman puts the situation very mildly when he says that for a thousand years the dark shadow of Augustine was cast across the church."

Kershner is very hard on Augustine. He, the Liberal, has no affinity for the orthodox, nor for imperialism of any kind, nor for any who curtail human freedom or doubt the power of reason. There follow in the book Anselm, Abelard, (the most interesting part of the sketch is Abelard's ill-fated romance with Heloise) Aquinas. The author says here: "To be acquainted with the *Summa Theologiae* (Aquinas' chief opus) is to possess the key to the understanding of the Middle Ages. A knowledge of the works of Aquinas is an indispensable requirement for the proper understanding of the "Divine Comedy". Then he launches upon a fascinating description of the life and works of Dante.

With *Erasmus* we enter into the Reformation era. *Luther* and *Calvin* are naturally the next leaders. They are followed in the book by *Arminius*. *Schleiermacher* and *Ritschl* conclude the review.

One ought not only to read this book but to own it, so that from time to time one can take it down and read a few chapters. One may not share the theological position of the writer nor agree with his

views on many things. Still the book is interestingly written, easy to read, not burdened with too much of technical or speculative material. Besides it always shows the man in his environment and so makes him live before us. A most creditable work of theological biography. The other day we asked in the Public Library, Is there any such book as a Who's Who in theology? No, was the answer. Kershner has given us a Who's Who? as far as the leaders are concerned.

Albert Schweitzer, The Man and His Work, by *John Dickinson Regester* (Professor of Philosophy, College of Puget Sound). The Abingdon Press, 1931, 145 pages, \$1.50.

When Dr. O. Dibelius was here in 1921, we heard him, at one time, speak words of high admiration about Albert Schweitzer, the man who, he said, was not only a theologian of high repute, a physician and a missionary, but also an organist and a Bach-interpreter of the foremost rank. Most of us knew of him only as a left-wing higher critic, on account of his radical book on the "Quest of the Historical Jesus". Ten years have elapsed since then without bringing us much more light on the man, and it was a welcome surprise when the Abingdon Press recently sent us the above book. In it the author attempts to give us an appreciative interpretation of Schweitzer's personality and work.

Schweitzer was born in 1875 in Upper Alsace, the son of a minister. The boy's understanding of music and his love for the organ, especially, early manifested itself. He passed through the ordinary course of "gymnasium" and university training. The book tells us only that after taking the state examination in theology, he spent a year of study at the Sorbonne, Paris, and at the university of Berlin. At the close of this year he received the degree of Doctor of Philosophy. Soon he began to publish books. One of the first was "From Reimarus to Wrede" (in the English translation "The Quest of the Historical Jesus"). Modern Theology had tried to find in Jesus the source and foundation of our present ethical views. Schweitzer examined the New Testament as well as the attempts of liberal theology along this line. The liberal theologians had divested the Jesus of the New Testament of his deity as understood in the old sense and had left him only the rank of a prophet, the greatest of the line, who revealed the will of God fully and authoritatively. They had eliminated the eschatological element from his message as a contribution from his age and biographers. He now became the ethical teacher and inspiration to his followers. What he had formerly been to the individual was now applied to society. The "kingdom of God" that he had preached became the watchword of a new period.

Schweitzer, himself a Liberal of the Liberals, comes to entirely opposite conclusions. The eschatological view-point was dominant in Jesus. He expected the heavenly kingdom at once. In this kingdom of the future he was to be the Messiah. When the kingdom did not come he decided to give himself up to die a vicarious death for the benefit of his people. His teachings are altogether controlled by his eschatological hopes. They furnish ad interim-ethics, fit only for the short time to

elapse before the coming of the kingdom. They are wholly impossible as general rules for human life. So Jesus is not only not a redeemer, he is not even the ethical teacher of the race. What is great in him is his ethical spirit, his love of man and truth as he saw it, and his wholeness of consecration.

It can be imagined that Schweitzer's results when published received scant approval even from the Liberals and still less from the Conservatives.

Before he had turned to Jesus as an authoritative source of our ethical life, he had already given deep study to Kant. Schweitzer had much in common with the Koenigsberg philosopher. Even as Kant saw in the categorical imperative of the moral law one of the two wonders of the universe, so did Schweitzer. And even as the former when compelled to give up the theoretical proof of the validity of faith in God, virtue and immortality, still insisted that the moral law in our bosoms demanded, postulated their existence: even so was Schweitzer's system entirely based on the ethical demands of human nature. He did, however, not follow Kant in postulating the three cardinal points of the practical reason. He believed it was unnecessary to have an exact understanding of the world and complete knowledge of its relation to man's goals and striving. Man cannot wait for that. It is his business to obey the demands of his moral nature. The will is the most important part of our nature. He who follows the urge of his heart cannot go wrong. The aspiration, he believed, present in more or less strength in every normal person, could be explained as the desire to preserve and foster life and develop it to its fullest extent.

In a man of Schweitzer's active and consecrated character such a view can be understood, but it is wholly onesided and unsatisfactory nevertheless. If in our Christian living we cannot any longer rely on the fact that God, the creator, is on our side, no longer believe in Jesus as teacher, revealer and Lord, the bottom falls out of our Christian faith.

A most inspiring page in Schweitzer's life begins when he goes to Equatorial Africa as a medical missionary. He had first taken a full course in medicine to qualify as a physician. (The book doesn't say anything as to where and how long he pursued this study). In 1913 he left for Africa, locating in Lombarene on the Ogowé river, his wife accompanying him. His self-denying work there, in erecting a hospital in the primeval forest, in the midst of savages, with their ignorance, vices and poverty; his indefatigable labor, his privations and trials; his studies in the night hours, in theology and other subjects: all these are things one must peruse in the book to get an adequate idea of the man's patience and fortitude.

In 1917 he went home tired out and ill. The war was still on and he had to wait some time before he could engage in the work of collecting money to carry on his medical mission on the Ogowé River. His music, his organ playing was the means of getting the funds. A chapter in the book is given to this subject, his Bach-interpretation, his high rank as an organist, his books even on the building of organs.

In 1924 he went back, alone, without his wife. Whether he is still there or whether he returned again to Europe, the book doesn't say. A most remarkable man, so will everybody say who has heard of him, and a most singular combination of mental and moral qualities in him; equally distinguished he was in scholarly research as in practical achievements and esthetic accomplishment.

We are grateful to the author for making accessible to us the life and labors of this great personality. The book is written with a warm-hearted admiration for the hero of the story. It is intended for the average reader even if some of the philosophical passages are not so very easy. We recommend it most cordially.

Christentum oder Religion? Eine Betrachtung über den Ursprung und die Entwicklung der Religion und die Uebernatürlichkeit des Christentums von D. theol. Arno Clemens Gaebelein. Publication Office „Our Hope," New York City. 1930.

Das Wesen der Religion hat die Denker aller Zeiten beschäftigt, aber sie sind nicht zu einer vollständig befriedigenden Lösung gekommen. Die Tatsache, daß Religion überall zu finden ist, ob nun der Kulturstand der Völker hoch oder niedrig ist, spricht dafür, daß sie zu der wesentlichen Ausstattung des Menschengeschlechts gehört. Die Evolutionsgelehrten behaupten, daß, wie auf allen andern Gebieten, so auch in der Religion eine Entwicklung vom Niederen zum Höheren stattgefunden habe. Der Mensch erhob sich allmählich aus dem Tierreich. Es entwickelte sich geistliches Leben, welches in der Folge sich nachdenklich mit der Außenwelt beschäftigte. Die erste Stufe der Religion ist die, wo der Mensch sich den Naturkräften gegenüber sah und sie auf diese oder jene Weise sich zu Freunden zu machen suchte. Der Gang der Religionsentwicklung ist vom Fetischismus und Animismus zum Polytheismus, dann zum Genotheismus und Monotheismus.

Dem gegenüber ist der Verfasser überzeugt, daß man vielmehr eine Entwicklung nach unten, eine Degeneration in religiöser Beziehung anzunehmen habe, nämlich vom ursprünglichen Monotheismus zu den niederen Formen der Anbetung.

Als Beweis dafür beruft er sich auf die Zeugnisse mancher Anthropologen und Missionare, die Spuren dafür selbst bei den niedersten Völkern gefunden haben.

Besonders auch, natürlich, auf die Bibel, welche den ersten Menschen Gotteserkenntnis und -gemeinschaft zuschreibt. Die Bibel erklärt außerdem die Tatsache der Sünde und ihre Folgen, die Verheißung der Erlösung und die Hoffnung darauf und die Bedeutung des Opferdienstes. Dieser letzte wurde bald verfälscht, aber viele Jahrhunderte später in Israel wieder hergestellt in den levitischen Ordnungen. Jedenfalls, so sagt er, halten wir fest daran, daß das Christentum nicht durch Entwicklung zustande gekommen ist. Es hat eine übernatürliche Grundlage, ist übernatürlich bezüglich der Person des Herrn und seines Wertes, bis zu seiner Wiederkunft.

In dieser Beziehung schließen wir uns dem Verfasser an, während sonst in mancher Beziehung wir die Resultate der kritischen Bibelforschung annehmen, während er denselben ganz ablehnend gegenübersteht.

„Evangelische Diaspora und Gustav Adolf-Verein.“ Zum Siebzig-Jahr-Geburtstag des Vorsitzenden des Gustav Adolf-Vereins (Prof. D. Dr. Franz Rendorff), herausgegeben von D. Bruno Geißler, Generalsekretär des Zentralvorstandes. Leipzig, 1930. Verlag des Zentralvorstandes des Evang. Vereins der Gustav Adolf-Stiftung. 455 Seiten. Leinenband 10.— Reichsmark.

In die Reihe der Werke des großen kirchlichen Aktivismus wie *Neuere Mission* und *Innere Mission* gehört auch die **evangelische Diaspora-Arbeit**, wie sie die Aufgabe des auch uns gewiß nicht unbekannten **Gustav Adolf-Vereins** ist. Es handelt sich hier um die Unterstützung evangelischer Gemeinden, die in der „Diaspora“, der „Zerstreuung“ unter Glaubensfremden leben und in ihrer Existenz bedrängt sind. Und zwar um recht „reale“ Unterstützung; denn der Verein — zu Unrecht hat man hier und da einen Tadel aus der Betonung dieser Seite gemacht — „baut Kirchen,“ und das wiederum ohne Ansehen, ob lutherisch, reformiert oder uniert. Wenn nun unsre Synode mit ihrer deutsch-pietistischen Tradition im stärksten aktivistischen Land der Welt stets an der Mission gehangen hat, so hat sie ohne Zweifel auch ein besonderes Interesse des durch die Liebe tätigen Glaubens an diesem dritten Wirkenszweig, der im Gustav Adolf-Verein eine historische Organisation gefunden hat.

Freilich steht die Literatur hier noch in den Kinderschuhen. Sehr gut und empfehlenswert ist die über Fragen und Lage orientierende Zeitschrift des Gustav Adolf-Vereins **„Die evangelische Diaspora“** (herausgegeben von Rendorff und Geißler, Leipzig, Weiststr. 4. Vier Hefte jährlich. Etwa 4.— Reichsmark). Sie ist als Zeitschrift für das Diaspora-Werk ein ähnliches Organ, wie es sich in deutscher Sprache die Neuere Mission in *Warners* „Allgemeiner Missionszeitschrift“ und im „Baseler Missionsmagazin“ oder die Innere Mission in ihrer „Vierteljahrschrift“ geschaffen haben. — Zeitschriften, die manchem von uns nicht unbekannt sein werden.

Ein großes umfassendes Werk aber, das **„Evangelische Diaspora und Gustav Adolf-Verein“** bearbeitet, gab es bisher noch nicht. Und darum ist das Erscheinen des obigen Buches so sehr zu begrüßen. Mit seinem Titel geht es über seinen Gelegenheitscharakter (Festgabe) kühn und fest hinaus. Zwar ist es nur erst noch Vorläufer. Es steht vielleicht zu erwarten, daß das **Säkular-Jubiläum von 1932** uns eine **gründliche und vollständige Darstellung der Geschichte und Arbeit des Gustav Adolf-Vereins** beschert, vielleicht aus der Feder von Prof. Rendorff selbst.

Geißlers vorliegendes **Sammelwerk** aber bietet die **Vor-Arbeit** dazu, welche die wichtigsten Ausschachtungen vornimmt und Gerüste schlägt zum Bau. Die Hände von 30 Berufenen regen sich an ihrem Platz. Zugaben von Bild- und Kartenmaterial wären uns nicht unwillkommen gewesen, hätten aber sicherlich den Preis verteuert. Gewiß aber wäre es, zumal angesichts der bedrängenden Fülle der aufgeworfenen Fragen und Bilder, übersichtlicher gewesen, hätte man die nun bunt zusammengebundenen Artikel in **sachlicher Ordnung** gebracht, wenn auch die ganz ausgezeichneten Register diese „festliche“ Unordnung der „Gelegenheitschrift“ ein wenig ausbalancieren. Nur sei mir gestattet, den Strauß zu ordnen im folgenden Hinweis.

Zunächst ist da eine Reihe von Aufsätzen, die in die **Vorgeschichte, Geschichte und Gegenwartsituation des Gustav Adolf-Vereins** einführen. Sachsen mit dem „evangelischen Zion an der Elbe“ war schon früh um die Mitte des Reformationsjahrhunderts Zufluchts- und Hilfsstätte für bedrängte Glaubensgenossen (J. Blandmeiser). Mit der Konstanzer Zuchtordnung von 1531 bringt J. Haug uns ein Stück aus der Reformationsgeschichte altprotestantischer Diaspora vor Augen. Die Aufnahme der Salzburger Glaubensflüchtlinge in Deutschland als „ein Gustav Adolf-Werk vor dem Gustav Adolf-Verein“ schildert R. Hoffmann-Ulm; die evangelische Diaspora im Heiligen Römischen Reich Deutscher Nation nach dem Westfälischen Frieden Oskar Bruhns. E. Nietzel weist nach, auf Grund des reichen Aktienmaterials des Zentral-Vorstands in Leipzig, wie der Gustav Adolf-Verein die evangelische Diaspora als sein Arbeitsgebiet gefunden und behalten hat. Aus den Zeiten erster Liebe wird uns das Bild J. J. Sanders gezeichnet, des Gründers und ersten Vorsitzenden des rheinischen Hauptvereins (Niemoeller). Der Gegenwartsfrage des Vereins werden einige „Nüchterne Betrachtungen“ gewidmet (J. Kuebel). Und der durchaus „kirchliche“ Geist in seinem Werk wird aufgewiesen (P. Kalweit) wie sein Wert für den Aufbau der Kirche (E. Lessing).

Neben solcher geschichtlichen steht die **grundsätzliche Befinnung über die Diasporaarbeit**. Das heute überall brennende Problem des Verhältnisses von Staat und Kirche in den Kulturgebieten (Erziehung, Wohlfahrt usw.) greift D. Otto Dibelius mit entschlossener und praktisch geübter Hand an. Er schlägt vor, die weltanschaulich bestimmten Lebensgebiete aus dem parteipolitischen Staatsorganismus auszugliedern: die „Kulturhoheit“ zwar muß der Staat behalten, der wirksamen „Kulturgewalt“ aber entäußere er sich in weiser Selbstbeschränkung seiner in der Moderne drohend ansteigenden Omnipotenz. Zur Auslands-gesetzgebung bringt Kindermann-Athen Vorschläge. Ueber den Zusammenhang von Volksgefühl und Frömmigkeit spricht H. Rendtorff-Niel; über die Bedeutung der kirchlichen Zucht und Sitte für Aufbau und Bestand der Gemeinde G. Hilbert-Leipzig. D. Bruno Geißler-Leipzig behandelt in tiefgründiger Erfassung die so wichtige „Sprachenfrage“ der Diaspora. Dann die Diaspora-Arbeitsprobleme selber! Licht vom Neuen Testament her läßt Prof. Feine scheinen. Den Zusammenhang von Diasporapflege und Innerer Mission betont P. Gennrich-Königsberg. Die Wichtigkeit und Eigenart der speziellen Seelsorge in der Diaspora stellt P. Blau heraus, die volkserzieherische Bedeutung der evang. Kirche in der Diaspora mit konkretem Aufweis Th. Zoedler in Stanislaw. Den Platz der Diasporaarbeit in der Vorbildung des evang. Pastors bestimmt M. Schian-Breslau.

Ein dritter Kreis von Aufsätzen zeigt das **evangelische Diasporafeld**. Zwar ist der Charakter des Gustav Adolf-Vereins übernational-ökumenisch. Er hat von allem Anfang an die evangelischen Minderheiten auch andern Volkstum. (in der Tschechoslowakei, Italien, Frankreich, Belgien, Ungarn) gern unterstützt, wo sie seine Hilfe benötigten, und hat seine helfende Hand, genannt nach dem nichtdeutschen hochherzigen **Schwedenkönig Gustav Adolf**, weit ausgestreckt. Doch seit der unselige Versailler Vertrag die großen deutsch-evangelischen Minoritäten schuf, ist der Verein heute zumal auf diese konzentriert. Das Vordringen der evangelischen Diaspora in katholischen und der katholischen Diaspora in evangelischen Kirchengebieten zeichnet E.

Wagner-Bensheim. Um ihren Teil des Auslandsdeutschtums kümmert sich übrigens heute auch die katholische Kirche (E. Schubert). Die Diasporalage der deutsch-evangelischen Gemeinden in den Welt-, Haupt- und Handelsstädten schildert aus theologisch tieferen Begründungen heraus Th. Gedel-Berlin. Zumal aber fährt der Blick gen Osten und Südosten Europas. Vom baltischen Protestantismus berichtet Gruener-Riga. Die Wegnahme der St. Jakobi-Kirche in Riga und deren Uebergabe an die Katholiken wie die Entsignung des Revaler Doms kennzeichnen eine unsichere Rechtslage. Doch hält die von der Umwertung aller Werte hart getroffene gebildete Oberschicht des evangelisch-lutherischen Pionier-Deutschtums dort oben Stand und hat an der St. Petri-Kirche in Riga ein Wahrzeichen baltischer Geschichte und ein Symbol „baltischer Sendung“ gegen Rußland und Asien hin. (P. Boelchau-Riga). Ins Leningrader Prediger-Seminar führt Bischof Malmgren; nach Siebenbürgen Bischof Deutsch, nach Deutsch-Böhmen (Sudeten-Deutschtum) E. Wehrenpennig. Die Hilfe der evangelischen Großindustrie in Polnisch-Oberschlesien schildert H. Voh-Rattowik. Und die Frage, ob konfessionelle Gründe gegen den politischen Wiederanschluß Oesterreichs an das Deutsche Reich sprechen, erörtert und verneint Stoekl-Wien.

Zum vierten aber — so möchte man den hier anzuschließenden Artikel herausheben um seiner Wichtigkeit willen für uns — die Frage des **Evangeliiums der deutschen Reformation in angelsächsischem Gewand**. Besonders und schon allein um dieses Aufsatzes willen von Dr. Karl Schneider, der England, Australien und zumal auch Amerika (Prof. in Gamma Divinity School, Springfield, O.) aus Studienaufenthalten näher kennt, scheint mir dies Buch auf das höchste wertvoll und empfehlenswert. Dieser Beitrag ist genau so anzuschlagen wie jene vorangegangenen kritischen Schriften von H. Fried über den deutschen und amerikanischen Reichsgottesbegriff und von Sasse über das amerikanische Kirchentum. K. Schneider charakterisiert das amerikanische Kirchentum deutsch-lutherischer Reformation in seiner Erstarrung theologischer Rückständigkeit, in seiner „Liturgisierung“, in der „Anglisierung“ seiner Kirchenlieder und seiner Entdeutschung. Ins Auge gefaßt ist vor allem, wie man sieht, der Hauptrepräsentant der deutschen Reformation: das Luthertum. Aber auch unsre evangelische Synode ist an bemerkenswerten Stellen mit in Betracht gezogen, doch dabei nicht von der Kritik ausgenommen, sondern in principio gerade eingeschlossen. Kurzum, man möchte das Buch nicht zuletzt auch um dieses Artikels willen recht vielen in die Hand wünschen. Tolle lege! Dr. Werner Petersmann.





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THE CHRISTIAN PRAYER LIFE

BY REV. C. LOOS

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The sanctuary of Israel was divided into three parts, the Court, the Holy Place, and the Holy of Holies. The people at large were admitted into the Court of the Temple. The Holy Place could be entered by the priest and the Levites and into the Most Holy Place or the Holy of Holies the High Priest only was permitted to go, and he only once a year.

When we pray we have set our feet to cross the threshold of the sanctuary of God. Some of us have reached only the outer court, the vestibule. Some are well within the holy precincts, but few comparatively have entered the Holy of Holies to see the throne of God, as yet from afar. But this is our goal. Unlike the Old Testament institution, which is typical of the New Testament worship, everyone may boldly come unto the throne of God to obtain mercy. Since our eternal highpriest has entered the Holy of Holies, bearing the blood of atonement into the presence of God, all barriers are broken down, such as priestly distinction, levitical privileges and others. Whosoever believeth may come personally and directly to God himself "as beloved children to a kind and affectionate father, believing that God is not only willing but also able to hear us."

1. THE MEANING OF PRAYER AND PRAYER LIFE

There are a great many definitions of the term "prayer". None has a stronger appeal to me than one which comes from far away India and is credited, if I remember correctly, to that remarkable saint of the Indian Road, Sadhu Sundar Singh: "Prayer is being on speaking terms with God." Beautifully and finely expressed this definition brings out the same thought which Martin Luther presents in the "Small Catechism," when he interprets the introduction to the Lord's Prayer thus: "God wishes to entice us to believe that he is truly our Father and we truly his children, that we with all confidence entreat him as beloved children entreat their beloved father." Loving children are on speaking terms with their father. *The basis of our prayer life is the assurance of our sonship with God through Jesus Christ, our brother.*

Seen in this light prayer is a privilege rather than a duty, The nobility of the Christian lies in the fact that he is in constant filial communion with the holy, almighty and merciful God. *To call God Father, to enjoy the rights and privileges of a son, to speak to the heart of God, is our privilege, our distinction, our spiritual nobility. In the consciousness of prayer as a privilege, exercised faithfully, regularly and freely is the source of our power and the assurance of victory.* "The victorious spiritual living is the outcome of prayer, self-surrender, and constant adjustment of the human to the divine." (E. Stanley Jones in "The Christ of Every Road.")

A glorious galaxy of witnesses attests to the truth of this statement. For Prayer, that kind of prayer which not only expects to receive but is ever willing to give, has always been prominent in the lives of God's children, everywhere and at all times. Whether we speak of the Patriarchs or other saints of the Old and the New Testament, or whether we study the life of Augustine, Francis d'Assisi, Luther, Wesley, Knox, George Mueller, August Hermann Francke, Father Bodelschwingh, and a host of others, men and women, we can easily see the prominence which they gave to prayer in their busy life. And far above all towers the example of our Lord and Master, whose life on earth was a perfect life of prayer. The gospel of St. Mark mentions not less than ten times that Jesus retired from the noise and the press of the multitude for prayer and communion with God. Every phase of his life on earth, every struggle and every victory, every joy and every sorrow, he brought faithfully to his Father who had sent him. There was not one single moment in the life of Jesus in which he was not on speaking terms with God.

For this we must strive. Life is activity. Prayer life is faith

in action, is taking God at his word. That does not mean that we must be found in an attitude of prayer all the time, or that we must spend day and night in church, or that we must shut ourselves out of the world into convent walls and cloister cells, but it means that we must bring our entire life, the public and the private life, into harmony with the will of God. It means the full consecration of the heart to God and his Christ. John Trapp of the Puritans has rightly said, "God respects not the arithmetic of our prayers, how long they may be; nor the rhetoric of our prayers, how beautiful they may be; nor the music of our prayers, how methodical they may be, but the divinity of our prayers, how heartsprung they are. Not gifts but graces prevail in prayer."

Prayer then is both an act and an attitude. We may turn every circumstance, experience and incident of our daily life into prayer and find in the daily routine, in the commonest task, constant opportunities to ascend as on wings of faith to God in prayer and praise.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.

There is a viewless cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.

And never through those crystal walls
The clash of life can pierce its way,
Nor never can a human ear
Drink in the spirit words I say.

One hearkening, even, cannot know
When I have crossed the threshold o'er;
For He alone, who hears my prayer,
Has heard the shutting of the door.

Author unknown.

2. HINDRANCES TO PRAYERS

Prayer life, being the full consecration of our thoughts, words and deeds and the subjection of them to the divine will, is not child's play. It requires Christian conviction and discernment. It calls for the employment of our physical, mental and spiritual faculties. It involves sometimes courage, watchfulness, steadfastness, patience. Therefore the Christian prayer life is not the result of a momentary and passing emotion. It is the outcome of a gradual, growing process, of a sometimes slow spiritual development with occasional backslidings and defeats. But it is persevering and prevailing.

For this reason a great many prayers, thousands of them which daily rise to the throne of God, fail utterly. They accomplish nothing. They are not heard and therefore many declare earnestly, that prayer is in vain, that it has no meaning in their life, because nothing was changed, no answer came to them. This is quite natural and true. But have they stated all that is to be said? Prayers are very much like our radios. When there is good reception, little interference and no static, we know that everything is just right in that beautiful cabinet housing the wonderful instrument. But let just a little thing get out of order, let there be a broken connection, a bad condenser or a defective tube, there will be no end of disappointment and trouble.

There are statics and interferences in the prayer life of many. The disturbing causes may come from without or from within. Isaiah already diagnosed some of the troubles in the prayer and worship life of his people when he warned them in the first chapter of his great book. "When you stretch forth your hands I will hide mine eyes from you, yea, when ye make many prayers I will not hear." Thus he introduces God as the speaker. Why? What has happened? Did God forget his promises? Will God go back on his word? Let us read on. "Your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes.

Then turn also to Isaiah 59: 1-3. "Behold, Jehovah's hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you so that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongues muttered wickedness." These are some of the spiritual statics, broken connections and leakages of power which hinder prayer.

But not only such open and flagrant opposition to God renders our prayers void. Not all are such coarse sinners who "cleanse the outside of the cup and permit the inside to be filled with extortion and excess." One day a Jewish father came to Jesus, sorely troubled. He brought his afflicted son saying "Lord, have mercy on my son: For he is a lunatic and sore vexed. I brought him to thy disciples, and they could not cure him." Jesus healed the boy. Afterwards came his disciples and asked "Why could not we heal him?" Jesus answered "Because of your little faith." "Now faith is the assurance of things hoped for, a conviction of things not seen." Hebrews 11: 1. How do many do when they pray and after they have prayed? They call on God, then go away forgetting

all about it. Faith waits for God and wonders just how he will answer. That is the difference.

Another hindrance to prayer is the lack of humility. Two men went up into the Temple to pray, one a Pharisee, the other a publican. We all know the story. Two men, religious men, pray to God. But of one only, the publican, very unexpectedly so, the searcher of hearts declares "This man went down to his home justified rather than the other." For everyone that exalteth himself, as the Pharisee had done, shall be humbled by God, who cannot and will not receive a self-righteous man, and whosoever humbleth himself, as the publican had done, shall be exalted by God who hears the prayers of the penitent, forgives their sins and grants peace for the soul.

And another hindrance is the spirit of unforgiveness and irreconcilability. Two big words with a big meaning. There is nothing which bars our approach to God more effectively and destroys our spirituality quicker and surer than the mind in which man expects God to forgive sins and then goes out, finding his brother with whom he is not altogether right and lays hold on him, taking him by the throat, saying "Pay me what thou owest!" Jesus was relentless in his demands to forgive. "First be reconciled to thy brother and then come and offer thy gift." Matthew 5: 24. "If ye forgive not men their trespasses neither will your Father forgive you your trespasses." Matthew 6: 15. First repentance, forgiveness, patience, brotherly love, then prayer and worship and sacrifices. Thus Jesus often links prayer and forgiveness together in his talks.

Holding this in mind the Christian prayer life is love and mercy. That is the secret of many answered prayers.

3. THE EFFICIENCY OF PRAYER

Meditating on this topic we may ask ourselves the question which has been on millions of lips: "Does prayer influence God?" There are those who declare most emphatically "Yes, of course it does!" and there are those who claim just as strongly "No, it does not!" And strange to say, both are right. How can we reconcile the two opinions?

S. D. Gordon in his "Quiet Talks on Prayer" solves the problem on this wise. "Prayer does not influence the divine purpose. It does influence his action. Everything that ever has been prayed for, of course I mean every right thing God has already proposed to do. But he does nothing without our consent. He has been hindered in his purposes by our lack of willingness. When we learn his purposes and make them our prayers, we are giving him the opportunity to act."

This solution does not satisfy me entirely. That would limit God in his actions. It would make the success of his plans dependent on man and leave them unfinished. Truly God desires our hearty co-operation in fulfilling his divine purposes. The greater our willingness, the quicker will be the result. But can God be hindered or limited by our lack of co-operation? We pray for the coming of the Kingdom of God, but the Kingdom of God comes indeed without our prayer. It is established by the redemption and will be perfected in God's own time, with or without our help. God will not wait till we declare our willingness. So when we pray, as the Lord has taught us "Thy Kingdom come, Thy will be done on earth as it is in heaven," we pray that WE personally may participate in it and that it may be completed in every respect. And we pray that the will of God, which is always good and gracious, may be done among us and everywhere as cheerfully and as readily as it is done by the angels in heaven. We pray for universal peace. Many denounce such action and declare it unwise and impossible. But a warless world will come in spite of all opposition. It will come no sooner and no later than in God's appointed time, because "the mouth of the Lord has spoken it." I think the decision, when, where and how our prayers influence God is not with us, but must be left to God himself, who sees the end and aim of all things and therefore knows all things best. It behooves us to pray always "Thy will be done, not mine!" We must leave all to the greater wisdom of God whether and how he will answer our prayers.

This lesson we must learn. Paul had to learn it. Earnestly he had prayed three times that God might remove that sore affliction which he calls "a thorn in the flesh." God answered his prayers, not as Paul had expected and asked by taking the thorn out of his flesh, but by giving him strength to endure it and to keep from self-glory. It requires more than ordinary faith to accept such a decision meekly. But to him who does accept it even a thorn in the flesh may become a blessing. It is quite human to seek speedy relief in our troubles and it is Christian to go to God for advice and help. But blessed, thrice blessed is the man, the woman, willing to leave the decision implicitly to the superior wisdom of God. Such a one will come out of his or her prayer chamber a better man or woman, a better Christian, a more perfect child of grace.

During the destructive drought in the summer of 1930 united prayer for rain was recommended and offered in various parts of the stricken area. Because of the widespread interest in this matter, the "Christian Century," a very liberal religious magazine asked two questions of a so-called representative group of Amer-

ican ministers and theologians: 1. Does prayer affect the weather?" and 2. "In what way is this influence exercised?" Answers were submitted by nine clergymen. At first sight already there is noticeable in these nine answers a decided parting of the ways and a clash of spirits. The majority of them were on the negative side. Two of these voices will suffice. Harry Emerson Fosdick said: "No imaginable connection exists, that I at least can think of, between a man's inward spiritual attitude and a rainstorm, nor can the former be conceived as a causative predecessor of the latter. Evidently this still needs to be said in this benighted and uncivilized country. The crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion and will be taken by many an intelligent mind as an excuse for saying "Almost thou persuadest me to be an atheist." If belief in God is still made the basis of such primitive magic, how can observant people avoid the suspicion that faith in God is costing more than it is worth in the case of many believers."

James M. Gray, president of the Moody Bible Institute declares "I do not suppose prayer affects the weather directly, but I certainly believe that God hears the supplications of his people and answers them according to his will. I also believe that he can affect the weather inasmuch as he made it."

So it is as it ever was and ever will be in this world. According to our inward standing, our spiritual attitude to God, our prayers are efficient or deficient. Or as E. Stanley Jones puts it "Our taste for prayer determines our taste for God." When we make nature our god and science our gospel, we of course do not expect any change or interference with existing laws and conditions. Then why pray at all? Cui bono? What is the use? When on the other hand we accept God as the All in all, the Allpowerful, the All-wise, the All-knowing, the All-loving, the Father of us all, his children will continue to lift up holy hands and hearts everywhere and at all times and pray trustfully, if need be for rain. "The prayer of the righteous availeth much in its working," even in our generation. In all history there is no better example than the mighty prophet Elijah as a living answer to the question "Does prayer affect the weather?" "Does prayer influence God?" St. James in the last chapter of his great epistle writes: "Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on earth for three years and six months. And he prayed again and the heaven gave rain and the earth brought forth her fruit." If our prayer is to be efficient we must take God into full and unrestrained partnership in all relations, not in our religious and spiritual life only, but in our personal, private and

public affairs, in worship as much as in recreation, at work as much as in vacation.

My readers will have indulgence with me, if I will add a personal experience. Year before last the picnic of my Fairview Young People's Society was scheduled to be held on a certain afternoon and evening. I left the city in clear sunshine, but when I arrived at the picnic grove, about 12 miles from my home, and a mile from the nearest house, with no shelter except our automobiles and the tall trees in the woods, dark, heavy clouds rolled towards us on wings of a storm threatening to mar the day. I breathed a silent prayer, asking the Father, if it be his will to avert the drenching rain. But the situation became more threatening every minute. Heavy drops began to fall. It started to sprinkle when suddenly the wind shifted and carried the storm clouds at a right angle southward. Later we heard that just a few miles from us a terrific rainstorm had come down. A few months afterwards during the regular talk which I give to the young people I asked, whether any remembered that incident. Two or three said that they had noticed the sudden change which had come. I would not give up this one experience for all the boastful, uncertain declarations of science. E. Stanley Jones also tells of an experience which shows clearly that God is directly concerned in our enjoyments and that he answers the prayer of his children." (The Christ of Every Road. Page 103 ff.) It is said of Queen Mary of Scotland that she feared the prayers of John Knox more than an army of ten thousand soldiers, and Martin Luther's courage is the result of his prayer life, deeply grounded in God.

But we make his love too narrow
By false limits of our own,
And we magnify his strictness
With a zeal he will not own.

If our love were but more simple,
We should take him by his word;
And our lives would be all sunshine
In the sweetness of our Lord.

He is calling "Come to me!"
Lord, I gladly come to thee!

4. UNITED PRAYER

The best known and most widely used prayer is the Lord's Prayer. In an overwhelming sense of its beauty, its brevity, its unity, conciseness and definiteness we call it the "model prayer." But the very fact that it is so familiar is perhaps responsible that many do not take time to understand and appreciate it. Jesus taught this prayer to replace vain repetitions, and lo, how often it is used as a vehicle of thoughtless and incessant reiteration.

We use the Lord's Prayer in the church service, in devotional meetings and in the personal religious life. It expresses and combines in a systematic order every divine promise, every human need and every Christian aspiration for our own good and that of others. It is therefore a social prayer. The very first word, "our", implies our fellowship with Christ and with one another and states our common relation to God, whom we address as "Our Father—in heaven." This eliminates clearly and thoroughly all selfishness in religion. Before God no one stands alone. When I repeat the Lord's Prayer, I am just one individual in the innumerable throng to which God is related through Jesus Christ, all of whom he loves alike and to whom he offers grace and mercy for Jesus' sake. In the Lord's Prayer we express our common spiritual and material needs and ask our Father for his gracious attention to them. To recognize this unity with God and our fellowmen offers a sure approach to the correct understanding and appreciation of the model prayer.

If individual prayer is blessed by God, united prayer has special promises. In Matthew 18: 19, 20 we read, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." This is a most wonderful encouragement for united prayer. The ground of the promised answer is not in the human agreement as much as in the presence of Christ. In accordance with that then also the marks of a true church are not in its size and numbers, nor in its outward success, but in the inward life of prayer and companionship with God. United prayer is a bond of fellowship. The Greek word used for "agreeing" in prayer is "symphoneo," from which we derive the English word "symphony," meaning agreement or harmony of sounds. If two or three "symphonize" their voices blending in beautiful harmony, there HE is in the midst of them. And when Jesus is with them, there is power. And so united prayer is one of the most potent and blessed elements of the Christian prayer life. It makes it penetrating and irresistible. In our good old German Gesangsbuch there is a verse which has a strong appeal and which I have often used in sermons:

Kann ein einziges Gebet
Einer gläub'gen Seelen
Wenn's zum Herzen Gottes geht
Seines Zwecks nicht fehlen:
Was wird's tun,
Wenn sie nun
Alle vor ihn treten
Und vereinigt beten?

"Yes, if the faithful appeal of the individual soul rises to God what will united prayer be able to accomplish! It will fill the heart with courage and conviction and the sense of fellowship. When the apostles were threatened repeatedly by the High Council and forbidden to speak at all in the name of Jesus Christ, they were not discouraged but they took the situation directly to God. They held a prayer meeting. "And when they had prayed the place was shaken wherein they had prayed together and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." Acts 4: 31.

Ah, if there were many who knew this art of united prayer! We could not then sit down to take our daily bread without first returning thanks to the giver above. There would not be so many homes without a family altar. There would be no such easy diversion of our thoughts and our reverence in our worship hour, when the minister invites "Let us pray!" And there would be more willing leaders and workers in our churches and fewer churches which fail to raise their budget for local and Kingdom purposes.

Nothing binds the hearts of men together for fellowship and work more closely than common religious interests, and among these prayer, united prayer, is at the front. In our denomination we have often felt the need of group prayer meetings in homes and in the church. In communions which hold weekly prayer meetings the complaint is ever present that they are poorly attended. What a tremendous power we permit to be left undeveloped.

Many Radio Stations conduct daily morning or evening devotions. Tune in on one regularly. The thought alone that thousands at the same time are engaged in the same prayerful attitude is elevating and encouraging. Take time to be holy. Give these few minutes of the day to the Lord. They are a good investment. And this invisible large congregation is prophetic and symbolic of the multitudes, seen by John on Patmos, the multitudes which no man can number, saying "Salvation to our God who sitteth upon the throne and unto the Lamb." Rev. 7: 9, 10.

O that with yonder sacred throng
We at his feet may fall;
To join the everlasting song
And crown him Lord of all!

5. PRAYING IN THE NAME OF JESUS

We now come to the climax of the Christian prayer life. Often the Lord had taken his disciples aside to teach them the art of prayer. The "Prayer in His Name" he reserved for the final instructions. In those wonderful last discourses in the night in which he was betrayed, Jesus said to his disciples "In that day ye shall

ask me nothing. Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full." John 16: 23, 24. The prayer in his name was a new venture. It marked clearly an advance on their former knowledge and experience.

What is the prayer in the name of Jesus? It is not a phrase with which we conveniently and fitly conclude our prayers, often used thoughtlessly. Nor is it merely an address directed to God. And it is not a prayer at the command of Jesus for the sake of the promise attached to it, and not a prayer merely on his authority and an appeal to his name full of glory and mercy. *But it is an expression of our full and unrestricted harmony of will and desire with Jesus Christ.*

We have seen repeatedly that the sphere and atmosphere of the Christian prayer life is union and fellowship with Christ and sonship with God. The name of Christ stands for more than just a title. It is the revelation of his person and character, the expression of everything that he is and has done. The more fully we learn to know the Lord in the plenitude and power of his abiding presence and grace, the more truly shall we become able to pray in his name. The Word of God, carefully and consistently studied and applied, will reveal to us more and more "the fulness of the blessing of Christ" and it will make our prayers richer, fuller, deeper, and more closely in union with the will and purpose of God. We shall enter more deeply into fellowship with our Lord and our prayers will result in power and blessing to all for whom we pray. In no other form of prayer are these possibilities as promising as in the prayer in the name of Jesus.

It is quite evident that for such prayer merely ordinary faith and endeavor to follow the Master is not sufficient. Constant intercourse through prayer is essential to reach this climax. The Lord shows the way. "If ye abide in me and my words abide in you, ask whatever ye will, and it shall be done unto you." John 15: 7. Being living branches in the true vine, we are in Jesus and Jesus is in us and his words are in us and our prayers are prayers such as Jesus himself would offer. Indeed we would be mouth-pieces, voices of the praying Jesus. That is praying in the name of Jesus. And this prayer has his promise of being heard without fail. "For the Father himself loveth you because you have loved me, and have believed that I came from God." John 16: 27. And so the prayer in the name of Jesus comes not from out of us, but from out of Jesus, out of his spirit and life, and therefore will be heard invariably of the Father.

Do you wish to learn this art of prayer? If you ask how such a life of prayer is possible, the answer is not too difficult. *We must take time for prayer.* The most common trouble with many is right there. We see people, church people, sit in the shows for hours, and when the Sunday worship exceeds the usual hour by a few minutes, they get restless and they begin to complain. No time, no time for God! No time to go to church, no time to pray! But, perhaps an eternity to repent.

It is said that Martin Luther often spent two to three hours of the day in prayer and he was a very busy man. Very few of us, if any, believe that they can spare that amount of time every day to give to God. But surely all of us have at least a little time, **IF WE BUT WILL.** So let not **ONE** day pass without definitely going aside to hold communion with God, and for solitary or family prayer. Five minutes a day will be sufficient for the beginning. Open your Bible with a prayer for enlightenment and guidance from on high. Read a verse, or a short passage slowly and thoughtfully. Then meditate on it. Try to remember the leading thought. Watch your appetite grow! See your joy increase! Before long you will want to extend the five minutes and soon you will discover that you have time, actually time for God, even on your busiest day.

"O the pure delight of a single hour
That before Thy throne I spend."

It may not be an hour that we will give to the Lord daily, but whatever it is, let it be regular. Such act will form into a *habit*, and the habit into an attitude, and the attitude into an *indispensible and irresistible desire*, and finally into a *character*, strong, safely founded, sure, settled and abiding, wherein God's presence will be a delight and in which divine power will be realized more and more. **THAT IS PRAYER LIFE, CHRISTIAN PRAYER LIFE, THE VICTORIOUS PRAYER LIFE.**

What a friend we have in Jesus!

and

O what peace we often forfeit,
O what needless pain we bear;
All because we do not carry
Everything to God in prayer.

THE PROLOGUE OF THE FOURTH GOSPEL

BY PROFESSOR J. BIEGELEISEN

The Gospel of John is distinguished from the Synoptic Gospels by a peculiar prologue. It does not begin, like Matthew and Luke, with the birth and the childhood of Christ, nor like Mark with the first public appearance of Jesus. John narrates the fact of the birth of Christ, but only in a brief word; he first goes back to His eternal being with God, glances next to His relation to the world, His entire work of revelation to the world; then he speaks of the Incarnation, and from this point delineates the life and work of Jesus upon earth. On the whole we have not a simple narrative of the birth or first official appearance of Jesus Christ; but with the narrative of the birth of Jesus there is directly connected a theological statement in which the evangelist's view of the being and nature of Christ, and of the whole significance of His coming into the world, and His life and work in it, is made known.

Another characteristic of the prologue is: it is not addressed to any particular reader for the purpose of instruction, but is characterized by poetic meditation on a highly philosophical theme, applied to the person of Jesus Christ. The sentences of the prologue are brief and pregnant and rest on a basis of common thought; it is assumed that the ideas propounded are universally accepted and therefore need no further explanation.

A number of questions force themselves upon the student of the Fourth Gospel and demand consideration. The outstanding questions are: Does the prologue provide the real key to the character depicted in the scenes that follow? Does the aim of the prologue coincide with the aim of the Gospel, and is the prologue really an introduction to the Gospel? Does the Gospel begin where the prologue ends, and is the prologue the quintessence, so to speak, of the Gospel? Is the prologue the key for understanding, or entering into the holy place of the Gospel?

At this point it must suffice to mention that many recent English students, Prof. Stanton in his "The Gospel as Historical Documents" vol. III, and Dr. Garvie in "The Beloved Disciple" on different grounds find reason for believing that the prologue did not belong originally to the Gospel proper. Stanton and Garvie follow quite a number of German scholars who maintain that the prologue was prefixed after the completion of the record to commend it to Greek readers by presenting the Hebrew Christ in terms of Hellenic thought. Prof. Burney of Oxford in his "Aramaic Origin of the Fourth Gospel" on the other hand views the prologue as a hymn in honor of the word originally composed by the author of the rest

of the book who drew his inspiration entirely from the Rabbis of Palestine. A similar view is advocated by Adolph Harnack in his "Ueber das Verhaeltniss des Prologs des vierten Evangeliums zum ganzen Werke," who maintains that there are no good reasons for regarding the prologue a philosophical addition to the book. He points out that the same linguistic and theological features pervade both the Gospel and the prologue. The purpose of this discussion is to give an outline of the thought-content of the Gospel, and then show how intrinsically related in thought are the Gospel and the prologue.

1. We first ask what is the aim of the Gospel? The aim is plainly stated in chapter 20: 31 "These are written, that ye may believe that Jesus is the Christ, the son of God; and that believing ye may have life in His name." In other words, the author has written in order to produce the faith that Jesus is the Messiah, who is the son of God; life follows as a consequence of this faith.

Now the scheme employed in every chapter of this Gospel corresponds to this purpose. The purpose is conceived on the broadest plan. It is meant for the circle of disciples already won, for half-believers, for Jews in their different aspects—even the Samaritans are not forgotten—the Greeks, all mankind. In regard to time also the Gospel moves in universal ideas. It looks back to Abraham, Moses, and the Law, and forward to all future believers. But even these limits are left behind. At the beginning and the end lies eternity. He who is spoken of embraces both. Here there is no detailed explanation, and all historic particulars vanish in the unity of the whole. There has never been an author, before or since, able to write history *sub specie aeternitatis* in this fashion. The author not merely sinks time in eternity, but is able to evoke a corresponding sentiment in this story. He himself moves and lives in a supernatural element, and raises to the same height those who listen to him. But we are mistaken if we suppose that there is nothing more in our Gospel than a general elevation to the supernatural. *That to which the author desires to raise us is not a new indefinite sphere of existence, however light and pure, but he leads to a person.* This person is to him the Light, the Truth, the Life. This supreme possession, as the substance of a historical life, has become to him a reality upon earth. More astonishing than the author's ability to lift history into eternity is his ability to combine this course with the magnifying of a historical person, who contains and imparts the fulness of all celestial blessings.

The nature of this great person—Christ—becomes evident in the names He uses of Himself: *The God-Sent, The Son of Man, The Promised-One, The Son, The Son of God.* This is all the

more noteworthy as the historical Jesus is everywhere the starting-point of the Gospel. He is the subject of all statements, not someone unknown, whom He represents. There is no question of a double personality, or of a separation of a heavenly and earthly one, a divine and human one. To import such thoughts is to mistake the Evangelist's purpose. Rather everything said, however great and lofty, applies to the entire person, who stands over against disciples and antagonists. The proof that Christ's statements about Himself are true is twofold: 1. The Son's perfect Unity with the Father, and 2. The Son's perfect dependence on the Father. (1) His unity with the Father is seen in the fact that the Son is in the Father and the Father in the Son, that Father and Son are One, and that whoever sees the Son sees the Father. Hence the Son possesses and is all that the Father possesses and is. The Son is the Life, the Light, the Truth. Because by His teaching about Himself and His deeds He proved Himself the Life; He is the Son. The Life, Light, and Truth belong to the Godhead, i.e., the Father need not be shown.

(2) On the other hand perfect dependence also proves that He is the Son. The sayings in which it is said in ever-varying phraseology, that Jesus does nothing of Himself, but performs the work committed to Him by the Father, teaches what He hears from the Father, and keeps the command which the Father has given Him, are perhaps the most numerous in the Gospel see 3: 34; 6: 38; 5: 19, 20, 30; 8: 26). "Having Life in Himself" (5: 26) does not disprove the dependence. How the perfect subordination can exist in the son along with that immanence of the Father may seem mysterious, and, as is well known, became the stumbling block to later generations of Christians, who by a bold stroke abolished the difficulty by excommunicating Arianism at Constantinople in 381 A.D. But to the Evangelist it was neither a stumbling block nor a perplexing riddle. From his letter we learn why he found no problem here. He himself lived by the Son in a fellowship with God, in which he knew himself born of God and abiding in Him without losing the sense of God's majesty. The will of the Father, who is Life and Light, is the imparting of Life and Light first to the Son, then through the Son to all others.

It would lead us too far afield to discuss in detail topics like "the meaning of the word 'Son' and 'Son of Man' in this Gospel; "the sayings of Jesus about His pre-existence with the Father"; "the use of the term 'LOGOS' in this Gospel," relevant though these topics may be. Suffice it to indicate, by way of outline, the trend of thought in this Gospel relative to these topics.

1. The question of the "consciousness of Jesus" in the theo-

logical sense of the term, does not seem to trouble the writer of the 4th Gospel. One cannot, therefore, on the basis of this Gospel, make a dogmatic statement that Jesus was conscious of either simple humanity, or perfect divinity, or to be a divine one.

2. The Gospel, apart from the prologue 1: 1-18 would never suggest the identity of Jesus with the Alexandrian or any other personified divine Logos.

3. The Gospel alone does not seem to give a direct and unambiguous answer to the question whether Jesus is God or man. The point of view of the 4th Gospel seems to be that of the Jewish tradition of the Messiah, while leaving the Jewish conception of the Messiah far behind.

4. The Saviour of the world, who meets us in the Gospel, whether He is called "Son of Man," "Son" or "Son of God", is not of the world but from God; but He would not be "the Son of man" etc. unless he were born, i. e., man.

5. He reveals the Father by His words, discourses, acts, and demands that He be honored as God because He is one with Him. But His relation to God rests on the will of the Father, on His endowment and unity of will with the Father. Just for this reason He must be described as man. But in holy reverence the Evangelist never says this plainly, because he requires that this saviour be known and judged by the spirit of Life proceeding from Him. Only thus does he himself know Him. Holding to this position, he must be utterly unintelligible to all Greeks and all who seek and inquire as they do. He knows the Greek trend of thought; the Greek would ask the philosophico-theological question as to the "Nature of Christ." The writer being a Jew and writing from a practical point of view, closes his eyes to such questions. From the Greek's point of view his answer to such a question is highly unsatisfactory, but it is satisfactory from the point of view of Jewish thought and practical religion.

The point of view of Jewish thought and practical religion may be stated thus: Religion seeks a tangible savior, in whom it becomes certain of God, and through whom it experiences God's working; everything else is indifferent to it. All those who looked for a Messiah expected a man who should realize the Kingdom of Jehovah in Jehovah's strength. In this sense the religious standpoint of the Evangelist is the realized hope of Israel, perfected by the knowledge of Jesus Christ, purified and raised into the absolute religion. The Evangelist could, therefore, set himself no higher task than to produce the faith that Jesus is the Messiah, the Son of God. But, of course, by Messiah he understood, both extensively

and intensively, something very different from what the Jews understood by this idea.

II.

The prologue, chapter 1: 1-18. Due to the close agreement in decisive points of the prologue and the Gospel, it must be emphasized that every attempt to sever the prologue from the Gospel, or omit portions of it is doing violence to both the Gospel and the prologue.

As to the Logos which is introduced in the first five verses, Harnack insists that it is the Logos of Alexandrian Judaism, the Logos of Philo. Says Harnack: "There is nothing in the first five verses which a Jewish philosopher of Alexandria could not have written; and on the other hand, it is utterly unknown to us that any but an Alexandrian philosopher could so write about the year 100 A.D." Must we then conclude that John the theologian was also a philosopher? It would seem so. For it is difficult to see how the author could be reasonably expected to get his message home to the Jewish-Gentile world, for which he wrote, without a certain participation in thoughts that were current and even dominant in that world. It may have been the easier for him to show this participation since he was what Philo was—a Jew.

We must remember, moreover, that Philo was not merely, or even mainly a speculative thinker. He was rather in a perfectly definable sense a missionary. The principal fact about him is not the rather confused eclectic system which might be called his philosophy, but rather his tireless and deeply religious zeal for the Jewish faith.

But coming back to the main point in question: How far did our Evangelist go with Philo in philosophy? He went at least as far as to believe in a being intermediate somehow between God and the world and man. He believed that this being was divine. He was the agent in creation and the enlightener of men from the substance of his own eternal life which was love to God and love to man. He was willing to call this Being with a capital letter, Logos, Word, Reason. Why should not Philo and he, why should not the Jewish and the Gentile world come mutually as near as possible over what they understood, severally or in common, by this accepted term Logos? John, the theologian, the thinker was ready for this part.

Thus far John could go with Philo. But at this point he took a road which Philo never trod, but which, in John's view, Philo's successors must tread if they were to be gathered into one with children of God. He shows us this road, when using for the last time the term common to non-Christian Jews, the Gentiles and

himself, he writes: "And the Logos became flesh, and dwelt among us, and we beheld his glory."

A further point in the departure of John from the Alexandrian use of the Logos is to be noted in what John does with the Logos. He begins by putting the Alexandrian Logos-idea at the head, and continues this idea, making it the subject of his narrative. A comparison of verse one and verse 18, the beginning and the end of the prologue, supplies an important key for understanding it. The opening verse says that the Logos is "God", and in the beginning of all existence, i.e., before all existence stood in a living relation to God. The closing verse (18) puts 1. the visible *deus unigenitus* (or *filius unicus*) in the place of the invisible Logos; 2. the return to the bosom of the Father, and abiding there, in place of the phrase "living relation to God"; the statement that the knowledge of the divine nature is now made accessible, instead of saying respecting a supernatural mystery, that it is inaccessible to human eye and thought.

Obviously the beginning is written in reference to this final verse; and when the author concludes with it, in order now to pass over to the narrative of the work of Jesus, it is plain that, by substituting the 18th verse for the first and second verses he has fulfilled his purpose in the prologue. But the 18th verse cannot be understood without the 17th for which it gives the reason. The 17th verse says that "Grace and Truth," i. e., the full knowledge of God in contrast with the Law both as to matter and form, has come by Jesus Christ. But it could only come to us through Him, because only a manifestation of God Himself could unveil the knowledge of God to human thought, and Jesus Christ, as "the only begotten of God" is this manifestation.

The final thought of the prologue runs thus: A historical person like Moses, Jesus Christ, has revealed and established on the earth the perfect knowledge of God, which is in contrast with the Law in form and matter. He is, because man has never seen God, "God," uniquely and intimately united with God, from whom He springs, to whom He has returned, and with whom He dwells.

The closing exposition of the prologue is really both the heading and the theme of the following Gospel. The Logos is not mentioned again in the prologue, nor is it mentioned in the Gospel; but what the Logos asserts is set forth in the following narrative. When the prologue is looked at closely one can discover that it contains in itself already a proof of the "God-Only-Begotten," which seems to make all other proof superfluous. If it is certain that Jesus Christ has brought the perfect knowledge of God, it follows from the premise, "no one has seen God," that He is himself THEOS, and since

He cannot be HO THEOS, because He is an historical person, He must be THEOS MONOGENAES. Thus verses 17 and 18 are complete in themselves.

The phrase THEOS MONOGENAES implies three things: 1. The divine nature; 2. distinction from God and historical manifestation; 3, uniqueness. The divine nature follows from the revealing of the truth, which according to the Gospel, includes light, life and all blessings. The uniqueness follows from his leaving even Moses far behind Him. The Logos idea is introduced as well known. The object is not to teach that there is a Logos, but to say *what* he is. The emphasis in verse 1 is on "In the beginning" "With God" and "God". Three things are said of Him. 1. He is God and was in the beginning with God. 2. The relation of the world, which He made, to Him was a disturbed one. 3. He became flesh. The Gospel thus gives definiteness to our idea instead of indefiniteness.

MISSION WORK AMONG LOW-CASTE HINDUS

BY REV. H. E. KOENIG

The Task in the Field

EVANGELISM

From Richter we learn that until 1820 (the year Alexander Duff arrived to inaugurate a new policy) there was but one universally recognized branch of mission work, namely, the proclamation of the Gospel. To this very day that is the fundamental and most important phase of all Christian propaganda. The effectiveness of this method cannot be doubted, even though it would appear that much work of this type fails to produce visible results. One can never tell what effects the preaching of the Word may have had on the hearts of the hearers. At times missionaries find that it is difficult even to get a hearing, and frequently an audience must be literally "drummed together." Nevertheless, again and again the statement of Holy Writ, "my word shall not return unto me void," has been gloriously substantiated, as the gratefully recorded experiences of many workers in the field point out.

The fundamental craving in man's heart is his soul hunger for God, the living God. Even the blighting effect of environment, caste, and inferior heredity cannot obliterate this longing for communion with the divine, altogether. To many a heart the story of God's love, as revealed in the saving grace of our Lord and Master, Jesus Christ, brings new hope and faith; it sheds light into dark and despairing lives, transforms spiritual indifference or death into dynamic, personal faith-life. It is, therefore, the primary duty of Christian missionaries to bear witness of their faith, keeping constantly at it, "in season and out of season," in order that through their preaching, and the example of their Christian life and conduct, souls may be won and added to God's Kingdom. In the past many have responded so that today, after a little more than one century of determined and sacrificial mission-work in India, over five million of the 330 million Hindus profess Jesus Christ their Saviour and Lord. Until the day when India's millions will have become literate, this method of personal witnessing through the spoken word, will remain practically the only means of reaching the masses, as Christians seek to win them for the Master.

In the course of time a certain technique has been developed in methods of evangelism, which accommodates itself to the peculiarities of people and climate. Unlettered people can best be attracted and influenced by methods which appeal to children and people with childlike minds. Thus one can see missionaries going about, during the favorable season of the year, from village to village, seeking

to gather an audience which may be interested in hearing the Gospel story. Here and there the workers stop to play some Gospel hymn on a hand-organ, or to sing a Christian "bayan;" they go about their work much like the Salvation Army workers do in America. Frequently pictures are used as a means of attracting attention, and then as a help in illustrating the message. A Methodist missionary described this type of work as follows: "At the beginning of the year it was our ambition to itinerate in every circuit. The plan was to pitch our tent in some grove in the circuit and for six days evangelize among the villages, especially where our Christians live, and then have a rally of our Christians on the seventh day at the circuit center . . . a sort of Christian Mela. . . . This program . . . was carried on from December until April, when the heat became intense. Our Christians were greatly strengthened and thousands of Hindus and Mohammedans heard the word gladly."

This method we have called the "one-by-one" method. Its advantages, as compared to mass movements, are to be found in the fact that it enables the missionary to do more intensive work with the converts, once they have been won. Persons who are won for Christ as individuals, rather than as members of a larger group which accepts Christianity as a unit, usually prove to be better material with which to build a congregation than those who are more or less influenced by the "pull" of mob-psychology. The "one-by-one" method of evangelism achieves permanent results. One finds, for example, that among missions where mass movements have not as yet occurred, educational work is usually much farther advanced than in missions whose adherents have literally been won by the thousands.

In such strategically located centers where a sufficiently large number of converts has been won, the group of Christians is organized into a congregation. At the present stage in the development of Christian missions in India it should be self-evident that every local congregation called into being should be organized with but one goal in view, namely, the establishment of an organization which will become autonomous as quickly as possible, so that it may affiliate with an indigenous, United Church of India, whenever this may become necessary. Unfortunately this aim has largely been ignored in the past; and many missions to this day give little heed to it, while others openly oppose it—a policy which, in view of India's incalculable political future, is utter folly. In supervising the growth of a congregation which shall ultimately become autonomous, the missionary finds a field for intensive work. It is an interesting but difficult task. How difficult this work must be for the native, as well as the stranger within his gates, one can learn

from Richter's description of the native form of worship: "Divine worship in the Christian sense with an assembled congregation is unknown to Hinduism. The worship of the faithful consists for the most part only of postures of the body (known as Puja), murmuring of uncomprehended Sanskrit 'mantras' and the presentation of flowers, grains of rice, small coins, etc. Prayer, in our sense of the word, is rare, and in any case it does not form part of the regular religious usages." To insist that the natives adopt Occidental forms of worship and effect types of church organizations which are found to be serviceable in the West, would be a mistake. Students of culture development have found that no culture will adopt a foreign culture trait unless it is truly ready for it. Ideas, concepts may be comprehended and accepted; their integral inclusion in the native scheme of things, however, depends upon the ability of the native group to adapt them to its peculiar type of culture. Undoubtedly the growth of Christianity among pagan groups has been greatly retarded in all such instances where missionaries were unaware of the laws of culture development, or where they deliberately choose to ignore them. Paul's attitude to foreigners "I am become all things to all men, that I may by all means save some," is fundamental and correct. The task of Christian missions is to bring the heart, the "kernel" of our religion to our brethren; it will be their task to evolve the protecting "hull" or form. Unless an organism which was transplanted to foreign soil adapts itself to its new environment, it must either be kept artificially alive, or it will die. It is not difficult to understand why this principle is being violated persistently. Each group cherishes its peculiar traditions; moreover, many consider the hull as important as the living center, therefore they insist that the external manifestation of Christianity evolved by their group be foisted upon the foreign culture. But, unless such a policy is discarded, unless the sacrifice entailed in abandoning cherished traditions is made, eventual failure of the mission enterprise will be inevitable.

MASS MOVEMENTS

We found that the "one by one" method of evangelism was bound to achieve the most definite results; yet, the history of mass-movements proves that these are also valuable occurrences in the growth of Christianity in India. Richter found that mass-movements have greatly accelerated the process of Christianizing India. Since they have occurred practically exclusively among low-caste groups, they should be of special interest for this paper. (It is, incidentally, also interesting to note that many missions point specifically to the Chamars as a group which is exceptionally amen-

able to this type of mission work; they evince all the symptoms of being on the verge of turning to Christianity in large groups.)

Just when and for what reasons large sections of homogeneous groups should suddenly evince a desire to accept Christianity, is not known. The motives which condition action in such phenomena are usually not so clear cut and definite as when individuals accept Christ. Some deprecate these movements, stating that the primary motive at work in them is largely the outgrowth of selfishness, the hope that the group may improve its economic or social status. And yet, even though this may be true in many instances, one should not be too prone to condemn. Jesus said, "whosoever shall come unto me, I shall in no wise cast out." Christians should not condemn too readily, nor impugn motives too lightly. In the past mass movements have frequently advanced the cause of Christ very definitely; they will continue to do so in the future. One need only direct attention to the consistently constructive progress that is being made among the Madigas of Telugu land, to show how beneficial mass movements may be.

In the following quotation we offer a convincing apology for mass-movements, written by bishop Robinson, of Delhi: "For some decades the M. E. Church was almost alone in its confidence as to the possibilities of mass movement work among the depressed classes. It was even accused of cheapening Christianity by raising up a church which, because of its origin, would disgrace the better classes. But time has solved the problem. So many worthy characters have come from among these lowly people, and such leavening influence extends through them up to the highest castes, that at present most of the societies acknowledge the wisdom of our missionaries in opening up this rich vein. The beginning was in the very lowest, the scavenger stratum. Now it is mightily moving the next higher, the Chamars, and already the individual and the family and the village groups of the "clean" castes are being affected in turn."¹

One of the most successful types of mass movements is brought about by intensive and persistent evangelistic work among a homogeneous caste-group residing in one village. In the Central Provinces there are many villages of this type which are inhabited exclusively by Chamars engaged in agriculture. To select such a village as a field for intensive work with the specific aim in view of winning the whole community as a unit might, in many instances, lead to gratifying results. In the course of time such completely Christianized villages would develop into veritable Christian oases, havens of refuge, within low-caste Hinduism. The Reformed

¹ Robinson, J. B., Annual Report, M. E. Church, 1926, p. 172.

Church has had very definite success in this type of work. In 1920 three villages were received by them as units in the Arcot mission field. Two of these villages are not far apart, the inhabitants being closely related. They are important villages wielding great influence in the vicinity; it is, therefore, probable that many relatives living in adjoining villages will soon embrace Christianity.

EDUCATION

Having won a number of converts to Christianity, the missionary cannot then withdraw, because (as is now generally admitted) the natives must themselves carry the work of evangelization to completion; he must assist his newly won brothers in Christ in developing their latent talents. This is especially necessary with low-caste groups. Unfortunately the impression has been gaining ground in the homeland that the work of the missionaries will before very long have become unnecessary in India, his part of the task having been completed. This is far from true. The prominence given to nationalist leaders in recent years, men like Gandhi and his friends, of whom it is said that they are "leaders of higher than Christian character," has caused many former friends of missions to assume that these reformers in India have all of the Christian message that is needed by the masses; they believe that India's problems are about to be solved by her native leaders. That assumption is a grave mistake. Bishop Robinson informs us that many of these leaders: "will not deign to lift with their little finger the load of oppression that submerges the outcastes. Mr. Gandhi said many beautiful things about Christ, but insists that to him Christ is but a great example, though not the highest example the world has seen, and that his teachings are not even first among the ordinary sons of men. . . . Not Christ, shorn of most of His attributes and proclaimed by men who have no living faith in Him, but the Christ of the Bible, proclaimed by disinterested and unselfish men of deep consecration, is the hope of a regenerated and redeemed India. The day for missionary work is not closed; it is just really beginning."²

And what a task that is, especially among the depressed masses, the despised and lowly, the underprivileged! Under the most favorable circumstances it will require intensive and persistent work with three and more successive generations of Christians before a type of people can have evolved which might be even approximately ready and able to launch out independently and successfully upon their own mission enterprises. Consider, for example, the fine work that has been carried on among the Madigas. Here is an

² Annual Report, M. E. Church, 1926, p. 189.

instance where a mission has actually been in contact with at least four successive generations of native Christians. In studying the present status of this group one learns that many fine characters have been developed among it; nevertheless, the people have been so handicapped through poverty and its many blighting influences, that it will be necessary for the foreigner to remain in their midst as counsellor and friend for many years to come.

Another instance, in this case depicting the situation prevailing in a field of the M. E. Church, tells the same story. Here it is: "We realize that our final success depends on trained leadership; therefore, the church must be made literate. But this is a slow process. There are 16,000 Methodist children in this district. They are scattered over a thousand villages. We must establish village schools. But where are we to get teachers? How can we instill a desire for education? Where can the school be held? How can children find time to come to school when everyone who eats must work in order to get food. We must, in fact, carry out the full program of the social Gospel. . . . Selected boys and girls are brought into village schools. Here, in a definite Christian environment, they are given a thorough Christian education. From these schools come our preachers, our teachers, and their wives."³

Describing the work that must be accomplished among the Chamars in the field of education, if they are to be enabled to assume their rightful place in the social whole, Briggs writes as follows: "Most important is the question, 'what shall the Chamars be taught?' Of course they must learn to read, write and cipher. This must be accomplished through day schools conducted at such times as pupils can be spared from their regular tasks, and by means of night schools for adults. But it is equally important that they receive instruction which will open their minds to moral and religious truth that has in it the power to emancipate them from superstition and fear, and the spirit of servitude. Furthermore, since an effective intellectual and religious development cannot be based upon poverty, the educational program must include instruction in improved methods of industry and agriculture. . . . The agencies which will develop with vigor and foresight such forms of educational endeavor will have the greatest access to the caste."⁴

Such words merit the attention of all mission workers. It is gratifying to find that practically all missions have come to the conclusion that the task of educating all who may be reached, is one of the most important phases of mission propaganda. Fortunately the government does not object to the inclusion of religious

³ Ibid. p. 172.

⁴ Briggs, G. W., *The Chamars*, p. 232.

education in the curriculum; to date not even in such schools which receive the governmental "grant in aid" (although this policy may soon be reversed as the natives gain greater control of the government). That is the silver lining in an otherwise dark picture. This privilege (denied Americans in the homeland) is taken full advantage of by practically all missions. Bible stories and other religious subjects are taught in all Christian schools, from the Primary grades through to the Christian high schools and colleges. In the secondary schools, whose pupils are usually recruited from a number of villages and open only to the more promising boys and girls, the young people are placed in boarding so that, as long as they are at school, they live within a wholly Christian environment. The peculiar value of these boarding schools will readily be seen; they are among the best recruiting agencies for candidates to the ministry.—The schools maintained in connection with Christian orphanages, and schools established for the untainted children of lepers, also furnish a large percentage of native workers who dedicate self to life-time Christian service.—In Christian High-schools, although in many instances the students are non-Christians, the whole group is nevertheless constantly subjected to the wholesome influence of a Christian atmosphere. Only the future will reveal the vast amount of good that is being accomplished for the uplift and Christianization of India through the schools which are maintained by Christian mission agencies.

MISCELLANEOUS TYPES OF WORK

Another very effective type of Christian propaganda is being carried on among the women of India (a notoriously conservative element of the people) by their Christian sisters from Europe and America, the women missionaries. This is the so-called "zenana work." It is a well known fact that after her marriage an Indian woman lives in perpetual seclusion. No man but her husband may converse with her. This custom places a woman, as soon as she is married, altogether beyond the sphere of a male missionary's influence. It is true that among the low-caste women the restrictions are not so rigid as with the women of higher castes; and yet, women can do much more effective work in behalf of their Indian sisters than men. Thousands of women have been won for Christ and happiness through zenana work.

Before we bring this chapter to a close, brief mention should be made of another extremely valuable type of mission work, namely, medical missions. The importance and value of this phase of the mission enterprise is being recognized to an ever larger degree. Although the British government is doing splendid work in

the field of medicine, India is so vast that Christian missions find much additional opportunity for service. Especially the women of India are suffering in their physical well being because of the gross superstitions, and grosser ignorance of the natives.

In addition to its philanthropic mission, the alleviating of physical misery, the function of medical work is that of winning friends for the mission enterprise, and bringing men and women, who otherwise might be inclined to assume an antagonistic attitude toward anything sponsored by foreigners, into friendly relations with Christian missions, thus opening the way for an effective proclamation of the Gospel message. Hardly any other type of mission work offers so valuable an opportunity for impressing the natives with the wholly altruistic and altogether unselfish motive which underlies all truly Christian propaganda.

The Task of the Home Church

INTELLIGENT STUDY

Anyone who is at all familiar with the status of the home-church in its relationship to the mission enterprise realizes that this phase of Kingdom work is receiving the loyal support of the interested few, whereas the mass of church members are but nominally interested in the task of winning the world for Christ. The true friends of missions furnish men and means; these sacrifices naturally key up their interest in missions to so high a pitch of enthusiasm that they regard missions as the primary task of the church. AND SO IT IS! However! Only in so far as whole-hearted consecration is guided and controlled by intelligent application, will workers succeed in achieving the maximum results possible.

The first task of the home church in its relationship to missions is to advance this phase of Kingdom work from its present status (the hobby of the interested few) to the place in the denominational program which it merits. This goal can be reached only through intelligent, objective and sympathetic study of the whole mission enterprise. The enthusiasm of the workers in the field apparently often overreaches itself, so that it is difficult for many of them to gain a correct perspective of the task. Thus, for example, the following statement, although well meant, will do more harm than good: "if we can educate the boys and girls, the next generation will be able to take care of itself." The author of this observation overlooked the fact that the successful establishment of an indigeneous church is conditioned by the solution of many problems, among them being the following: an adequate advance of the social and economic status of church members; the development

of a native cultus and church organization; the awakening of missionary zeal, and the training of native workers and leaders. In this connection I cannot restrain myself from adding that it seems to me, that the famous Stanley Jones books also tend to create a wrong impression about missions with many earnest workers in the home church. Many of Jones' readers seem to interpret this outstanding missionary as implying that India is so far advanced in its development toward becoming a Christian people that it is about ready to furnish the West a new interpretation of the Gospel, which will revitalize Christianity throughout the world. I do believe that some day Western Christianity will again sit at the feet of the East, to learn the Gospel anew; however, as long as the leaders of India, primarily the group upon which Jones centers his attention, ignore the submerged classes, India will not be able to advance the Kingdom to any appreciable degree. Moreover, for the West to win the outcastes and the submerged classes for Christ and to help them in establishing an indigenous Church of India, will probably require several centuries of consecrated work. The first task of the church in the homeland is this, to familiarize itself with facts of this nature, and then to face them squarely.

In other words, the home church should make a determined effort to gain an inclusive perspective of the task awaiting it in the mission field. Much valuable and constructive work of this nature has been done in the past. The world mission conferences at Edinburgh, and, more recently, as Jerusalem, rendered valuable service. The findings of these conferences should be given a prominent place for discussion on the agenda of the Federal Council, of General and District conferences. Effective cooperation in an attempt to carry out an inclusive mission program, covering the whole world in its purview, would serve as a most effective antidote against the danger of Christianity becoming stagnant in the morass of crass materialism. And furthermore, I believe, that united action in winning the world for Christ would help greatly in bridging the chasm which today separates the orthodox and liberal elements of Protestant Christianity. The most satisfactory interpretation of theology is gained through an earnest application of Christian principles to the present needs of the human race. Moreover, a church consecrated to its major task would become ready and fit to receive and benefit by a deepening of the spiritual interpretation of the Gospel, which a grateful East might offer the West, as its token of appreciation.

But I find myself being carried away by the enthusiasm so easily generated as one contemplates the glorious possibilities wrapped up in the foreign mission enterprise. Hard work, after

all, is the best key to success. Each individual denomination should study intensively the particular fields where its work is centered. (This thesis, for example, is an attempt of that nature.) Having once gained an insight into the task its representatives face in the field, the denomination should map out a progressive program of work in keeping with the strength and the spiritual life of the home church. An official pronouncement of policy should be made, and, the program decided upon carried out, d.v., regardless of cost or time involved. The fact that from day to day unforeseen situations can arise which may necessitate a complete revision of plans, should not serve as an excuse for haphazard work. The home church also owes the congregations in the foreign field a definite statement relative its policy toward the problems connected with the establishment of an indigenous Church.

Finally, an important factor in the task of the home church, as it relates itself to the foreign mission work, is the establishment of courses in divinity schools which will help prospective mission workers to become better prepared for service in the foreign field. At every standard school of theology the requirements for graduation should include a course on the history of missions, including a thorough survey of the current status and needs of the work. The tendency in leading divinity schools is to emphasize the importance of courses which center upon the discussion of abstruse problems of metaphysics, which often leave the student bewildered and in an uncertain frame of mind; their positive religious content frequently is nil; in many instances they are primarily courses in mental gymnastics which nurture arrogance, but paralyze love. Mission courses, on the other hand, touch upon every field of knowledge pertinent to human welfare; they lay bare man's need; they point to the Saviour who alone can meet all human need; they challenge God's children to give their best in the service of the Lord. Without an intelligent clergy a denomination cannot thrive; but, deprived of a consecrated clergy, it must perish.

"After all, it is not our work, but His. Our part is to lift up Christ, and when all the people of Burma, or of other lands (including the low-caste groups of India) see Him in all His beauty, He will make His own impression, and draw them unto Himself."⁵

⁵ Meader, Pauline R., *The Colgate-Rochester Bulletin*, May, 1930.

Karl Barths Theologie

Von Dr. C. Schieler.

Großes Aufsehen erregt in unsern Tagen die Theologie des Professors Dr. Karl Barth unter den protestantischen Theologen Deutschlands. Und auch in Amerika beschäftigt sich man mit derselben. Deshalb erschien es angebracht, dieselbe zu besprechen und einem größeren Kreis von Theologen bekannt zu machen.

1. Die Person Karl Barths.

Dr. Karl Barth ist o. Professor an der Universität Münster in Westfalen (Deutschland), ist ein fruchtbarer Schriftsteller, und alle seine theologischen Werke erlangten eine erstaunliche Verbreitung. So hat er sich eine recht große Familie geschaffen in der theologischen Welt. Sein „Römerbrief“ erlebte bis jetzt vier Auflagen; der vierte Abdruck der neuen Bearbeitung zählt bis 14 Tausend Exemplare; ferner gab er heraus eine Erklärung des Philipperbriefes; seine „Auferstehung der Toten,“ eine akademische Vorlesung über 1. Kor. 15 erlebte zwei Auflagen (5 bis 8 Tausend); „das Wort Gottes und die Theologie,“ ein andres Werk von ihm, Gesammelte Vorträge, erlangten 4 bis 6 Tausend Verbreitung; eine kleinere Schrift handelt vom Christlichen Leben; auch hat er einen Band Predigten veröffentlicht unter dem Titel: Karl Barth und Eduard Thurneisen: Komm, Schöpfer Geist! Dieser Band hat auch schon drei Auflagen erlebt (7 bis 9 Tausend). Endlich veröffentlicht er jetzt seine **Dogmatik**, von welcher der erste Band erschienen ist (1927 bei Chr. Kaiser Verlag München). Auf diesen Band beschränke ich mein Referat. Sein Inhalt wirft reichlich Licht in die Gedankenwelt und auf die Geistesrichtung dieses Theologieprofessors der Gegenwart. Im Vorwort spricht er sich ausführlich mit großer Offenheit und dabei recht bescheiden aus über das vorliegende Werk nicht bloß, sondern auch über die Aufnahme seiner Lehre seitens der theologischen Welt. Seine „Dogmatik,“ schreibt er, unterscheide sich von allen in den letzten Jahren neu erschienen Gesamtdarstellungen der Dogmatik und nennt die Werke von Reinhold Seeberg, Hermann Lüdemann, Martin Rade, Karl Girgensohn, Georg Wobbermin, Carl Stange und die posthum erschienenen Kolleghefte von Wilhelm Herrmann und Ernst Troeltsch. Eine stattliche Zahl, und sie zeugt von einer rührigen Tätigkeit auf dem Gebiet der protestantischen Dogmatik in den letzten Jahren. Karl Barths Dogmatik, so bemerkt er, unterscheide sich von allen jenen und wohl auch von den meisten älteren Büchern dieser Art jedenfalls dadurch, „daß sie nicht der reife Ertrag einer Lebensarbeit, sondern der Versuch eines Anfängers auf diesem Gebiet ist.“ Wenn man ihm den Vorwurf der

Unbescheidenheit mache und ihm technische Mängel nachweise, so werde er diesen beiden schon darum nicht entgehen. Wenn er trotzdem seine Dogmatik veröffentliche, so geschehe es deshalb, weil er keinen andern Weg wisse, die Diskussion, die sich an seine und seiner nächsten theologischen Freunde bisherige Schriften angeknüpft hat, seinerseits in würdiger und ersprießlicher Weise fortzusetzen. Von vielen Seiten sei so Vieles unter Erwähnung seines Namens gesagt worden, von dem er wohl wünschte, es wäre nicht, oder es wäre anders gesagt worden, weil es die Sache, um die es ihm ginge, nicht oder nur teilweise berührte. Selten und wenig habe er darauf geantwortet; nun wolle er es in größerem Zusammenhang und in der positiven und also indirekten Form einer Darlegung seines Entwurfs der theologischen Grundwissenschaft tun. Er wollte nicht warten, bis er vielleicht nach dreißig Jahren respektabler und „hoffentlich“ auch gebildeter und gediegener (wie er meint) zum heutigen Stand von Fragen und Antworten reden könne, und habe vorgezogen, als Jüngerer vor allem zu den Jüngeren zu reden.

Wir haben es also mit einem neuen Bahnbrecher und mit einer jungen theologischen Schule zu tun — wie ich mich überzeugt habe, einer Richtung in der theologischen Wissenschaft, die zu großen Hoffnungen berechtigt. Beachten wir die weitere Erklärung Barths. Er schreibt: „Als Anfänger auf diesem Gebiet fühle ich mich nun freilich auch noch in anderer Hinsicht. Ich konnte und ich kann auf der Linie, auf der sich die protestantische Dogmatik ohne Unterschied der sogenannten Richtungen heute bewegt, die Stelle nicht finden, wo ich mich auch nur einigermaßen freudig und aufrecht anschließen könnte.“ Auch die Dogmatik seines verehrten Lehrers Wilhelm Herrmann könne er nur als das letzte Stadium einer Entwicklung ansehen, mit der er beim besten Willen nur noch brechen konnte. Er wolle ausdrücklich aussprechen, daß mit dem Gesagten keineswegs die theologische Neuzeit in globo als ein Feld voller Totenbeine beurteilt sein solle. Bei einigen Vertretern der theologischen Wissenschaft, wie Blumhardt der Ältere und der Jüngere, J. Aug. Dorner, Sören Kierkegaard, Hermann Friedrich Rohlfbrügge, Hermann Rutter, Julius Müller, Franz Overbeck, Aug. F. C. Vilmar, fühle er sich mehr oder weniger und in sehr verschiedener (zum Teil in recht entgegengesetzter) Hinsicht in entscheidenden Punkten theologisch zu Hause. Alle diese Männer seien freilich nicht auf dem Seerwege der neueren Theologie gewandelt, mehrere von ihnen erfreuten sich im heutigen wissenschaftlichen Betriebe einer weitgehenden Unbekanntheit. Abgesehen von damit angedeuteten Berührungen, hätte er doch die Meister, deren er bedürft hätte, wie jeder andre, nur auf so entlegenen historischen

Gefilden finden können, daß diese seine Dogmatik wohl in ähnlicher Weise als Alleingänger ihren Weg werde antreten müssen wie im Jahre 1919 seine Römerbriefserklärung auf dem Feld der modernen Bibelerese. Viel Unbeholfenes und Undurchgeführtes in seiner Arbeit, so entschuldigt er sich bescheiden, möge darin, wenn nicht seine Entschuldigung, so doch seine Erklärung finden, daß er bei dem, was er wolle zu müssen meinte, an allen entscheidenden Stellen an den Fragen und Antworten der bisherigen neueren Dogmatik, wo er an sich gründliche Vorarbeit gefunden hätte, hätte vorüber gehen müssen, weil sie auf einem andern Wollen beruhend, für ihn fremd und unförderlich gewesen waren. Man könnte ja diese Situation abnormal nennen. Wer aber den Lauf kennt, den die protestantische Dogmatik seit mindestens zweihundert Jahren „mit unheimlicher innerer Notwendigkeit“ genommen hat, wird den Widerstand sich erklären können, in den Barth durch seine ganze geistige Entwicklung geraten mußte.

So viel genüge, um die theologische Stellung Karl Barths zu charakterisieren. Daß seine Dogmatik als Alleingänger ihren Weg hat antreten müssen, gereichte ihr sicher nicht zum Schaden, wie die freudige Aufnahme beweist, die der erste Teil bereits gefunden. Er erweist sich als einen überaus fleißigen Forscher, kennt die großen mittelalterlichen Theologen, den Thomas von Aquino, den Lombardus, Anselm von Canterbury, Bonaventura, wie auch die berühmten Väter, besonders Augustinus, kennt unsre großen Reformatoren Luther und Melancthon, Zwingli und Calvin und die reformatorischen Bekenntnisschriften, kennt die neueren protestantischen Theologen, besonders Schleiermacher, Schlatter, Troeltsch. Mit allen findet er sich ab, zustimmend oder abwehrend, immer objektiv. Er steht auf dem einzig wahren und soliden Fundament, auf der Heiligen Schrift, die ihm das Wort Gottes ist. Er schreibt, manche seiner bisherigen Freunde hätten schwer daran getragen, daß er eine neue Theologie mache, daß die „Gefahr der Orthodoxie“ über seinem Haupt schwebt, daß dem Frühling der „reformatorischen Botschaft“ ein bedenklicher scholastischer Herbst allzu schnell gefolgt sei. Er will aber unbeirrt seinen Weg weiter gehen und muß den bösen Schein auf sich nehmen wie unvermeidlich jeder Theologe, als ob er aus dem Wort Gottes oder aus der Wahrheit und Wirklichkeit seines Reiches „eine Theologie“ mache, wo er sich doch überhaupt nicht bewußt sei, jemals etwas anders als eben Theologie getrieben zu haben, unbekümmert ob alte oder neue, während das Wort Gottes für sich selber redete, oder auch nicht redete, wenn und wo es Gott gefiel.

Barth nennt sein Werk: „Die christliche Dogmatik im Entwurf“, weil das, was er bieten will, genau genommen, nur Entwä-

gungen und Ueberlegungen zur Dogmatik, ein Versuch, die Probleme einer wirklichen Dogmatik überhaupt wieder einmal, unverwirrt durch Fragestellungen, die mit Dogmatik nichts zu tun haben, zu Gesicht zu bekommen.

Der Inhalt des vorliegenden ersten Bandes ist kurz bezeichnet als „**die Lehre vom Wort Gottes.**“ Nach einer Einleitung behandelt der Autor diese Lehre in vier Kapiteln, nämlich: 1. Die Wirklichkeit des Wortes Gottes; 2. Die Offenbarung Gottes; 3. Die Heilige Schrift und 4. Die Verkündigung der Kirche. Von einer ausführlichen Besprechung des reichen Inhaltes muß ich leider absehen, da mir nur ein eng begrenzter Raum zur Verfügung steht. Was mir speziell in unsern Tagen und in unsern Verhältnissen das Wichtigste scheint, will ich hervorheben, um eine Idee von dem Werk zu geben.

2. Die Lehre Karl Barths.

Sinngemäßlich der **Wirklichkeit des Wortes Gottes** lehrt Barth: Die reine Form der christlichen Rede ist die kirchliche Verkündigung. Sie erhebt den Anspruch, und sie ist umgeben von der Erwartung, hier werde auftragsgemäß, verantwortlich und glaubwürdig durch das Mittel des Menschenwortes Gottes eignes Wort an den Menschen verkündigt. Er versteht unter kirchlicher Verkündigung den Dienst, den die Kirche durch ihre Glieder an ihren Gliedern und an der übrigen menschlichen Gesellschaft versieht durch das Mittel des menschlichen Wortes (mit Einschluß der Verwaltung des das Wort begleitenden und bekräftigenden Sakramentes). Das Wort Gottes hat drei Gestalten: als Predigt, als Kanon und als Offenbarung. Das ist die Einheit und Dreiheit des Wortes Gottes. Als Mittel des Wortes Gottes ist das Menschenwort der kirchlichen Predigt begründet, ermächtigt und geleitet durch dasselbe Wort Gottes, das sich in der Heiligen Schrift in den Worten der Propheten und Apostel bezeugt, nachdem es ursprünglich durch Gottes unmittelbare Offenbarung gesprochen wurde. Er unterscheidet also: Das Wort Gottes in einer ersten ursprünglichen Gestalt oder Anrede, in der es unmittelbar und exklusiv, in der Geschichte, aber an der Grenze der Geschichte, in der Urgeschichte gesprochen, Gottes Wort ist — das Wort Gottes in einer zweiten Gestalt oder Anrede, in der es eingeht in das Wort einer bestimmten Kategorie von Menschen, der Offenbarungszeugen, der Propheten und Apostel — das Wort Gottes in einer dritten Gestalt oder Anrede, in der es durch das Mittel des Schriftwortes Inhalt der christlichen Verkündigung wird. Aber: „*verbum dei manet in aeternum.*“ Also: Kein andres ist es und kein andres wird es, indem es das erste und das zweite und das dritte ist, und immer ist es, indem es eines ist, irgendwie auch die beiden andern. Der christliche

Prediger wagt es, von Gott und vom Menschen in seiner Beziehung zu Gott zu reden. Dieses Wagnis ist unmöglich, es sei denn der Prediger habe den Auftrag davon zu reden, daß Gott selber von sich selber gesprochen hat und noch spricht. Die Worte, die über unsre Lippen gehen, sind Menschenworte. Gott ist nicht und Gott wird nicht anders Objekt als sich selber, auch nicht in seinem Wort. Es ist das Wunder der Offenbarung, der Dreieinigkeit, der Fleischwerdung des Wortes und der Ausgießung des Heiligen Geistes, daß er gerade so, als der, der Subjekt ist und bleibt, dem Menschen sich mitteilt. Nie und nimmer ist es des Menschen Werk, wenn er in seiner Unwissenheit von Gott wissen will, in seiner Mutlosigkeit mutig sein, in seiner Rechtlosigkeit das Recht haben darf, von Gott zu reden. Es gibt kein Organ, und es gibt kein Tun des Menschen, das nicht in sich selber gänzlich unqualifiziert wäre zu diesem Wissen, Mut und Recht. Immer wird es nur qualifiziert durch die handelnde Person Gottes selbst, der allein dazu qualifiziert ist. „Deus dixit“ — das allein macht das Wort Gottes: auch in Jesus Christus, auch in den Propheten und Aposteln, auch in der Gemeinschaft seiner Kirche. Eben darum bleibt die Wahrheit, die Kraft, die Ehre des Auftrags, der die Möglichkeit der Predigt ist, ausschließlich Gottes Wahrheit, Kraft und Ehre. Eben dessen tröstet und rühmt sich aber der christliche Prediger. Eben das ist die feste Burg, aus der ihn niemand und nichts vertreiben kann. Er redet daraufhin, daß Gott selber von sich selber redet.

Mit Uebergang einiger Kapitel über Glaube oder Wort Gottes? — Wort Gottes und Glaube — die Wirklichkeit des Wortes Gottes und weitere Näherbestimmungen des Wortes Gottes, die recht interessant sind und von großer Gelehrsamkeit des Autors zeugen, will ich einige Sätze aus dem zweiten Kapitel: **Die Offenbarung Gottes** anführen. Hier wird der **dreieinige Gott** oder die Trinitätslehre behandelt.

Gottes Wort ist Gott in seiner Offenbarung. Gott offenbart sich als Herr. Er allein ist der Offenbarer. Er ist ganz Offenbarung. Er selber ist der Offenbarte.

Gott offenbart sich als der, der in drei ebenso unzertrennlich zusammengehörigen wie unaufhebbar unterscheidenden Weisen der Herr ist: Gott Vater, Sohn und Heiliger Geist. Gerade in seiner Offenbarung erweist und bestätigt er sich als das Du, das dem Ich des Menschen als unauflösliches Subjekt entgegentritt und eben so und darin sein Gott ist. — Römer 11, 36: „Von ihm und durch ihn und zu ihm“ ist nach Barth die genaueste und klarste Formel zum Verständnis der „unitas“ und „trinitas Dei,“ mit einem Wort gesagt (der deutsche Ausdruck ist hier umfassender als

der lateinische): der Drei-Einig-keit Gottes. Die Trinitätslehre, welche in ihrer Form als Lehre ein Werk der Kirche, aber nicht von ihr erfunden, sondern von ihr in dem konstituierenden Zeugnis von der Offenbarung gefunden ist, greift nicht hinein in das Geheimnis Gottes, wie man oft behauptet hat, sondern sie anerkennt es. Sie gebietet dem menschlichen Denken, Halt zu machen, wo das Haltmachen nicht „agnosia“ sondern „gnosis,“ aber nicht Weisheit der Menschen, sondern durch die Offenbarung gesetzte Weisheit Gottes bedeutet.

Siernach geht Barth zur Lehre von **Gott dem Vater** über. Er ist der Vater als Schöpfer und Vater als Quelle der Gottheit. Von ganz besondrer Bedeutung ist für uns seine Lehre von „**Gott dem Sohn**.“ Er formuliert seine diesbezügliche These also: der eine Gott offenbart sich als der Versöhner, das heißt als der, der siegreich mitten im Widerspruch des Menschen zu ihm und mit sich selbst der Herr ist. Er ist als solcher das an uns gerichtete Wort, weil er als Wort oder Sohn des Vaters ursprünglich in sich selber ist.

„**Jesus der Herr!**“ lautet das Bekenntnis der neutestamentlichen Gemeinde, und zwar angesichts, trotz oder vielmehr wegen alles dessen, was sie über ihn wußte als den **Knecht Gottes**, durchaus in der Meinung, mit Kyrios (Herr) nicht weniger als **Gott** zu sagen. Vergewärtigen wir uns zunächst die wichtigsten Tatbestände: Der, den das Evangelium schildern will, so hebt das Evangelium Johannis an, das Wort, das in diesem fleischgeworden unter uns zeltete, in seiner Herrlichkeit von uns gesehen wurde (Joh. 1, 14), dieses Wort war nicht ein Wort über Gott, nicht ein geschaffenes Wort. Es ist dort, wo Gott selber ist, nämlich „im Anfang“ alles dessen was ist, zu Gott gehörig und also selber Gott, Gott von Art. Nicht mehr und nicht weniger als Gott selber braucht es, damit das Wort da ist, gesprochen und gehört wird. Er muß es sprechen. Aber er hat es gesprochen und spricht es. So Joh. 1, 1. Unter Benützung der Stellen: 2. Kor. 5, 19; Hebr. 1, 5 f.; Joh. 5, 18; Phil. 2, 6; Röm. 8, 37; Kol. 1, 15; Joh. 3, 16 kommt er zu dem Schluß: Jesus kann von sich sagen: Ich und der Vater sind eins (Joh. 10, 30); ich bin vom Vater gekommen und gehe zum Vater (Joh. 16, 28); wer mich sieht, der sieht den Vater (Joh. 14, 9). Er kann mit dem Vater sagen: bevor Abraham wurde, **bin** ich (Joh. 8, 58) und zum Vater: Du hast mich geliebt, ehedem die Welt gegründet wurde usw. usw. Aber auch die Synoptiker lassen ihn von sich selbst sagen: Alle Dinge sind mir übergeben von meinem Vater . . . ! Und darum: Kommt her zu mir alle, die ihr mühselig und beladen seid, ich will euch erquicken (Matth. 11, 27—28). Der Christus, den sie

in ihm erkennen, ist „der Sohn des lebendigen Gottes“ (Matth. 16, 16).

Auf Grund dieser biblischen Festsetzungen kann er sich mit den „modern-historischen Versuchen“ auseinandersetzen, „die merkwürdigerweise mit den beiden wichtigsten von der Kirche schließlich energisch ausgestoßenen Seitenlinien des christologischen Denkens schon des zweiten Jahrhunderts **sachlich aufs genaueste zusammen-treffen.**“ Die eine These, welche Jesus nicht als den Sohn Gottes anerkennt, ist die **Apotheose** eines Menschen, nämlich des Stifters dieser Religion und Kirche, des Anfängers und Verkündigers des christlichen Gott-Vater-Glaubens durch die dankbare Liebe und Verehrung der Seinigen. Vom begeisterten galiläischen Landrabbi wird er emporgehoben zum Propheten im Rang des Elia, vom politischen zum himmlischen Messias, zum Sohn Gottes endlich — wie ja die Zeit genug solcher Göttersöhne kannte — bis die Veteuerung im Quadrat der historischen Entfernung von ihrem Gegenstand immer hitziger werdend, sich überschlägt und zu der Gleichung Christus-Gott wird, wobei die Vorstellung, daß Gott den Menschen Jesus zu bestimmter Stunde, bei seiner Geburt, in seiner Taufe oder Auferstehung zu dieser Würde eingesetzt oder angenommen habe, ein artiges Symbol sein kann für das, was man im Eifer seines — **ebionitischen** . . . Christusenthusiasmus getan hat. In der andern modern-historischen These handelt es sich um die **Personifizierung** der göttlichen Rundgebung, die man in diesem Menschen (Jesus) zu vernehmen meinte. Dies ist der **doketische** Christusenthusiasmus. Herniedersteigen sah man vom Himmel den danielischen Menschensohn oder auch den präexistenten Logos — einen Scheinleib annehmend. „Erreichte diese Verehrung eines Göttlichen in Christus ihre Spitze, dann konnte sie offenbar, mit jener ersten Linie zusammentreffend, umschlagen in die Behauptung einer eigentlichen Theophanie, in die Gleichung Gott-Christus.“ Das gemeinsame Ergebnis dieser beiden Erklärungen wäre offenbar die Einsicht, daß es sich in der neutestamentlichen These von der Gottheit Christi, streng genommen, um eine uneigentlich gemeinte und zu verstehende Redensart handle. Ihr wahrer Sinn sei natürlich: Christus ist die höchste Erscheinung menschlichen Lebens, oder aber (und vielleicht kombiniert damit): er ist das eindrucksvollste Symbol göttlicher Gegenwart im Menschen. Bei den „modern-historischen“ Versuchen der Erklärung des Christusproblems haben wir es mit nichts anderm als einem modernen Ebionitismus respektive Doketismus zu tun, dem Ebionitismus respektive Doketismus in modernem Gewand. „Und doch hat der Satz von der Gottheit Christi nichts zu tun weder mit der Apotheose eines Menschen noch mit der Personifizierung des Göttlichen in

ihm. Er entzieht sich dieser Alternative. Er geht zwischen Skylla und Charylōdis mitten durch, aber freilich auf einer haarscharfen Linie, die der gar nicht zu sehen vermag, der etwa nicht begreifen sollte, daß diese Linie eine Schnittlinie ist in der Ebene, auf der jene beiden Irrtumsmöglichkeiten sich befinden, und von einer andern Ebene senkrecht von oben durchschnitten wird. Wer beharrlich nur jene erste Ebene kennen will, der wird ebenso beharrlich vor Bäumen den Wald nicht sehen, vor Idealismen und Mythologumenen der allzu geliebten Religionsgeschichte die Offenbarung nicht sehen, die der Sinn des Sages ist und wird zur Strafe im Moorgrund uralter, längst erledigter Regereien stecken bleiben müssen."

An der vollen Gottheit Christi hängt die exklusive Genugsamkeit der durch ihn geschehenen Versöhnung und an dieser wiederum das *Sola fide* — das ist es, worüber man sich nicht täuschen sollte. Schon darum, weil die Vernachlässigung dieses Grunddogmas vor vierhundert Jahren sich in der Folgezeit notorisch gerächt hat. Der Weg über Pietismus und Rationalismus zu Schleiermacher wäre nicht möglich gewesen, wenn (Jsaak August Dörner ist einer der wenigen neueren Theologen, die dieses Uebel gesehen haben) Verständnis und Pflege des trinitarischen Gottesbegriffs verhindert hätten, daß dem Glauben schließlich nicht nur die Werke, sondern auch der Gegenstand abhanden kam. — „Die kirchliche Trinitätslehre gibt legitime Antwort auf die Frage nach der Möglichkeit einer Offenbarung des Vaters, indem sie noch einmal und erst recht auf Gott verweist, auf den ganzen Gott ohne Vorbehalt und Abstriche. Gott ist ganz in seiner Offenbarung, das ist der Sinn der Lehre von der Gottheit Christi, ohne die die christliche Theologie mit ihren Bemühungen besser Schluß machen würde."

Ueber **Gott den Heiligen Geist** stellt Barth folgende These auf: „Der eine Gott offenbart sich als der Erlöser, das heißt als der, der in der Aufhebung des Widerspruchs des Menschen zu ihm und mit sich selbst der Herr ist. Er ist aber als solcher das Geschenk der Gnade, weil er als Geist des Vaters und des Sohnes ursprünglich in sich selber Heiliger Geist ist.“ In zwei Paragraphen behandelt er diese Wahrheit: 1. Der Geist als Erlöser (Mitteiler der Gnaden der Erlösung); 2. Der Geist des Vaters und des Sohnes. Getreu nach der Heiligen Schrift schildert er den Heiligen Geist und seine Tätigkeit und sagt dann: „Scharf wird er als Gabe von Christo als ihrem Geber oder Sender unterschieden," so daß sie Joh. 16, 7 geradezu geknüpft wird an das vorangehende Weggehen Christi von den Seinen: „Wenn ich nicht weggehe, kommt der Tröster nicht zu euch. Wenn ich aber weggehe, werde ich ihn zu euch senden.“ Jenes Entscheidende, was Christus zur Offenbarung des Vaters macht, sein Tod und seine Auferstehung muß

erst geschehen, beziehungsweise erkannt sein, bis der Geist „gegeben“ werden kann (Joh. 7, 59). Das „Nehmet hin den Heiligen Geist!“ (Joh. 20, 22) ist darum ein Wort des Auferstandenen; und als ein zweites, mit der Epiphanie des Sohnes durchaus nicht zusammenfallendes, sondern neues und selbständiges Wunder Gottes, schildert Apg. 2, 3 f. die Ausgießung des Heiligen Geistes zu Pfingsten. Damit aber, daß der Mensch den Heiligen Geist empfängt, scheint die Frage, wie er zum Empfänger der Offenbarung werden könne, beantwortet zu sein. Er ist der „Geist der Kinderschaft,“ der unserm Geist bezeugt, daß wir Gottes Kinder sind, in welchem wir darum rufen: Abba, lieber Vater. Röm. 8, 15—16.

Die „**Fleischwerdung des Wortes**“ ist der Gegenstand eines weiteren Abschnittes, worin die Notwendigkeit der Fleischwerdung, der Sinn und die Wirklichkeit derselben behandelt wird. Seine nicht leicht verständlichen Argumentationen, wobei neben andern erstklassischen Autoren das berühmte Buch des Anselm von Canterbury: „Cur Deus homo?“ als Führer dient, leiten ihn zu der Begriffswelt des Glaubensbekenntnisses des Konzils von Chalcedon: „Denselben vollkommen in seiner Gottheit, denselben vollkommen in seiner Menschheit, denselben wahrhaftig als Gott und wahrhaftig als Mensch, dem Vater gleich nach der Gottheit und denselben gleich nach der Menschheit . . . in zwei Naturen unvermischt, unverwandelt, ungeschieden, ungetrennt, offenbar, ohne daß jedoch die Verschiedenheit der Naturen durch die Einheit aufgehoben, sondern so, daß vielmehr die Eigentümlichkeit beider bewahrt bleibt und beide sich zu einer Person und einer Seinsweise zusammenschließen.“ — Damit ist die schriftgemäße evangelische Lehre von dem fleischgewordenen Wort vollständig und mit nicht zu übertreffender Klarheit wiedergegeben.

Der nun folgende Abschnitt behandelt **Weissagung und Erfüllung**. „Dem urgeschichtlichen Ereignis der Offenbarung Gottes in Jesus Christus steht das wirkliche Offenbarungszeugnis der Geschichte einheitlich gegenüber als adventliche Weissagung weihnachtlicher Erfüllung,“ lautet seine These, die leider wegen des engen Raumes hier nicht besprochen werden kann. Sehr interessant ist seine Darlegung des Verhältnisses der Geschichte zur Offenbarung; und bezüglich des Alten Testaments erklärt er, es sei im Unterschied von der ganzen antiken Religionswelt ausgesprochenerweise Zeugnis von dem verborgenen Gott, der als solcher der in Israel offenbare ist. „Wer dieses Zeugnis nicht gern hört, wer im Neuen Testament einen direkt offenbaren Gott vor sich zu haben meint, wer verkennet, daß der in Christus offenbare Gott kein anderer ist und als kein anderer sich offenbart als eben jener verborgene Gott Israels, der wird immer dazu neigen, die Geltung des Alten Testa-

menten mit Marcion, Sozinus, Schleiermacher, Harnack zu bestreiten, oder doch irgendwie zu verneinen.“ — Das Alte Testament hat eben seine hohe Bedeutung, ist aber nur vollständig zu deuten in seiner Beziehung zum Neuen Testament, das die Erfüllung des Alten genannt werden kann.

Naturgemäß schließt sich den vorausgehenden dogmatischen Erörterungen die über die **Geburt des Herrn** an. Und Barth tut dies, indem er den Sinn der Christologie, die „Assumptio carnis“ und das Wunder der Geburt Christi erklärt. „Das urgeschichtliche Ereignis der Offenbarung Gottes in Jesus Christus besteht darin, daß der ewige Sohn des Vaters, ohne seine Gottheit zu verlieren oder einzuschränken, auch menschliche Gestalt angenommen hat, um in ihr den Widerspruch des Menschen zu Gott und mit sich selbst nicht zu vollbringen, sondern im Gehorsam zu tragen und damit das von Gott in der Zeit gesprochene Wort der ewigen Veröhnung zu sein. In Erkenntnis der Urgeschichtlichkeit oder des Wunders dieses Ereignisses bekennet die Kirche ihren Herrn als **empfangen vom Heiligen Geist, geboren aus Maria der Jungfrau.**“

Einiges sei herausgegriffen: Aus der Einheit der Wirklichkeit dieser Menschengestalt mit der Wirklichkeit des Wortes Gottes folgt, daß man jenes Gleichnis Kalvins von der Menschheit Christi als dem seine Gottheit verhüllenden Schleier oder Vorhang nicht etwa dahin ausdeuten darf, als wäre sein Menschsein ein Zweites neben seinem Gottsein, eine Erscheinung, ein Kleid, eine Wohnung, ein Symbol, ein Gleichnis des Wortes bloß, von dem nun umgekehrt dieses durch Deutung des Symbols oder Gleichnisses zu abstrahieren, gesondert für sich zu hören wäre. Nein, sagt Barth, dieser Mensch (Jesus Christus) ist das gesprochene und vernommene Wort, nicht als Subjekt, aber als notwendig und endgültig mit ihm geeintes Prädikat des Wortes. Verhüllen und Enthüllen sind ja hier nicht zweierlei, sondern indem das Wort sich verhüllt in diese Menschengestalt, enthüllt es sich, ist es das zu uns gesprochene, von uns vernommene Wort. Wer diesen Menschen (Jesus) sieht und hört, der sieht und hört den Herrn — mit der Möglichkeit des Glaubens und des Vergernisses, denn anders ist der Herr für uns nicht zu sehen und zu hören — aber er sieht und hört ihn, den Logos selber, kein Zweites neben ihm.

Noch weiter, tiefer möchte ich sagen, geht er in das Geheimnis der „Assumptio carnis“ ein. Man kann das Wesen dieses Geheimnisses zunächst im allgemeinen nicht zutreffender umschreiben, als indem man mit der alten Dogmatik sagt: Es handelt sich darum, daß das Wort oder der Sohn Gottes die **menschliche Natur**, d. h. menschliches Wesen und Dasein, menschliche Existenz, **in sich aufnimmt**, **assumiert**. Der Ausdruck stammt aus Phil. 2, 7:

„Knechtsgestalt annehmend.“ Es handelt sich also nicht um eine Verwandlung (das ist auch mit dem „das Wort ward Fleisch,“ Joh. 3, 14 nicht gemeint), nicht um eine Alterierung der göttlichen Existenz des Wortes, in der es das ewige Wort des ewigen Vaters ist. Nicht darin besteht seine Kenose, von der Paulus dort redet, daß es ganz oder auch nur teilweise, auch nur zum kleinsten Teil aufhörte, zu sein, was es ist (sonst wäre ja die Fleischwerdung nicht die Offenbarung Gottes). Also nicht in einer Negation besteht seine Kenose, sondern in dem Positiven, daß es zu seiner göttlichen Existenz, die ihm von Ewigkeit zu Ewigkeit zu eigen ist, hinzunimmt, sich beilegt, in sich aufnimmt, mit sich vereinigt die menschliche Existenz in der Zeit. „Den aller Weltkreis nie beschloß, der liegt jetzt in Marien Schoß.“ Das ist das *Novum* der Offenbarung, der Versöhnung: daß Gott so sehr Gott ist, daß er auch mehr als ewig, nämlich zeitlich, mehr als Gott, nämlich Mensch sein kann. Eine Kenose, eine Selbstentäußerung Gottes ist es darum, weil dieser Zuwachs für ihn wahrlich keine Verherrlichung, keinen Zuwachs an Ehre und Größe bedeutet, sondern ein Aufsihnehmen von Schuld und Strafe, von Verfehrtheit und Jammer. Nicht in gerader, sondern nur in höchst gebrochener Linie, als Tat der Barmherzigkeit Gottes ist dieser Zuwachs als mit der Würde Gottes vereinbar vorzustellen. Indem das Wort menschliche Existenz annimmt, um den Menschen hörbar zu werden, verhüllt es seine Göttlichkeit, und zwar in Schmach und Schande, steigt es unbegreiflich tief herunter in eine Sphäre, die ihm von Haus aus nicht zukommt. Indem es sich dem Glauben darbietet, gibt es sich auch dem Mergern preis. Daß es das kann und daß es das tut, das ist das anbetungswürdige Wunder unsrer Errettung. Es muß aber klar bleiben: Dieses Wunder besteht darin, daß Gott sich herabläßt, sich verbirgt, sich erniedrigt und gemein macht, um zu uns zu kommen . . . diese Herablassung Gottes fordert in jedem Augenblick Glauben und ist eben darum auch in jedem Augenblick von der Möglichkeit des Mergernisses umgeben.

Barth muß sich nun doch auch mit der modernen Theologie in diesem Punkt auseinandersetzen. Denn die geheiligte Person Jesu Christi ist heutzutage wieder mehr als zuvor der Stein des Anstoßes, jenes Zeichen, dem widersprochen wird, geworden, teils halb und verhüllt und verschämt, teils feck und offen, eine kolossale Unkenntnis geblendet durch menschlichen, wissenschaftlichen Stolz zur Schau tragend. Barth erklärt: Die große Unsachlichkeit der neueren Theologie könnte nicht besser illustriert werden als durch den Abscheu, mit dem man gerade diesen Punkt der alten Christologie als künstlich, starr, unlebendig usw. meint ablehnen zu dürfen. Wenn es je eine geradezu unheimlich lebendige, d. h. lebens-

wahre Lehre gegeben hat, so ist es diese, die die ganze Christusfrage so messerscharf in die Entscheidung der göttlichen Tat und des menschlichen Glaubens stellt, als an den Ort, wo sie allein sachgemäß beantwortet werden kann. Die in der historischen Wissenschaft vom Urchristentum zunehmende Erschwerung des Zugangs zu Jesus Christus unter Umgehung des in ihm gesprochenen Wortes wird unsre Theologie vielleicht noch einmal mit Schrecken daran erinnern, wie viel sicherere und bessere Wege man da früher gegangen ist. Aber mit der Negation wird dann die hier erforderliche Position noch nicht gewonnen sein. Etwas anders ist die historische Unsicherheit in Bezug auf Christus, den Menschen, etwas anders die theologische Sicherheit in Bezug auf Christus, das Wort, in und mit der dann auch in Bezug auf Christus, den Menschen, zu wissen wäre, was man historisch nie wissen wird, weil man es nur theologisch wissen kann. Mehr als vorbereitende Belehrung wird man also von der hoffentlich zunehmenden Skepsis auf keinen Fall erwarten dürfen.

Wer wollte Barth hierin nicht voll zustimmen? Auf der einen Seite die Gewißheit der göttlichen Tat und des menschlichen Glaubens, auf der andern Unsicherheit, Zweifel, Skepsis!

Auf die **Mariologie** übergehend, bemerkt unser Autor, man könne merkwürdiger Weise und so befremdend das, heute wenigstens, in einer evangelischen Dogmatik klingen mag, dem Kardinalsatz der sogenannten **Mariologie** nicht ausweichen. „Ich meine die der Mutter Jesu von der alten Kirche im Streit gegen Nestorius zuerkannte Bezeichnung als *Mater Domini*, *Theotokos*, **Gottesgebärerin**.“ Er galt für die Reformatoren selbstverständlich; er ist auch von der lutherischen und reformierten Orthodoxie durchaus aufrecht erhalten worden. Der, den Maria gebär, war eben nichts anders, nichts zweites, nichts neben dem, daß er Gottes Sohn war — in Menschennatur, aber diese Menschennatur nur wirklich in der Wirklichkeit des Sohnes Gottes Als Erläuterung der Wirklichkeit der Menschheit Christi, als Bestätigung ihrer Urgeschichtlichkeit war und ist dieser Satz sinnvoll und darf bei allem notwendigen Widerspruch gegen die hier in der katholischen Dogmatik offenkundlich vorliegende Wucherung nicht etwa gestrichen werden.

Der **Sündlosigkeit Christi** widmet der Autor auch Aufmerksamkeit. „Konkret, als der im Fleisch der Sünde handelnde Herr ist er der Sündlose.“ Aller **Jesuskult**, alle Verehrung der menschlichen Natur, der geschichtlichen Erscheinung Christi als solcher ist unmöglich, weil gegenstandslos. Das ergibt sich aus der Einheit der Wirklichkeit der Menschengestalt Jesu mit der Wirklichkeit des Wortes Gottes. Dies spricht gegen die neu-protestantische Jesu-

latrie (von Zinzendorf bis auf die „moderne“ Theologie der Jahre 1890 bis 1910) ebenso wie gegen ihr sachliches und historisches Analogon, die katholische Herz Jesu-Verehrung. Das „empfangen vom Heiligen Geist, geboren aus Maria der Jungfrau“ ist ein Wunder. Als Wunder charakterisiert es sich, indem es an entscheidenden und nicht von ihm zu lösenden Punkten allen Analogien sich entzieht, als ein solches Ereignis, dessen Subjekt, dessen Wirklichkeit nur Gott, der handelnde Herr selber ist.

In einem weiteren (5. Abschnitt) wird die **Ausgießung des Heiligen Geistes**: die Möglichkeit und Wirklichkeit der Gnade, Bedingungen der Möglichkeit der Gnade und die Taufe als Erkenntnisgrund der Gnade behandelt. Offenbarung Gottes an den Menschen wird vom Menschen aus so und nicht anders möglich, daß er durch den Heiligen Geist in der Taufe wird und ist, was er aus sich selber nicht werden und in sich selber nicht sein kann: ein Hörer und Täter des Wortes Gottes.

In dem Artikel: **Die Gnade und die Religion**, behandelt er den **Begriff der Religion**, „der in der protestantischen (aber weiterhin auch in der katholischen) Theologie der letzten 200 Jahre die Rolle des Einen, Notwendigen hat spielen dürfen.“ Er lehrt: Hinter dem Fremdwort „Religion“, aber auch hinter dem neuerdings lieber gebrauchten deutschen Wort „Frömmigkeit“, aber natürlich auch hinter dem nachträglich doch wieder herangezogenen und in das Prokrustesbett jenes modernen Begriffs gezwängten Wort „Glauben“ steht im Mund der neuern Theologie schlechterdings nichts anders als das mehr oder weniger verschämte Bekenntnis, daß man als moderner Mensch (was man **vor allem** sein wollte) nicht mehr wagte, methodisch grundlegend und mit erhobener Stimme von Gott zu reden. An diesem üblen Geruch des Begriffs „Religion“ haben weder Schleiermachers Reden, noch, mehr als hundert Jahre später, Rud. Ottos „Das Heilige“ etwas ändern können.

Und zur Beantwortung der Frage: „Was ist Religion?“ geht er auf einen Ausspruch **Goethes** zurück: „In unsers Busens Keine wagt ein Streben, sich einem Höhern, Reinern, Unbekannten aus Dankbarkeit freiwillig hinzugeben, enträtselnd sich den Ungenannten. Wir heißen's Frommsein“ — und er glaubt, daß diese Definition Goethes nicht nur schön, sondern auch so richtig und vollständig sei, als es sich der Religionswissenschaftler nur immer wünschen kann. **Schleiermachers Begriff** der „Religion“ wird sehr eingehend erörtert. „Der Schleiermachersche ‚homo religiosus‘ hat — nichts ist vielleicht bezeichnender für ihn — kein Gegenüber.“ Religion ist „ein Produkt der menschlichen Natur, gegründet in einer von ihren notwendigen Handlungsweisen oder Trieben, oder wie ihr es nennen wollt.“ „Wer einen Unterschied

macht zwischen dieser und jener Welt, betrügt sich selbst; alle wenigstens, die Religion haben, glauben nur an eine.“

Andre, gewiß nicht minder interessante und für den Dogmatiker bedeutsame Gegenstände übergehend, z. B. der Glaube und der Gehorsam — Autorität und Freiheit, Freiheit des Gewissens — der vorgeschriebenen Kürze entsprechend — sei nur noch dem Kapitel: „**Die Heilige Schrift**“ Aufmerksamkeit gewidmet. Barth erörtert dieses sehr zeitgemäße Thema in folgenden Paragraphen: Die Bibel und die Geschichte — Die Bibel als Gottes Wort — Die Bibel und die Kirche und die Begründung des Schriftprinzips. Gottes Wort ist Gott in der Heiligen Schrift. Im Menschenwort der berufenen und bevollmächtigten Zeugen ist das Wort Gottes in seiner Offenbarung der Kirche aller Zeiten gegenwärtig, wahr und maßgebend kraft der Identität des Heiligen Geistes, der in diesem Zeugnis redet und im Glauben der Kirche hört — das ist der kurz zusammengefaßte Inhalt. — Nur folgende, einzelne Sätze mögen die Ausführungen charakterisieren. „Die christliche Kirche weiß, sie muß wissen, daß sie, indem sie die Stimme der Propheten und Apostel respektiert als die Stimme des Heiligen Geistes, eine Einsicht vollzieht, bei der ihr die historische Wissenschaft, und wäre ihr Verständnis für die Eigentümlichkeit und Bedeutsamkeit solcher und speziell dieser Literatur noch so groß, gerade am entscheidenden Punkt **nicht** helfen kann. Gewiß auch nicht in den Weg treten, aber ebenso gewiß auch nicht helfen.“

Die Erkenntnis der christlichen Kirche, daß die Bibel Gottes Wort ist, greift zurück auf eine darin eingeschlossene Erkenntnis in Bezug auf den **Gegenstand** dieser Literatur. Sie findet in der Bibel, nicht von ihr zu trennen, aber auch nicht mit ihr zu verwechseln, durch die Bibel ebenso verhüllt wie gezeigt, ebenso verborgen wie dargeboten ein primäres Datum, das Wort, das die Verfasser der Schrift nicht sowohl gesprochen und geschrieben **als gehört und vernommen haben, das Wort Gottes in seiner ersten Gestalt, die Offenbarung.** Um ihrerwillen, weil sie von ihr nicht anders weiß als eben durch das Medium der Bibel, weil ihr das Wort Gottes in erster Gestalt nicht anders begegnet als verborgen und dargeboten in dieser zweiten Gestalt, weil sie die Urgeschichte nur kennt im Spiegel der Weissagungsgeschichte — **darum nennt sie die Bibel Gottes Wort.**

Predigen und predigen hören, heißt Raum schaffen und schaffen lassen für Gottes eigenes Wort. Die Arbeitsanweisung, den Marschbefehl zu diesem Tun, meint die Kirche sich nicht selbst gegeben, sondern empfangen zu haben. Sie redet, weil sie gehört hat und noch hört. Was hört sie? Offenbarung, Gott selbst zu hören, wäre offenbar notwendig zu dem unerhörten Wagnis — von

Gott zu reden, wenn dieses Wagnis nicht tolle Unverschämtheit, sondern legitimer Auftrag sein soll.

Der Grund der **Kanonisierung** gerade dieser und dieser urchristlichen Schriften war ein **absoluter** Grund. Indem man diese und diese Schriften aus der Masse der übrigen auswählte als wahres Gotteswort, meinte man doch nichts anders zu tun, als festzustellen, daß sie als solche schon ausgewählt seien, daß diese und diese Schriften sich als **Gottes Wort selbst schon erwiesen hätten**. — Es ist das Zeugnis des Heiligen Geistes, durch das sich die Heilige Schrift von der sonstigen Schrift unterscheidet.

Stellt Barth so die Heilige Schrift als vom Heiligen Geist eingebene Offenbarung hin, so wendet er sich gegen die sogenannte **Verbalinspiration** des 17. Jahrhunderts „die an Stelle der von Menschen in menschlicher Bedingtheit vollzogenen Konzeption des biblischen Zeugnisses ein himmlisches Diktat setzen wollte, eine Lehre, in der man nicht etwa die Vollendung, sondern eines der verschiedenen Dokumente des anhebenden Zerfalls der Orthodoxie zu sehen hat.“ Zudem ist diese Art der Inspiration allen Reformatoren unbekannt.

Ueber einen **kirchlich-autoritativen biblischen Text**, lehrt Barth, daß er dogmatisch zu fordern wäre. Es sei doch nicht ganz gleichgültig, ob die Perikope von der Ehebrecherin Joh. 8 als vollwertiges apostolisches Zeugnis gelte, oder mit Nestle und Weizsäcker als eine historische Anmerkung zu lesen sei. Es sei umgekehrt nicht gleichgültig, ob der unechte Schluß des Markusevangeliums nach wie vor stehen darf, oder ob er aus dem, was die Kirche Heilige Schrift nennt, verdienstermaßen zu verschwinden hat. Aber wer soll darüber entscheiden? „Ist der nachweisbar älteste Text als solcher der authentische, der heilige Text, so daß man die Sorge um ihn getrost den Philologen überlassen könnte?“ Aber dann könnte die Kirche doch in die Lage kommen, daß sie sich nicht gefallen lassen könne, daß eine an sich gediegene Textherstellungsmethode im letzten Augenblick nicht nach der „*analogia fidei*,“ nicht im Blick darauf, daß dieser Text Offenbarungszeugnis, sondern als wäre er **irgendein Text**, als könne in Römer 5, 1 auch jener alberne Konjunktiv dastehen, gehandhabt worden ist. „Kann man sich der Konsequenz entziehen, daß die Feststellung des **richtigen**,‘ d. h. des als Gestalt des Offenbarungszeugnisses wahrscheinlichsten Textes, und zwar des **Urtextes** sowohl wie der der kirchlichen Verkündigung zugrunde liegenden **Uebersetzung**, ebenso wie die des Kanons die Sache eines Glaubensaktes der Kirche sein müßte, die sich von den Philologen wohl bis zum letzten Augenblick beraten lassen, dann aber ihrem eigenen Urteil vertrauend, auf eigne Verantwortung entscheiden, und zwar im selben Sinn wie in Bezug auf den Kanon

autoritativ entscheiden müßte. Der Begriff eines *textus receptus* ist also dogmatisch sinnvoll, sinnvoll ist auch die Dignität, die der sogenannten **Vulgata-Übersetzung** in der katholischen Kirche und ‚de facto‘ der **Lutherbibel** in der evangelischen Kirche zuerkannt wird — eine Dignität, die auch der getreuesten modernen Übersetzung so nicht zukommen kann, weil nicht (wenigstens bis auf weiteres nicht) der Glaube der Kirche, sondern bestenfalls der Glaube eines Privatgelehrten hinter ihr steht.“

Beachtenswert sind folgende Sätze: Die Art, wie die Kirche, die uns getauft hat, das Wort Gottes bisher hörte, muß uns Schranke, Wegweisung, Autorität sein bei unserm eignen Hören. Nur indem wir unser Hören dem Hören der Kirche einordnen, nicht indem wir eigenmächtig uns vor die Bibel setzen, als wären wir die Ersten, die das tun, hören wir das Wort Gottes in der Bibel. Es ist für Barth gar keine Frage, daß es auch im Protestantismus etwas der Größe eines **Kirchenlehrers** Entsprechendes gibt. Man könnte vielmehr fragen, ob **Luther** in der evangelischen Kirche nicht in viel höherem Grade Autorität ist als etwa Thomas von Aquino in der katholischen. — Hat Barth unrecht, wenn er so die Autorität der Kirche in Bezug auf die Bibel betont?

Eine scharfe Auseinandersetzung widmet Barth der römischen Kirche hinsichtlich ihrer „**Ueberlieferung**,“ der Tradition. „Zwischen dem Wort Gottes, das dort und damals Fleisch geworden, und dem Wort Gottes, das heute und hier verkündigt und gehört werden soll, steht als drittes, als Brücke über den Abgrund der Zeit, das Wort Gottes als Heilige Schrift, das uns, die wir nicht Propheten und Apostel, nicht Zeugen der Offenbarung in diesem primären Sinn sind, die wir den Auferstandenen nicht gesehen, die einmalige Stimme, die Mose und Jeremia hörten, nicht gehört haben, der Offenbarung teilhaftig, uns mit ihr gleichzeitig macht. Die römisch-katholische Ansicht ist hier eine andre. Nach ihr bedarf es keiner solchen Brücke über den Abgrund der Zeit. Nach ihr ist die Kirche selber die gerade Straße, die aus der Offenbarung heraus, nein die Offenbarung fortsetzend, in alle Folgezeit hineinführt. Die Bibel ist nur die erste Stufe der Kirche, auf der sich alle folgenden kontinuierlich aufbauen, wie Petrus nur der erste Papst ist, auf den in grundsätzlich gleicher Würde alle übrigen folgen Es gibt nach der Feststellung des Trienter Konzils (Sess. 4) ein in der katholischen Kirche neben der Stimme der Bibel ununterbrochen weitergehendes Reden Christi in der apostolischen und des Heiligen Geistes in der eigentlich kirchlichen Tradition, und diese Tradition ist von den Christen mit derselben Pietät und Ehrfurcht aufzunehmen wie die Bibel Gegen diese menschliche, allzu menschliche Sicherung der Offenbarungsvermittlung, gegen diese

Stabilisierung des Verhältnisses zwischen Offenbarung und Kirche, die von einer direkten Identifizierung der beiden Begriffe lediglich nicht zu unterscheiden ist, richtet sich der Protest des Protestantismus. Nein! sagen wir, die *'ecclesia docens'* ist nicht die *'vox loquentis dei'*, sondern sie hat ihr zu dienen Um dieser unerhörten uneschatologischen, ja antieschatologischen Selbstsicherheit willen haben die Reformatoren in der Kirche des Papstes das Reich des Antichrist gesehen. Eben um ihretwillen stellen wir uns heute noch innerhalb der *'una sancta catholica et apostolica'* protestierend abseits von dieser Häresie. Sie kennt keine relative Autorität, nur die absolute, die ihre eigne ist. An der Echtheit dieser Abolutheit zweifeln wir."

Hiermit schließe ich dieses Referat über Karl Barth's Theologie, respektive über den ersten Band seiner Dogmatik, betitelt *"Die Lehre vom Wort Gottes."* Konsequent hat er die Lehre vom Wort Gottes, der göttlichen Offenbarung, durch alle Kapitel des Werkes durchgeführt, davon ausgehend, darauf zurückführend. Die Sprache dieses Werkes ist eben die Gelehrtensprache, zuweilen schwer verständlich, zuweilen oratorisch, als ob es ein akademischer Vortrag des gelehrten Herrn Professors wäre. Jeder evangelische Theologe, der dieses Werk durchstudiert, wird gewiß reichen Nutzen davon haben, nicht nur sein theologisches Wissen auffrischend, sondern mit neuen Ergebnissen bereichernd und sein inneres religiöses Leben befruchtend.

Merkwürdig sind die Schlußworte dieses Dogmatikers. „Wir sind Staub, wir sind Lügner. Wohl uns, wenn wir *solche* Lügner sind, die Gottes Segen und Befehl empfangen haben zu ihrem Denken und Reden, kraft dessen es dann, *gegen* uns, Denken und Reden der Wahrheit ist. In dieser Bescheidung, in der höchsten Mut und höchste Demut, höchste Ehrfurcht und höchste Frömmigkeit sich vereinen mögen, soll sich das Verhältnis des Dogmatikers zu seinem Gegenstand zusammen fassen lassen in das Psalmwort: Lobe den **Herrn**, meine Seele, und was in mir ist, *seinen* heiligen Namen!"

Krishnamurti.

Von Professor R. S. Grützmacher.

III.

Die geistige Herkunft Krishnamurtis.

Die leibliche Herkunft Krishnamurtis ist ohne Zweifel die indische, und zwar genauer die brahmanische; auch seine geistige Entwicklung verläuft zunächst im gleichen Rahmen. Aber früh werden ihm durch seine Verbindung mit der von Europäern geleiteten Theosophie auch abendländische Bildungselemente zugänglich, die sich zur Zeit seines Studiums in Oxford und Paris verstärkten und bei seinen Reisen in Europa und Amerika immer reicher wurden. Von seltenen Ausnahmen in seinen ersten Büchern abgesehen, verzichtet Krishnamurti auf eine ausdrückliche Nennung führender Persönlichkeiten und Richtungen in der Geistesgeschichte der Menschheit. Will er doch seine Erkenntnisse nicht aus Büchern gewonnen haben, sondern aus selbsterlebter Wahrheit. Das schließt aber nicht aus, daß geistige Anregungen — anonym geworden — sein Unterbewußtes beeinflussten und anregten. Nicht selten glaubt man einen Wiederklang der Mystiker des Ostens aber auch des Westens zu vernehmen. Aber auch Nietzsche scheint Spuren hinterlassen zu haben. Aber selbst wenn man alle geschichtlichen Einflüsse als unwirksam oder mindestens nicht nachweisbar streicht, so untersteht auch Krishnamurti und seine Botschaft dem ehernen Gesetz, daß in der Geistesgeschichte der Menschheit die letzten Lebensfragen nur durch einige immer wiederkehrende Antworten gelöst werden.

Krishnamurti hat sich selbst einmal einen Sohn des alten Indiens und der Mystiker aller Zeiten genannt und in einem Gedicht in besonderm Maß sich geistig mit Buddha verbunden: „Mit der erhabenen Würde deines gelben Gewandes erwuchsest du in mir. Mit der Sicherheit des Wissens erschienst du in mir. Mit unermesslicher Seligkeit offenbartest du dich in mir.“ Dagegen gab Krishnamurti auf eine ihm 1930 gestellte Frage: „War die Erleuchtung des Buddhas nicht ein Ansporn für dich?“ keine direkte positive Antwort, ohne den Wert dieses Beispiels auch für sich abzulehnen. Hinsichtlich seines Grundzusammenhanges mit Indien gab er sogar die negative Auskunft: „Ich habe keine Nationalität.“

Eine Erinnerung an die Grundgedanken seiner Botschaft wird viele Linien erkennen lassen, die nach Indien zurückführen. Sein Weg der Intuition — und zwar unter starker Heranziehung intellektueller und ethischer Elemente ist genau der indische der Meditation und Erleuchtung, verbunden mit sittlicher Selbstzucht und philosophischem Nachdenken, wie er im Brahmanismus und — in redu-

zierter Form — auch im Buddhismus erscheint. Krishnamurtis Stellung zur Welt ist die des Buddha, der weder ein Asket noch ein Weltkind war, nicht nur den Geist, sondern auch den Leib pflegte, auf der andern Seite aber doch die alten irdischen Genüsse seiner adligen Herkunft aufgab. Auch Buddha übte jene volle Neutralität gegenüber allen wirtschaftlichen und politischen Fragen und Sozialformen. Aber gerade durch diese Erinnerung und Zurückhaltung ging von Buddha eine Reinigung innerweltlicher Spannungen zwischen den Kasten, den Geschlechtern und Völkern aus, wie sie auch Krishnamurti von seiner Botschaft erwartet und begehrt.

Vor allem aber trifft Krishnamurti in dem Kern seiner Botschaft vom Königreich Glück in der **Auflösung und zugleich Erfüllung menschlicher Individualität mit dem Buddha zusammen**. Denn auch dieser vertrat nicht nur ein rein negatives Ziel im Sein und Empfinden; vielmehr sangen schon alte buddhistische Mönche ganz im Sinn ihres Meisters: „Ach wie leben wir so glücklich, haßlos unter den Haßerfüllten, ach wie leben wir so glücklich, begierdelos unter den Begierigen. Von Freude werden wir uns nähren, wie die strahlenden Götter.“ So verkündete schon der Mann im gelben Gewand durch sittliche Loslösung die Gewinnung des Königreiches Glück.

Eine Verbindung dieser ethischen Botschaft mit einem metaphysisch-pantheistischen Weltbild vollzog allerdings der Buddha nicht, dem jede Metaphysik durchaus fern lag. Zwar ist er noch einig mit Krishnamurti in der bestimmten Ablehnung einer persönlichen Gottheit und jeglicher Religion im herkömmlichen Sinn, sowohl im Dogma wie im Kultus als in der seelischen Abhängigkeit, wie sie sich besonders im Gebet ausdrückt. Aber das bestimmte Bekenntnis zur Allgöttlichkeit der Welt fehlt bei Buddha, dessen Lehre sich ganz auf den menschlichen Erlösungsweg konzentrierte. Desto deutlicher begegnet im **Brahmanismus der Gedanke der Welt- und Einzelgöttlichkeit**. Brahman ist in jedem Atman und jeder Atman ist Brahman. Der Sproß aus Brahmanengeschlecht, Krishnamurti, stimmt von neuem das Hohelied an, dessen Melodie schon in den späteren Veden anklang, die Philosophie der Upanishaden beherrschte und in Indien niemals verklang: Gott ist alles in allen.

Dem Vorbild Buddhas entspricht auch durchaus die **persönliche geistige Haltung Krishnamurtis**, die ihn nicht einen Erlöser und Gott, sondern nur einen Menschen und Lehrer sein lassen will, der darum alle die Formen und Organisationen ablehnt, welche ihn zum Gegenstand einer neuen Religion machen wollten. Denn bald nach seiner Erwählung hatte Annie Besant im Jahre 1911 den Orden vom Stern gegründet, der in Indien, Amerika, Europa regelmäßige Tagungen abhielt. Zum internationalen Hauptquar-

tier war Ommen, ein kleiner holländischer Ort, etwa zwei Stunden von der deutschen Grenze geworden. Hier fand gewöhnlich im August ein großes Lager statt, bei dem man in selbsterrichteten Zelten lebte. Etwa 3000 Menschen sammelten sich hier. Ein Bericht über das letzte Lager August 1930 nennt „Indische junge Männer und alte Frauen aus Kalifornien, rumänische Studenten und junge Mädchen aus Japan, alte englische Offiziere und junge Holländerinnen.“ Krishnamurtis Person und Botschaft stand allein im Mittelpunkt dieses gewaltigen Kreises.

Die Losgelöstheit von allen gewohnten Verhältnissen, Sorgen und Bindungen, die Wirkung der freien Natur und einfacheren Lebensformen, die seelische Verbundenheit mit gleichgestimmten Menschen schufen eine aufnahmebereite Atmosphäre für die Botschaft Krishnamurtis. Aber in nicht wenigen Zuhörern entstand auch die Meinung, als gelte es hier einem neuen Welterlöser zu lauschen, ästhetische Eindrücke der Schönheit seiner Person und seiner Werke aufzunehmen, sich ihm in unbedingtem Glauben zu unterwerfen. Der Orden schien den Kreis der besonders Erwählten zu umschließen, eine neue exklusive Sekte Berufener zu bilden.

Krishnamurtis sittliche Größe, aber auch seine geistige Herkunft aus der Atmosphäre Buddhas kommt darin zum Ausdruck, daß er seine Kritik gerade auf diese Einstellung dieser Hörer richtete und sie nicht nur zur Kritik an sich selbst, sondern auch an seiner eigenen Autorität aufforderte. Keine menschliche Autorität führt in das Königreich Glück: „Gütet euch vor Autorität. Autorität mag für den Augenblick euch stärken, doch ist sie nicht die Wahrheit, ist nicht von Dauer, ist nicht beständig.“ Dementsprechend verlangt er den Verzicht auch auf seine Autorität: „Wenn ihr die Grundmauern auf mir, dem Einzelnen errichtet, dann werdet ihr in diesem Haus, in diesem Tempel gefangen sein. Aber wenn ihr die Grundmauern auf Felsen errichtet, dem Felsen eigener Erfahrung, eigenen Wissens, eigener Nöte, eigenen Leidens, dann werdet ihr vermögen, andre zu überzeugen. Ihr werdet sehen, daß er, der geliebte — Du selbst bist — erhöht, verklärt, zur Vollkommenheit gelangt.“ Dieser inneren Ueberzeugung entsprechend hat Krishnamurti konsequent und mutig äußerlich gehandelt. Am 3. August 1929 löste er den Orden vom Stern auf mit der Begründung: „Ich habe nicht das geringste Interesse, an irgendeinem Ort oder am Entstehen von Gemeinden, Sekten und Orden oder Gruppen von Menschen, die sich für meine Worte interessieren.“ — „Ich will von niemandem etwas, nicht euer Geld, nicht eure Bauten, nicht euren Besitz und Organisation. Ich will nicht gebunden sein, denn das bedeutet Beschränkung.“ Freiheit, absolute Freiheit proklamiert Krishnamurti für sich und alle Menschen und damit aus-

schließlich den Weg der sittlichen Selbstgestaltung und Selbst-erlösung.

Gerade damit erneuert er negativ und positiv den innersten Kern des Buddhismus. Denn auch Buddha lehnte jede Vergötterung, jedes Erlösertum, ja selbst jede geistige Autorität für seine Person ab und forderte seine Jünger auf: „Seid selbst eure Leuchte, seid selbst eure Zuflucht.“ Sterbend tröstet er die Seinen. „Die Wahrheiten, die ich euch gelehrt habe, werden eure Lehrmeister sein, wenn ich von euch geschieden bin.“ Der Buddhismus hat in der Geschichte den reinsten Typus individueller sittlicher Selbstbildung geschaffen und alle Spuren der Erlösungsreligionen in seiner Sphäre getilgt. Darum konnte der Buddha den Menschen, die wie er zu leben gedachten, weder einen Kultus der Götter noch der eigenen Persönlichkeit gestatten. Er beabsichtigte auch nicht einmal eine Gemeindebildung mit fester Organisation. Nur Einzelne sollten ihm nachfolgen, sich miteinander in loser Verbindung zu gegenseitiger sittlicher Kontrolle gelegentlich zusammenfinden.

In seiner persönlichen Haltung wie in den zentralen Gedanken seiner Botschaft wird die geistige Herkunft Krishnamurtis aus Indien und zwar wesentlich aus dem Buddhismus, in seinem weltanschaulichen Rahmen auch aus dem Brahmanismus deutlich sichtbar.

IV.

Krishnamurti und das Christentum.

Mit der Feststellung des wesentlich indischen und in der Hauptsache buddhistischen Charakters der Persönlichkeit wie der Botschaft Krishnamurtis ist auch schon die prinzipielle Grundlage für die Beurteilung seines Verhältnisses zum Christentum gegeben. Es handelt sich um den klaren Unterschied zweier großer typischer Erscheinungen der Geschichte, deren grundlegende Differenzen von uns schon in dem Artikel über Buddhismus und Christentum (Jahrgang 1930 dieser Zeitschrift) dargelegt wurden. Während Theosophie, Anthroposophie und erst recht Christengemeinschaft eine synkretistische Verbindung zwischen indischem Geist und Christentum erstrebten und dadurch sehr unklare und verworrene Schöpfungen entstanden, fehlt bei Krishnamurti jeder Versuch in dieser Richtung. Er vermeidet es sogar peinlich irgendeine Stellung zum Christentum einzunehmen. Auf eine ihm 1930 gestellte Frage: „Kennst Du andre Menschen nach Jesus, die Deiner Ansicht nach Befreiung erlangt haben?“ ignoriert er in der Antwort den Namen Jesu vollständig. In Krishnamurtis Botschaft handelt es sich nicht nur um eine außerkirchliche, sondern auch außerchristliche Botschaft.

Am deutlichsten kommt dieser Unterschied darin zum Ausdruck, daß das Christentum Religion ist im Sinn einer Verkehrsgemein-

schaft Gottes mit den Menschen, Krishnamurti aber bestimmt den Gedanken eines persönlichen Gottes und dementsprechend seiner Offenbarung im speziellen Sinn ablehnt. Auch auf Seiten des Menschen fehlen bei ihm alle spezifisch religiösen Funktionen: die gläubige Rezeptivität gegenüber der göttlichen Offenbarung, das Gebet als Zwiesprache mit Gott, der Kultus als Huldigung an die göttliche Mäjestät. Sie werden bei Krishnamurti ersetzt durch das streng pantheistische Bekenntnis zur Göttlichkeit aller Dinge, vor allem des Menschen, durch ästhetische Feier dieser Gottnatur, durch Intuition und Meditation, d. h. durch intellektuell-sittliche Funktionen des Menschen.

Nicht minder fehlen bei Krishnamurti alle Grundzüge des Christentums als einer Erlösungsreligion. Weder kennt er Sünde als eine derartige religiös-sittliche Gebundenheit des Menschen, daß dieser sich nicht selbst aus ihr lösen kann. Infolgedessen ist auch auf Gottes Seite ein Grund zu einer erlösenden Tätigkeit nicht gegeben. Für die gottmenschliche Versöhnergestalt Jesu Christi ist bei Krishnamurti nicht der geringste Raum und dementsprechend natürlich auch nicht für irgendeine der Heilstatsachen seines Lebens, wie besonders Kreuz und Auferstehung. An die Stelle einer Rettung durch Gott tritt bei Krishnamurti die Selbsterlösung des Menschen in radikalster Durchführung. Auch kein anderer Mensch kann irgend etwas für die Erlösung seiner Brüder tun; er kann ihnen nur den Weg zeigen und ein Beispiel werden, aber ihnen weder Autorität noch Helfer sein. Die Abhängigkeit Gottes vom Menschen tritt in der Botschaft Krishnamurtis mit ihrer Proklamierung der absoluten Souveränität des Menschen in voller Klarheit hervor.

Aber auch das Ziel der christlichen Botschaft und derjenigen Krishnamurtis unterscheiden sich spezifisch. Will diese die Auflösung der Persönlichkeit, so jene, daß jeder Mensch seine Seele erhalte und gewinne. Der persönliche Gott und der persönliche Mensch sind auf der einen Seite ebenso konsequent und unauflöslich miteinander verbunden, wie auf der andern Seite das unpersönliche All und die Entpersönlichung des Menschen. Krishnamurti verfolgt ganz offen nicht nur die Auflösung der Individualität im gegenwärtigen Dasein, sondern er verwirft mit besonderer Energie den Gedanken einer persönlichen Unsterblichkeit. Für ihn besteht die Vollendung des Menschen in einem reiflosen Aufgehen in dem Göttlich-Meinen. Die christliche Zielsetzung dagegen ist die durch keine Trübungen mehr gehemmte Gemeinschaft persönlicher Geister mit einem persönlichen Gott. **Das Reich Gottes und das Königreich Glück haben vollständig verschiedene Verfassungen.** Das eine ist eine Monarchie mit einem absoluten persönlichen Gott an der Spitze, das andre eine Demokratie ohne jede Obrigkeit. Aber auch die Untertanen

sind verschieden und zwar tragen merkwürdigerweise im Reich Gottes ihre Gestalten immer individuellere Züge, während sie im Königreich Glück ihre festen Umrisse mehr und mehr verlieren. Im Reich Gottes ist die „magna charta“ die Botschaft von der Erlösung, Vergebung, Wiedergeburt, während im Königreich Glück die Menschen mit stärkster sittlicher Energie an ihrer Entfesselung schaffen. Wahrheit und Frieden soll allerdings in beiden Reichen gegeben werden, aber ihr Inhalt ist doch ganz verschieden. Christus spricht: „Ich bin der Weg, die Wahrheit und das Leben“ und „Meinen Frieden gebe ich euch.“ — Ich gehe den Weg zu einer Wahrheit, die jenseits alles Lebens liegt, und finde dadurch einen Frieden vollkommener Ruhe — könnte Krishnamurti sprechen.

Sind so in den letzten Voraussetzungen Ziele und Mittel beide Botschaften in vollkommener Differenz, so schließt das nicht aus, daß sich **in der irdischen Ebene einige Seitenpfade vereinigen.** Die Ablehnung des Materialismus als Weltanschauung und vor allen Dingen der Befriedigung der menschlichen Sehnsucht durch materielle Genüsse findet sich sowohl bei Krishnamurti wie dem Christentum, aber auch hier ist der Grund doch nicht ein völlig gleicher. Krishnamurti lehnt das Sinnenleben und seine Genüsse ab, wesentlich um ihrer Vergänglichkeit willen, das Christentum um seines sittlich-sündigen Gegensatzes wider Gott und sein Reich. Infolgedessen wird das christliche Urteil auf der einen Seite noch schroffer, aber auf der andern doch auch viel milder, weil in aller Vergänglichkeit ein bedeutsamer Rest der göttlichen Schöpfung erhalten geblieben ist, welcher der Erneuerung würdig und fähig ist.

Die Haltung Krishnamurtis zur Welt — Verbleiben in ihr, Genuß ihrer Gaben, Erfüllung ihrer Aufgaben, aber ohne innere Bindung an ihr Wesen — charakterisierten wir in unsrer Darstellung als innerweltliche Askese im Sinn des alten Protestantismus und stellten damit eine gewisse Verbindung mit einer christlichen Einstellung fest. Aber zum Christentum, besonders wie es in der Gegenwart aufgefaßt und ausgeübt wird, gehört doch auch innerweltliche Aktivität. **Das Christentum als Ganzes ist viel stärker an den Natur- und Sozial-Ordnungen, wie Ehe, Volk, Nation interessiert, als Krishnamurtis buddhistische Neutralität.** Infolgedessen liegt ihre positive Reinigung und Umgestaltung in der Tendenz des Christentums, während sie auf der andern Seite bewußter Weise fehlt.

In der Gleichgültigkeit gegen alle äußeren Organisationen, Orden und Sekten liegt wiederum ein gewisses Moment, das Krishnamurti mit dem Protestantismus verbindet. Man fühlt sich an die These des berühmten protestantischen Kirchenlehrers Sohmn erinnert, daß alles äußere Recht dem Wesen der wahren Kirche

widerspricht. Aber Krishnamurtis Protest greift doch viel weiter; er lehnt nicht nur jede sichtbare Kirche und die Verabsolutierung ihrer Formen ab; er will auch keine unsichtbare geistliche Kirche im Sinn einer innersten religiösen Verbundenheit der Menschheit durch die gleiche Abhängigkeit von der Herrschaft Gottes. So werden auch auf scheinbar gemeinsamen Pfaden immer wieder Kreuzwege sichtbar, welche christliche Botschaft und die Krishnamurtis völlig entgegengesetzte Wege führen. Aber gerade diese klare Unterschiedenheit macht die Auseinandersetzung mit Krishnamurti unendlich viel sympathischer als die mühsame Auflösung der verworrenen Knoten, welche Theosophie, Anthroposophie, Christen Gemeinschaft und andre noch zu besprechende Bewegungen aus christlichen und unchristlichen Fäden zusammengeknüpft haben. Krishnamurtis Verkündung, die in den letzten Jahren eine sehr starke Resonanz in Europa, Amerika, Indien gerade in den geistig führenden Geschichten gefunden hat und aller Wahrscheinlichkeit nach weiter finden wird, stellt auch die Gegenwart wieder vor das klare Entweder-Oder: Entweder Reich Gottes im Sinn Jesu oder Königreich Glück im Verständnis Buddhas.

EDITORIALS

SCIENCE AND GOD

Science is the "Great Diana whom all the world worships" of our days. She is so worshipped because her methods are reliable and her results are of practical value. She may start with an hypothesis but that hypothesis is tested in so many ways that all doubt finally disappears. And in her application to the technical arts it has revolutionized our industrial system, enabling it to create more goods than we can consume.

No wonder that every one bows to the modern goddess. Even theologians are not a little afraid when science speaks. They have for quite a while observed science encroaching upon ground they had for ages considered their very own. They have seen her take from them their infallible bible, invalidate their creeds, undermine the authority of their Lord, and even question the reality of their God.

Of course, our faith is not in the keeping of the scientists. One who has a real, not a conventional, faith should not be made nervous over the dictum of some scientific potentate. If he knows the history of the church he should say with Athanasius: "Nubila est transibit" (it is a little cloud, it will pass). If Christ has a real place in his life, he knows him to be a greater authority on the reality of God than a modern naturalist.

Still it is comfortable to know that you can be a theist and yet intellectually respectable. It is heartening to sit at the feet of a scientist and have him show you that it is even today a perfectly reasonable position to believe that there is a God back of, and in, the universe. This pleasure we had lately when Kirtley Mather, Harvard professor of geology, talked to us about "Science in search of God". The professor has written a book with that title (also one on "Old Mother Earth") and is one of those who speak with authority in the world of science.

Man is incurably religious, the professor said in opening his lecture. The cry of Job, "Would that I knew where to find Him," coming to us from the hoary past, is still the quest of the soul to-day. Of course the conceptions of God vary. They will be of a piece with the kind of a world we live in or, rather, with our views of that world. The patriarchs of Israel living a seminomadic life, on the hills and in the valleys of Palestine, under the starlit sky at

night, in the solitude and silence of the desert, had grand thoughts about the deity. There was awe and trust in their faith but their ideas of God were as different from ours as our world is different from theirs. They see a volcanic eruption destroy Sodom and Gomorrah and conclude that the wickedness of their inhabitants was the reason that Jehovah hurled destruction on them. We know earthquakes have natural causes and the morals of those killed by them have nothing to do with them.

Nature in its action seems wholly impartial, the rain comes down or refuses to come, on the good and bad. More than that, most of infinite space with its unmeasured cold is hostile to life. There is boundless energy at work in the universe, and there is mentality, for how could its orderliness be explained otherwise? But there is no goodness as far as science can see, just coldly calculating thought (God the "Cosmic Mathematician," Sir James Jeans).

The scientist knows no cleavage of natural and supernatural, they are both parts of the universe. He recognizes no outside interference. His knowledge does not extend to the absolute; he knows not the beginning nor the end, the goal. To him "process" is the only reality he observes.

There came a time in this process when human personality emerged and with it the moral and spiritual values that constitute personal life. This human development could only result in keeping with the laws of the universe; the favor of its environment made it possible and real. It is therefore reasonable to conclude that there are personality-producing forces at work in the universe. These forces we call, or may call, God. Is this God omnipotent or is he limited? asked the speaker. Since he is able to produce personalities—the highest we know—we argue that he possesses all the power there is. If he is limited he is limited by his own laws and purposes, he can't abrogate the former nor defeat the latter. We pray to such a God, not to change his laws, but to change us; prayer has subjective value. As a result of prayer something happens in us, we gain poise, get a sense of security, become better human beings. Prayer has to do with the things in which human beings play a part.

Is this God real, is his influence for the good of mankind? The answer to this question is for us to give. The proof that God exists and works for our good is our responsibility. "Let your light so shine that the people see your good works and praise your father which is in heaven."

Dr. Mather, we see, does not claim to be able to demonstrate the reality of God. He only makes it reasonable, he shows that faith in God and science are not at all antagonistic to each other.

And to prayer he applies the pragmatic test. Try it and see how it works. If it helps you, makes you better, hold on to it with all your might.

This is all perhaps we can expect from an authority in science. But we have other authorities for our conduct in the religious life. Let us not act as though they did not count any more in this age of science.

LOOKING IN ON THE UNITARIANS

There are several hundred Protestant churches in our city (Cleveland), but only one (or two) Unitarian. It has always been a surprising phenomenon that this church, with so many able men among its leaders and the strong rational appeal of its teachings, has at all times remained so small. But one might legitimately point to the case of Rationalism, in the old world, which emphasized the same tenets and succeeded, in a generation to empty the churches of their hearers. There must be something wrong, or something lacking, in the Unitarian program or else they would have a larger following. Be that as it may, we decided the other Sunday to go and hear Dr. Lupton, the minister of the First Unitarian Church of our city. He is a man of some reputation here, speaks at many public occasions, in schools, to lodges and other organizations.

When we came to the church, we found the large auditorium already pretty well filled. And the people kept coming, almost to the time of the sermon, until chairs had to be placed in the aisles.

The service in its general arrangement was not very different from the conventional; there was a good deal of reading of prayers and scripture passages (responsively). Then the minister, a young and healthy looking individual, with a friendly face but no signs of particular intellectuality or power. His theme was "Mental Depression and how to combat it." He had no text. There were four ways he suggested for the alleviation of the depression.

1. It often is a result of fatigue brought about by too much work or by neglect of the proper care of the body. The stomach or the liver is not functioning properly. See that you treat the "human machine" wisely and considerately. Here is President Hindenburg of Germany and Holmes of the Supreme Court of our country, the one eighty-three, the other ninety, and still active and an example to others because they have lived regular and abstemious lives. Their bodies were to them temples of God.

2. Mental depression is often the result of our not getting along well with other people. Our home relations or outside con-

nections lack harmony, friendliness, sunshine. Get Wiggam's "The Art of Getting Along with Other People," or similar books. Re-adjust yourself to your environment.

3. There are frustrating outward circumstances that you can't change. You must learn to overcome them. He used Steinmetz, the great electrician, as an example. He was a cripple but he developed his mind, making up for the deficiencies of his body. There were other illustrations, quite a few of them, and some very effective. The preacher also recommended a number of books.

4. And finally, there is the old resort, open to you as to the psalmists and the deeper minds of all times and climes, the appeal to the higher powers. Some call them the "totality of things," some "the spirit of the universe," some—God. Get in touch with him intellectually (by reflective thought) and emotionally (by religious approach). The chances are your depression will vanish as darkness before the morning sun.

The preacher spoke from notes, but he did not read his sermon. His delivery I considered poor, not at all dynamic. We went home, I asked my wife what she thought of it. She said it was a good sermon, well delivered. I said it was a very superficial talk delivered without any force whatever. When we came home I summed up what the Unitarian had said, to the other members of the family, who had gone to another church. My daughter remarked it was the kind of sermon she liked to hear, practical, up to date, occupied with the problems of the personal life. Well, I said, I wouldn't go to hear the man a second time. And yet, why did all these people come to hear him? It is a safe guess that there wasn't a church in Cleveland with such a crowd of well dressed, intelligent-looking men and women. Do these Unitarians, because they have shed most of the theological ballast, use a better psychology? Is their approach more effective because they think of religion as a way of life and we attach too much importance to a form of belief?

Still, on the other hand, that one church may have been crowded to the doors, but why is there only one such, in a city of a million, and why is the church at large such an insignificant body?

After the sermon the minister announced that if there were people in the audience, members of the "older churches", who had become puzzled about the person of Jesus, wondering whether he was a religious genius or uniquely divine, they would find literature on the subject in the vestibule. I took some of that literature along: "From the Old Faith to the New"; the "Divinity of Man"; "My Religious Convictions" (by the late President Taft). They

contained nothing new: "Salvation is not by faith, but by character," Channing. "Jesus reveals God's love and He is God-like of character."

If Jesus was just a religious genius, then to pray to him would be idolatry. If he is not risen, then Easter is shorn of its glory. It is true, faith must result in character; but before character has resulted—while we are yet sinners—Christ is to us the guarantee of salvation.

Die Psalmen das Gebetbuch der Christenheit.

Wir haben lektthin mehrfach über das Gebet gesprochen, so oft, daß es vielleicht dem einen oder andern zu viel geworden ist. Dennoch müssen wir heute noch einmal auf diesen Gegenstand zurück kommen. In der letzten Nummer besprachen wir einen Vortrag eines Rabbi über das Gebet und gaben unsrer Verwunderung Ausdruck, daß derselbe mit keinem Wort des Psalmenbuchs gedachte, obwohl man das von einem Rabbi doch ganz besonders erwarten sollte. Oder sollte es in der Tat so sein, daß die Kirche aus dem Buch mehr gemacht hat als die Synagoge und besonders mehr als das Reformjudentum?

Schon von den ersten Jahrhunderten, sagt Tholuck, bildeten die Psalmen einen wesentlichen Teil des Gottesdienstes. Die kirchlichen Volkslieder, die Choräle, haben wir durchaus den Vorbildern der Psalmen zu danken. Insbesondere hat Luther mehrere Lieder nach den Psalmen gesungen. Er hielt viel von den Psalmen. „Wo findet man feinere Worte von Freuden,“ sagt er, „denn die Lob- und Dankpsalmen haben? Da siehst du allen Heiligen ins Herz, wie in schöne lustige Gärten, wie feine herzliche, lustige Blumen darinnen aufgehen, von allerlei schönen, fröhlichen Gedanken gegen Gott und seine Wohltat.“

An Luther reiht sich Calvin, der die Psalmen eine Anatomie der Seele genannt hat, da „niemand eine Gemütsbewegung finden werde, deren Bild nicht in diesem Spiegel wiederleuchtete. Da alle Schmerzen, Betrübnisse, Furcht, Zweifel, Hoffnungen, Sorgen, Beängstigungen, stürmische Gemütsbewegungen, durch welche die Herzen der Menschen hin und her getrieben werden, hat hier der Heilige Geist aufs lebendigste abgemalt.“ Die reformierte Kirche, welche auch in ihren Gesängen sich strenger an das Schriftwort halten zu müssen glaubte, richtete die Psalmen durch Versifikation für ihren Gottesdienst zu, so daß Jahrhunderte lang diese Psalmen die einzigen Kirchenlieder waren, deren sich die Kirche bediente.

Aber nicht nur für ihre liturgischen Bedürfnisse verdankt die Kirche den Psalmen viel. Es liegen zahllose Zeugnisse vor für

den Segen, die Aufrichtung, die Glaubensstärkung, welche die Psalmen der einzelnen angefochtenen Seele gebracht haben. Es wäre ein leichtes, dies aus irgendeinem populären Psalmenkommentar zu erweisen. Von den zahlreichen Beispielen, die vorliegen, in alter und neuerer Zeit, wollen wir nur eins anführen. Joh. Jak. Moser (†1785) war von seinem Fürsten, dem Herzog von Württemberg, auf die Burg Hohentwiel verwiesen worden und wurde dort fünf Jahre lang in rechtswidriger Haft gehalten. Es läßt sich leicht vorstellen, was für Seelenkämpfe nötig waren, um in solcher Lage das innere Gleichgewicht zu erringen und zu behaupten. Die Psalmen waren seine Kistkammer, hier fand er den Frieden der Seele. „Ein Wort aus diesem Gesangbuch war mir Sonnenblick,“ sagt er, „ich setzte mich wie eine Lerche auf die Feltiche dieses Adlers und flog, durch ihn getragen, auf den Felsen und sah von da die Welt mit aller ihrer und meiner Not **unter** mir, ich lernte in Davids Geist danken, schließen, trauern, beten, harren, hoffen, glauben. Ich danke dir, Herr, daß du mich gedemütigt hast.“

Der Raum verbietet uns, Mosers Bekenntnis in aller seiner Fülle wiederzugeben, sowie andre Stimmen, von Origenes bis auf die Zeit des Pietismus, zur Geltung kommen zu lassen.

Es will uns scheinen, als wenn solche Stimmen in der neueren Zeit seltener geworden seien. Die Psalmen sind Gebete, und man betet heute nicht mehr wie früher, nicht so viel und nicht so innig. Sie sind der Niederschlag von schweren Stürmen im engen Feld der einzelnen Seele. Heute aber beschäftigt man sich mehr mit den Konflikten im sozialen Leben. Das Psalmbuch enthält wenigstens sieben Bußpsalmen. Bei uns aber geht das Bußgefühl nicht mehr so tief. Und ganz besonders sind die Psalmen Lieder des Lobes Gottes. Heute sind wir nicht mehr so überschwänglich, und wir hören es oft sagen, daß Gott nicht so hungrig nach Lob und Dank sei, wie man früher annahm.

Kein Mensch wird behaupten, daß das Psalmbuch Gebete für **jede** Notlage oder Anfechtung darbietet. Zum Beispiel wenn der Tod eingreift und die Gattin von der Seite des Gatten reißt oder das Kind aus den Armen seiner Mutter, so sucht man in den Psalmen vergeblich nach einem Gebet gerade für diesen Kummer. Im Alten Testament leuchtet nur hier und da blitzartig die Hoffnung eines jenseitigen Lebens und einer Ueberwindung des Todes auf.

Auch werden wenige von uns mit den vielen Psalmen Ersprießliches ausrichten können, wo der Sänger wieder und wieder von seinen Feinden redet.

Schließlich entzündet sich das Feuer der Andacht nicht gleichermaßen in allen Seelen, noch haben sie alle gleiche Kraft der Kon-

zentration und Versenkung. Man lese z. B. in Augustins Konfessionen von dem überwältigenden Eindruck, den das Lesen des vierten Psalms auf den Kirchenvater machte, und was beim Lesen jedes Verses durch seine Seele ging. Dann lese man den Psalm selbst, und man wird alsbald fühlen, daß einem die Schwingen fehlen sich so hoch zu erheben.

Doch versagen die Psalmen nie, wenn es sich um Hilfe für angefochtene Seelen handelt oder um den Ausdruck des Dankes für die Wohltaten, mit denen Gott in Natur und Leben uns umringt. Wir haben viele andre Gebetbücher, die uns Gebete liefern, die sich den mannigfaltigen Bedürfnissen des Lebens mehr anpassen. Manche von ihnen haben viel Gutes getan als Stützen und Mittel der Andacht. Man denke an das „Starkebuch.“ Noch heute wird es, ins Englische überetzt, gekauft. Doch vielen von uns scheint es veraltet. Schreiber dieses hat in seiner Jugend Thomas a Kempis in seiner „Nachfolge Christi“ viel und andächtig gebraucht. Es ist noch heute ein gutes und geistgesalbtes Buch. Aber wir sind ihm entwachsen, es spricht uns nicht mehr so an. Es ist, zu mythisch, zu übermäßig.

Im Psalmbuch dagegen — was für Abstriche man auch mache — ist auch heute noch mehr Lebenskraft, mehr Feuer der Andacht, mehr tröstliches Verheißungswort, mehr Zeugnis der Heiligen als in allen Gebetbüchern alter und neuer Zeit. Gebete zu modernisieren mag notwendig sein, aber es scheint, man hat nie so das Gefühl: „Die Stätte, da du stehst, ist heiliges Land“ als beim Lesen der Psalmen.

The Christian World

Fred B. Smith on The World Situation

BY HERBERT A. JUMP

It is many years since I have listened to Fred B. Smith. Meanwhile in the recesses of memory he has been dwelling as a platform wonder, an oratorical genius to be admired, a uniquely brilliant and vastly impressive utterer of truth. Addresses by him dating from two decades ago are still among my unforgettable mental and emotional assets.

Yesterday I listened to him again. He was opening his soul to the Ministers' Meeting of the Greater Boston Federation of Churches. I rejoice to report: Fred B. Smith is still memorable. Naturalness as of old, friendliness and informality with his auditors as of yore, the same wholesome bursts of platform passion, and best of all, the same stark, honest, merciless, unflattering realism that has ever made him a man-speaker to men-auditors. No confetti from Fred B. Smith yesterday, only challenge. Inasmuch as his public career began in Sioux Falls, Iowa, as a Y. M. C. A. secretary, in 1888, he may be said to have stood on the public platform of America for forty-three years. And where has his peer been found during this period, except perhaps in that other grim master of the concrete style of public address, viz., Sherwood Eddy?

Why do not more ministers learn how, from Fred B. Smith and Sherwood Eddy? Even if preachers feel too humble to imitate an earlier and diviner Master, these two modern prophets demonstrate that the way to impress humans is to tell what other humans are saying or are suffering or are hoping. It is not the argument that convinces; it is the living concrete picture. When Fred B. Smith talks to you, you feel that you are hearing about life as it is really being lived today. Perhaps he does not limit himself to the bland music and mellow poetry of existence. Rather he sometimes lugs you through the hospital operating room or prison cell: he shows you cesspools or battlefields that are the red shambles of hate and folly; but always you are being hurled by his relentless realism against facts as they are—and *what do you intend to do about it?* The Men and Religion Movement of which he was founder and chairman in 1910 did not achieve results as we hoped for it. But that was not the fault of the are—and *what do you intend to do about it?* The Men and Religion Movement was needed! No, the church was too stodgy then to be worthy of such a magnificent vision, and Fred B. Smith seems to feel that it may be too stodgy even now to undertake the real business of setting up the Kingdom of God on earth. "Church officials," he exclaimed yesterday, "are often willing to spend more time talking about

the purchase of a new rug for the vestry than about world-peace, the greatest need of modern times." "The thing I am more afraid of than anything else in the life of our day is not sin, not crime: it is the insipid cooling off of the churches on all burning moral questions."

His topic yesterday was "The World Situation." Regretfully he asserted that it was all but universally discouraging. "Today only an ignoramus is an optimist. A recent world traveler comments, 'Everywhere I find things upside down or inside out, and I can't decide which.' Ferment is omnipresent. No administration of any government beneath the skies is confident of its tenure of office for the next five years, unless it be Mussolini; and if his confidence is well-grounded, it is hopeless for the rest of us." "By the way," he interrupted himself to say, "I haven't read my paper yet this morning. Can any one tell me whether any government fell yesterday?" And Dr. Samuel Eliot, the genial president of the Federation, piped up, "The Japanese." "Not so dull a day after all, then, was it?" laughed the speaker.

"The most terrible lunch I ever attended was not long ago in New York, where a company of the leaders of big industry were gathered together to discuss labor troubles. I held my breath in horror as they cold-bloodedly declared that there was no hope for America until the mayors and governors called out the military, and unlimbered the machine guns, and mowed down in impartial thoroughness all disturbers of the present industrial order. Don't these men know, I said to myself, that the day for that sort of thing is gone? Don't they know you can't solve this problem or any problem any longer by old-fashioned brute violence?"

Here are some other provocative sentences from one of the greatest addresses that Boston has had for a long time. "In my last year and a half as moderator of the Congregational Churches of the United States I have met in conference 2,000 of the 3,000 ministers of our denomination. Seventy-five per cent of them are fighting against an outgoing tide in their church life. What shall we say? Are folks giving up religion?"

"In Chicago some of the leaders of the city frankly confessed to me recently: 'Our city government has absolutely broken down. We are helpless. No matter who is elected mayor, we can't straighten things out.' Meanwhile in New York City we are selling judgeships, as they sell pork chops in the market."

"The only department of modern life that is not confronted with perplexity is education. Never since the thirteenth century has there been such a renaissance of education. A state university president told me the other day as I walked over his campus with him, 'We could have 40,000 students here next year if we wanted them, but the law of the state will only permit 14,000.' In Moscow the Soviet authorities accepted only 8,000 to their university last year out of 80,000 that applied. Lawyers who write wills have given the information that in the next quarter century education will receive as much money in bequests as it has received hitherto during all the time since colleges

began in America. Meanwhile, we must admit, education is not one of the assets of organized Christianity. It is increasingly irreligious. Thirty years ago at Student Conferences I used to hear prophecies of the victories for religion that would come when those students grew up. Those students have grown up, but most of them are not in the church, and the spiritual victories have not come. Meanwhile, note that of fourteen revolutions in the last few years around the world, thirteen of them have been initiated by student groups."

When the speaker turned to the positive portion of his speech, he may have been compelled to curtail his full treatment in order to catch his aeroplane for a hurried return to New York. At any rate, what he had to offer was a ringing plea for renewed devotion to the cause of world peace. "If we could assure humanity tomorrow that there would never be another war, that the Christian forces of the world would not permit another war, I am confident that all these manifold evils of the present situation would speedily right themselves. We must preach yet a million more sermons on peace. We must tell our people about the sixteen successful decisions of the Hague Tribunal, of the fifty-six nations in the World Court, of the fifty nations in the League of Nations—all significant points of good omen. That log near the Rapidan River on which Ramsay Macdonald sat and talked with Herbert Hoover changed the psychology of the world. If it is foolish to believe in and work for and preach peace, then I shall continue to believe in and work for and preach peace, and be one of God's fools until I die."

And then Fred B. Smith hurried off to his plane, while a hundred and fifty Boston ministers were more deeply convinced than ever that they had a man's-size job ahead of them.

—*Christian Leader.*

Billy Sunday In Boston *

ROBERT WHITAKER

I heard, across the continent, the thunder of his voice,
I saw the thousands thronging to the temple of his choice,
I felt the fire that flamed in him against the vulgar sin,
And I watched them count the converts as the churches took them in.

My heart was filled with wonderment that saints could labor so
To salvage here and there a soul from hell's prospective woe,
Or save them from the awful depths of cards, and dance, and drink,
But not a single word to stir the Church of God—to think.

And not a word to stir the heart of any grafter there
But such as might be welcome to the rawest millionaire
Content to do a penance for a petty fault or two,
Or for the sin that Adam sinned, when sin itself was new.

At cost of decency and truth the preacher bawled them out
 Who dared his ancient formulas and shibboleths to doubt;
 Damned scientists to hell, and scoffed at social pioneers,
 And played the harlequin to move a mob to smiles and tears.

Perchance by this some fruit of grace, some work of goodness comes,
 As drought and famine, fire and flood, may cleanse our swamps and
 slums,

But is this all the centuries have taught the sons of God—
 Salvation by buffoonery, and culture by the rod?

Why cavil at the yellow press, or the salacious screen?
 Do they not by the same duress the soul of truth demean,
 And prate of what the people want, and tabulate "results?"
 Is Christ's Church still so infantile it dare not grow adults?

And who are these, the converts of this yellow gospel scream,
 That they will help us build a world to answer Jesus' dream?
 Is it for this we fall for war, and lend ourselves to greed?
 And wait on the Big Stick from heaven to save our shallow creed?

God! that in such an hour as this, when all that man has won
 Trembles upon the chance some fool may fire the starter's gun,
 When State, and School, and Press have failed—O God! is this the way
 Thy Church commands the march of man into the light of day?

La Crescenta, Cal.

* What makes this poem all the more striking is the fact that Tremont Temple, where Mr. Sunday's meetings in Boston were held, was formerly a "spiritual resting place" for the author. The pastor, the Rev. James Whitcomb Brougner, is an old friend. The meetings had the enthusiastic commendation of a brother of the author. Other friends of his approve Billy Sunday, but Mr. Whitaker feels deeply that "the Church of Christ in America is stumbling to disaster if this yellow gospel stuff is to get by because it 'sells the goods.'"

—*Christian Leader.*

India Discovers Our Caste System

It was by a strange twist of circumstances that an Oriental discovered a good Samaritan in the United States.

And the good Samaritan, whose heart was larger than his learning, and who was richer in honest virtue than in material wealth, didn't even know the meaning of the phrase.

The story appears in the New York *Christian Advocate* (Methodist), which vouches for its truth, saying that only the name is fictitious.

Ratnappa Jeevala, a cultured Christian from India, who is a student in one of the great American universities, was invited to address a missionary conference at a well-known convention center in the East.

It is also important to remember the locality, since it might be assumed that the incident could have occurred only in another section of the country.

The alien Christian was to have been met by a minister, but fate disarranged the plans. The conference was on an island some distance from the city, and, the hour being late, Mr. Jeevalo found a taxi, and instructed the driver to take him to a hotel.

And here we quote from *The Advocate* directly:

"As he entered the lobby of the hotel, the clerk looked him over.

"His skin was very dark, for he comes from South India.

"When he applied for a room, the immediate response was, 'Sorry, sir, but we are full up.' He went to another hotel, and the same thing happened.

"He went to nine different hotels, but everywhere he met the same response.

"He knew why he was not wanted, but he was proud of his heritage and of his color.

"He returned to the railway station, hoping to be permitted to spend the rest of the night there, but was informed that this was not allowed.

"He was perplexed. He did not know which way to turn.

"The taxi driver had become keenly interested. He turned sympathetically, and said abruptly, 'Well, I'll find you a bed in this man's town.'

"So saying he drove off to the police station, and explained the situation to the officer in charge. The policeman wrote down in correct form all the particulars concerning this stranger, including his birthplace, his father's name, why he was here, the color of his eyes, and, not least important, the color of his skin—'very dark brown.'

"These details having been compiled with, he said brusquely, 'Sure he can have a bed here.' Mr. Jeevalo was then shown a cell down the hall where there was an empty cot. The second cot was occupied by a drunken sot who had been brought in off the streets an hour or two earlier.

"The officers and the taxi driver departed, leaving their guest to make the best of the situation. In a little while, however, this uninformed guest returned to the office saying he could not sleep there because the drunken man, taken ill, had become a nuisance. He asked the privilege of sitting up in the police station until morning.

"There they were, a night-coasting taxi driver, a hard-boiled police officer, and a Christian gentleman and guest from India.

"Finally, the taxi driver turned to Mr. Jeevalo and said, 'Well, friend, this is too bad. I am not going to see any man like you sit up all night. I am on night duty, and will not be through until morning. You come up to my room and sleep in my bed, and don't worry; I'll come and get you before breakfast.'

"So saying, he picked up the Indian's bag and they drove together to a small, plain room in the poorer section of the city. Mr. Jeevalo

accepted the offer of hospitality, and with deep feeling said to his benefactor, 'You certainly are a good Samaritan.' 'Oh, never mind that,' said the driver. 'I want you to get a square deal, and you're welcome.' It was then 3:00 A. M."

The taxi driver returned for his guest at seven o'clock the next morning, and took him to breakfast. After breakfast the driver put Mr. Jeevalo on the ferry that would take him to the missionary conference. To continue:

"The taxi driver declined to take a cent for the fare, room, or breakfast, but Mr. Jeevalo forced some money on him.

"Mr. Jeevalo was almost overcome with gratitude, and again he said, 'You certainly have been a good Samaritan to me.'

"The taxi driver could stand it no longer, and said, 'Say, what do you mean? That's twice you've called me a good Samaritan. What does that mean?'

"Our Indian Christian looked at him in astonishment, and said, 'Have you never heard of The Good Samaritan? Don't you know the story?' 'No, I don't know what it means.' 'Well,' said Mr. Jeevalo, 'we still have time.'

"And there on the deck of the ferry-boat, the man who had learned the old story in India told it again with effectiveness and meaning to a taxi driver in an American city, who did not know it, but had been living it.

" 'That's great,' he said. 'Where did you learn it?' 'Would you like to see the story in print?' said Mr. Jeevalo. 'You bet,' said the man.

"Thereupon Mr. Jeevalo handed him a New Testament, marking especially the story of The Good Samaritan, and adding 'There may be some other things in there you would like to read.'

"Mr. Jeevalo returned to his college studies, and he assures his Christian friends that the thing he wants to remember about this whole experience is the kindness of the plain, unlettered taxi driver."

Book Review

NOTE—Reviews, when not signed, are by the Editor.
(When ordering books, please mention this Magazine.)

Conflicts in Religious Thought, by Georgia Harkness, Professor of Philosophy in Elmira College. Henry Holt and Company, New York, 1929. 326 pages.

Like so many others, this book seeks to give an answer to the question, can we believe in God, a personal God, a God who cares in spite of what science and philosophy may say against it? We think this volume would appeal particularly to the common reader and to the beginner in academic studies. The author frankly says that she would rather be less profound than sacrifice easy intelligibility by an involved and abstract style.

The writer accepts the definition of religion that it is the whole attitude of life towards the divine, i. e., towards a power greater than ourselves and on which we lean for support. That there is such a power and that man can get in helpful touch with it, cannot be demonstrated to the satisfaction of everybody. It requires a certain inner capacity which we call faith, and "not all men have faith" (Paul). However, the sway of religion is so universal, its influence on man and mankind is so great that the presumption of its validity is all but overwhelming. It is the main thesis of the writer that faith and reason (religion and science) rightly viewed are harmonious, not conflicting. In important respects both proceed in similar ways. Science starts with an hypothesis, which it tries to make sure by accumulated evidence. Religion makes a venture of faith, based on a rationally grounded conviction of truth. The fundamental assumption of religion, the reality of God, can never be wholly proved. Preponderance of evidence in favor of belief justifies believing, according to the writer.

She examines the objection to *faith in God* and comes to the conclusion that back of an orderly world, regulated by law, there must be a supreme intelligence; that back of human personalities there must be personality-producing forces; more than that, a divine personality. It is true that our conceptions of God are to a great extent anthropomorphic, for the simple reason that human personality is the greatest thing we know and so we are naturally limited in conceiving and expressing adequate ideas concerning the nature and attributes of God. Our Bible also seems at times to lend to God feelings and actions that appear imperfect to us and we have to admit that the divine self-revelation in the scriptures progresses from lower to higher conceptions. The substitutes that have been suggested for the belief in God, such as "human ideal," "cosmic force," God as "the whole" deprive God of

reality and are by no means capable of producing the same results in human life the old faith had.

A special chapter is given to the problem of *human suffering*. Atheism, pessimism or a superficial optimism give us no help there. Even the Christian faith does not clear up all darkness. "Suffering may embitter the spirit; it may also glorify it. Thousands have been brought through suffering to a richer experience of God. Ascension through sacrifice to glory is the way of the cross—and the way of conquest. We cannot hope to fathom the whole mystery. There are many events in life whereof we can only say with Job, "I lay my hand upon my mouth." But when suffering comes, it makes a difference whether there is a good God, an Almighty God, on whom we may rely. If there is, we can face Gethsemane and say, "Nevertheless, not my will, but thine be done."

A helpful chapter on *prayer* follows. The writer naturally stresses the psychological effect of prayer more than its influence on outward circumstances; prayer is the very life and breath of religion. Without it religion would not long survive. But prayer may also be offered for material things, for life's necessities, for restoration to health, for others. It is not claimed that God's answer comes in violation of natural law. Why should not he be able to help within these laws? Personal experience will here guide us better than abstract considerations.

The book concludes with a chapter on *immortality*. There is an immortality of influence that comes in a high degree to only a few. All of us live in our children, they inherit our traits and there is an incentive in this for higher living so that the moral heritage we leave to our offspring may be a blessing to them, not a curse. Still, who would be satisfied to live only in the memory of those who survive him? How soon the best of us will be forgotten anyhow. We believe in personal immortality. Is such immortality possible? Mind and brain are most intimately associated. Injury to the brain results in loss of mental faculty. Can mind survive the destruction of the brain? It is impossible to prove it on merely natural grounds. Moral and spiritual reasons must be enlisted. If there is a God back of our moral and spiritual striving would he let us perish with our task unfinished, our character far from perfect; will there be no compensation for them who bore the cross all their lives without knowing why? Could destruction fall on the good and bad alike, so that the lives of both would seem equally indifferent to the governor of the universe?

To these considerations which caused Kant to make God and the hereafter postulates of the moral reason, must be added the testimony of religious experience and the teaching and life of Jesus Christ. The Easter message is to the Christian a better guarantee of life after death than all the other reasons combined.

The author, who will not rest her case on outward authority—even that of Christ—but on good philosophical reasoning, does not come to absolute certainty. She says: In the case of immortality, as in that

of God's existence, the evidences in the affirmative are more logically cogent and practically satisfying than in the negative. The presumption is strong that immortality is true, but we cannot be absolutely sure.

We have, then, so adds Reviewer, no other choice than to fall back on the authority of Christ. To show that this authority is sufficient was not the purpose of this book. It has, however, been adequate in the greatest crises of history and life.

We repeat what we said at the outset of this review, we have seldom seen a book which examines the position of our religious faith with more candor, and justifies them with more lucidity. And to do all this in such a way as to make it intelligible even to the half-initiated is certainly an achievement worthy of all praise.

American Religion as I see It Lived, by *Burris Jenkins*. The Bobbs-Merrill Company, Indianapolis, 1930. 282 pages.

The author, a clergyman of the Disciples' Church, before the public by his books and articles (e. g., in the *Christian Century*) for many years, here puts down what the American people, in his opinion, really believe as far as that can be shown by their lives and actions. Since he himself is of a liberal, very liberal, persuasion it is natural for him to think that the majority of people are like him. Of course he knows very well that in creed and tradition most churches are still orthodox, but he holds that the general drift is going the other way. Although the words "Fundamentalist" and "Modernist" are never mentioned (as far as we have seen), according to Jenkins the future belongs to the latter. However, he expresses the development that is to be expected not in these outworn terms. He says, "the American people seem, consciously or unconsciously, to be engaged in weaving a philosophy of life made up of two principal elements: first, a restoration of the ancient Greek love and worship of beauty and well-being; and second, the application of the ethics of Jesus, his idealisms, his aspirations, his harmony with things seen and unseen." This view is not original with the writer but he has adopted it and it is really the thesis he seeks to establish throughout the book. Again and again in each chapter he comes back to it in some form or other. The pioneers of the West, he says for instance, could never have pioneered as they did without a religion at once hopeful and stern; hopeful as the Homeric heroes were hopeful, and stern as the Hebrew prophets with Jesus at the head of them were stern. "The main drift today that carries us onward and upward into the religious atmosphere seems rather desire for the beautiful, the ethereal, the 'lost radiance' (Jacks), the quest of the combined spirit of Attica and of Nazareth."

American religion has changed in fifty years. The stern and sombre spirit, necessary no doubt for those pioneers who broke trails out in the West, made a realm and reigned, has passed from a restless winter of discontent to a more glorious summer, an atmosphere of greater confidence and joy." As to this thesis it is unquestionably

true that greater wealth has given us the means of greater culture and thereby a new appreciation of beauty. It is also true that the social gospel has shifted the emphasis from creed and speculation to the practical task of applying the ethics of Jesus to the various relations of life. But ancient Attica had little to do with it, although we admit that *ultimately* the cult of beauty would lead us back to Greece's most glorious province.

The author is a most optimistic person. He is convinced, he says, that all the people with whom he ever came in contact were religious. He is furthermore of the opinion that the four lowest terms of faith; namely the creative power of God, the ideal of the good life (Christ: "the abundant life"), proper social relationships, the belief in the beyond are to be found in all races, with Indians, Hindus, Chinese, Mohammedans. Even the Soviets who are atheists believe in loyal service to a cause and humanity.

The Bible grew up as the product of a people with a genius for religion, Jesus is a historical person, with the exception of some miracles and legendary parts such as the infancy stories. The person, life and teachings of Jesus are the real creed of America. Christianity is a skilled way of living.

The author hasn't much use for the churches. Jesus never organized a church, perhaps never wanted one (how about Pentecost?). The church and churches are a real nuisance. Like Peabody, Jenkins likes the church of the spirit but not the church of authority, the organized institution, its creeds, its ceremonialism, its conservatism. He finds as much, or more, religion outside the churches as inside. His ideas are always tolerant. To him kindness, honesty and sweet reasonableness are the things that count and count only.

In one chapter he has ten commandments for boys: "Play billiards or cards or other games, and play them hard." (Jenkins himself played pool with his boys in the poolrooms of Nevada.) "Get a dog as quickly as you can. No boy is complete without a dog." "Run away from home as far as you want to, for at least once in his life every boy irresistibly desires to run away." There are others like these. We imagine Jenkins doesn't mean us always to take him literally. He wants to remove the inhibitions from boys' life as much as possible and to give him all possible chance for self-expression.

Titles of some chapters are as follows: "Fishing on Sunday," "Matrimony as I see it lived (on divorce and the effect on children)," "Why people suffer and how," "The pressure of the herd," "Short-cuts," "You are crazy!"

The author is a most skilful writer, a most entertaining talker. One may not agree with him but one admires his fresh style, his easy flow of talk, his rich experience and his broad humanity.

The author tells us in a closing chapter that he has had an open mind for any new issue that presented itself; that he accepted higher criticism and was called crazy by others. Then the social gospel, then evolution, then the League of Nations, then psychology (and psycho-

analysis). In time his contemporaries accepted these same things they had first repudiated. He therefore deserves the title of a trail-blazer; no doubt as such he has had quite a record and one may well pardon him if in some things he has gone a little too far.

The Island Within, by *Ludwig Lewisohn*. Harper and Brothers, New York, 1928. 350 pages.

This is a work of fiction, describing the history of a family through several generations. It is a story of absorbing interest, but we should hardly report about it in these pages if it was a well written, fascinating story only. It is more than that. The story tells of a Jewish family originally living in Poland and having the ancient orthodox faith. The next generation lives in Prussia; then follows emigration to America. The book tells us of the changes, economic and spiritual that the new environment brings about. The one emigrating to America thought he had come to a country where a citizen was judged by his individual worth regardless of race or creed. There was much to justify this view, but was it correct? It is the whole tendency of the book to show that the Jew is always a Jew, is so regarded by his Gentile neighbors. There is always this barrier, however unacknowledged by himself or others, of being different from the rest. The Jew feels this keenly, it creates in him an inferiority complex. No matter how he tries to get rid of it, no matter how much wealth he accumulates, or how he distinguished himself in science or art, or how deeply he enters into the public and political life: he can never be altogether an American. Even if he could make others forget his Jewish ancestry, his own Jewish soul will assert itself, he will be made to feel the presence of the "island within," with its memories of the past, the glories and sufferings of his people.

It is therefore the part of wisdom as well as a requirement of self-respect for the Jew to remember this. He should not forget or deny his Jewish parentage. He should, indeed, shed the shackles of an unscientific past and move forward with the times; still he should cultivate a feeling of solidarity with his whole race and be at the service of Israel wherever it needs help most urgently.

The author knows well that Jews have sought to drown their Judaism in Christian baptism. That is to him just a scheme to overcome the handicaps of birth. A real conversion to Christianity is outside his interest and consideration. Christ is to him a religious genius, but all he said had been said before in Israel. He was a pacifist who believed in the power of defencelessness; so did other Israelites before him, such has been the record and witness of the Jewish people all through the centuries. The Pharisees were not hypocrites. They believed in righteousness. What they did not like in Jesus' teaching was the universality of his message. They were strict nationalists, which ought to be forgiven readily in a small nation always threatened with absorption by great powers.

The story itself is simply, sincerely and effectively told. First we are introduced to the village teacher ("Melamed") over in Poland with his pious, orthodox wife, who so strongly objects to the teachings and allurements of the Gentiles. Another chapter takes us to Prussia, where Jews come to wealth and position. They fight in the war of 1870. All "confessions" were to be forgotten then, whether Protestant, Catholic or "Mosaic," but when the enthusiasm had evaporated, the Jew was still the Jew and soon anti-semitism raised its head.

One member of the family goes to America, and with his fortunes and those of his family we become intimately acquainted. The son, Arthur, highly intellectual, becomes a doctor, a nerve specialist (a psychoanalyst). He marries Elizabeth, the daughter of a Campbellite preacher. She had, however, outgrown the religious views of her father, she was a writer and, to us, not a person of natural attraction. A son is born to them a few months after the (civil) marriage. Later Arthur discovers his "Jewish soul." He decides to go to Roumania to study the conditions of the Jews there. Elizabeth then leaves him. "You hadn't told me," she says, "that you were going to resurrect the Jew in yourself."

The book contains many tales of the frightful sufferings the Jews went through in the past, e. g., the massacre at Mainz, in 1096, of the Jewish congregation by the Crusaders. When one reads such things one can understand the obstinate hold their religion has on the orthodox Jews and the tremendous difficulties that Christian missions encounter among the Hebrews.

Like few others the author enables us to understand the Jews in the modern world and the interesting part of it is that he does not do this by giving us a treatise but by writing a narrative of entrancing merit.

National Defense. A Study of the Origins, Results and Prevention of War by *Kirby Page* (Editor, *the World Tomorrow*). Farrar and Rinehart, New York, 1931. 403 pages. \$3.00.

If war is the greatest "collective sin" of the race, the abolition of war must be one of the church's most serious objectives. From this view point the Briand-Kellogg Peace Pact marks a great forward step in the history of international relations. By it more than fifty nations bind themselves to seek the solution of all difficulties arising between them by peaceful means. The world situation, however, does not seem to indicate that the nations have as yet a great faith in this instrument. There are more men under arms today than there were in 1914 and the world appears to believe more strongly than ever that only military preparedness will give security to nations. Kirby Page is one of the writers who have tried early and late to puncture this ancient but futile belief. In another volume, "Jesus or Christianity" (see B. R., March, 1930, pp. 152 ff.) he had already shown incidentally, how the glorification of war crept into Christianity early although antagonistic to the spirit of Jesus. In this book he devotes himself entirely to the

task of outlawing war. War is not only un-Christian, it is absolutely incapable of giving the security the world expects from it.

National defense is more safely protected by a peace system than by increased armaments. To prove his point he asks four questions:

1. What were the chief sources of international friction prior to 1914?
2. To what extent did the war system furnish security in the past?
3. What are the perils to world peace today?
4. What agencies are required in an adequate system of national defense?

1. What were the causes of the World War? With the exception of a few "mythologists" (says Barnes) in America, the scholars are agreed that Germany was not "solely responsible" for the conflict. More than that, Germany made earnest efforts to keep Austria from going to war with Serbia because she saw clearly that such a war could not be localized. The Russian mobilization started the war. Earl Grey did nothing to curb the warlike temper of Russia. France had for some time (especially through Poincare) been urging Russia to get ready. Germany, threatened on all sides, attempted to get an advantage by striking quickly on the western front. The invasion of Belgium gave Britain a welcome pretense for claiming to have entered the war for the protection of a weaker nation. Nevertheless the real reason was her commitment to France and her jealousy of Germany's growing commercial and naval power.

Kirby comes to the conclusion that no nation really wanted the war and that the deep reasons underlying the conflict were the spirit of nationalism and militarism that had developed so strongly in all countries. He gives proofs for all his statements in copious quotations from the speeches and books of leading men in all lands. "War is a biological necessity of the first importance," wrote Bernhardt. "War is as inevitable as death," Lord Roberts. "Without war the world would stagnate and lose itself in materialism," Moltke. "Universal peace is a nightmare which shall be realized only when the ice has crept to the heart of the sun, and the stars, left black and trackless, start from their orbits," Prof. Cramb. "All nations were nourished in war, and wasted by peace; trained by war, and betrayed by peace; in a word, they were born in war and expired in peace," John Ruskin.

The reason why America entered the war were according to the author (a) the submarine warfare, (b) German cruelties in Belgium, (c) the Allied propaganda in the U. S. (d) the large investments in allied countries by our bankers. A decisive fifth factor was the Anglo-philic sentiments of President Wilson. He has himself said that the U. S. would have entered the war without the violation of Belgium and that he was proud to be able to do something for the "mother country." His main adviser, Colonel House, himself was decidedly pro-ally. Had America not entered the war, the result would have been a draw, a "peace without victory" (Wilson) and the world would perhaps have been twice as well off as it is now.

That our pretended motives, "to make the world safe for democracy," "to make war to end war," "to save civilization," were nothing

but camouflage, was known to only a few in 1917. It is known to many now although the uninformed masses have no longer an open mind on the question.

2. In the next chapter the author describes the results and consequences of the war; the cost in treasure and life, the Peace of Versailles with its iniquities; the crushing weight of indebtedness on all countries and especially the plight of the vanquished; the failure of the churches to prevent the war and the resulting inability to affect its conduct or shape its peace.

3. The war has by no means made the world safe for democracy or anything else. Nationalism, militarism, chauvinism, imperialism are as pronounced as ever. The nations are impoverished; America, the rich, is considered by many as a world menace. Capitalism, America its foremost representative, finds itself confronted with Communism. Will all these factors lend to a final cataclysm?

4. Or can we find a substitute for war, is there a better strategy for national defense? Now the writer proceeds to suggest constructive efforts to build up the agencies of peace, to strengthen the will to peace, to transform the doctrines of nationalism, to abandon imperialistic coercion, to remedy international justice and to tear down the war system. Warfare in the future would wreck civilization and destroy whole countries. Kirby closes with a "twenty-two point program for patriots," some of which points are as follows: the establishment of a National Peace Department in the federal government; public support for the Briand-Kellogg Pact; arbitration treaties with all nations; joining the World Court; entrance into the League of Nations; independence of the Philippine Islands; recognition of Soviet Russia; a new Conference on Reparation and War debts; reduction in armaments; abolition of the R. O. T. C. in colleges and high schools; standing like flint against high tariffs; overthrowing such acts of international injustice as the declaration of Germany's sole responsibility for the war; going on record as stating your purpose never to sanction war again; insisting on a referendum before declaration of war.

"The times demand," the writer says, "a complete break with the war system and utter reliance on the peace system. Risks there are, terrible risks. To rely upon armaments in the critical days ahead will be equivalent to staying with a sinking ship while all on board go down to a fathomless grave. Common sense and patriotism and religion combine in urging the individual citizen to proclaim his present purpose not to sanction or give any active support to any future war and resolutely to dedicate himself to the task of strengthening the peace system."

The book is a most valuable contribution to the cause of peace and points out convincingly the fallacy of the apparently so sensible and irrefutable arguments of the militarists. It is the spirit and program of the sermon on the mount against the spirit of the kingdoms of this world. "If I were of this world," says Christ, "my servants would fight." To try the method of Christ in the affairs of this present world,

has always seemed impracticable. Gandhi, nevertheless, has done so and with marvelous success. If we of the West are willing to learn of the East, we may tap spiritual resources of whose power we never had an adequate conception.

The Challenge of Russia, by *Sherwood Eddy*. Farrar and Rinehart, Inc., on Murray Hill, New York, 1931. 278 pages, \$2.50.

There is no country in the world more important to understand or that is likely more profoundly to affect the rest of the world, for good or evil, in the coming years and generation, than Russia. Russia is "trying the boldest social experiment in history, endeavoring to build an entirely new social order based upon a new philosophy of life, with new motivations, objectives and ideals. It is not only a new order parallel to ours but challenging our own at every point."

It is hard to get reliable, unbiased information about Russia, partly because the authorities over there may not want everybody to see everything and partly because the observer may be handicapped by prejudice. Sherwood Eddy is a man whom we consider capable of appreciating the good things even under an atheistic government. Besides he has been in Russia six times, four times under the present regime, in 1923, 1926, 1929 and 1930. In the volume before us he gives us a well considered, sympathetic but discriminating description of Russia under the Bolsheviks.

The Russian constitution pronounces as its aims: "The abolition of exploitation of men by men, the entire abolition of class divisions, the establishment of a socialistic society and the victory of socialism in all lands." They want to transform the whole world into a cooperative commonwealth, and bring about real human brotherhood and freedom. In opposition to capitalism they have based their whole life on the principles of communism, which represents state ownership and control of all the means of production, distribution and exchange, under the dictatorship of the proletariat, or working class. In distinction from the Socialists who are working for a gradual evolution of the perfect state by legal means and parliamentary action, the Communists believe in revolution, in the use of force for the purpose of dispossessing the present owners (the "bourgeois"). Their highly humanitarian aims are to be realized, if necessary, by the most ruthless means.

Coming into power in 1917, and acting as workers' councils (Soviets) they made a complete failure at first, bringing Russia to the verge of ruin. Then followed a temporary compromise between state capitalism and private capitalism (1921-1927). But when industry and agriculture were re-established the government was ready for the present advance which is a return to Lenin's original policy of complete socialization. This marks the third stage of the revolution with its *five-year plan*, under Stalin's leadership. It calls for an increase in farm production of 150% and in heavy industry of 300%.

The five-year plan runs from 1928-1933. It can already be said that the success they have had outruns their expectations. Within ten

years, says a foreign expert, Russia will be the greatest producer and exporter of grain in the world. To make Russia a self-sustaining country industrially puts terrible burdens and privations on the Russian worker. They have not enough clothes, shoes, and no conveniences, but all this is, with some grumbling, stolidly borne by the working men. Their wages are small, an average of forty dollars per month, the wife earning the same; but they are employed all year, have free medical treatment and are provided for when old. The State Planning Commission furnishes the general strategy and plan for Russia's whole economic life. There are some five hundred experts on the central staff, headed by a governing board of sixteen.

The Communist party, which in theory governs all Russia, has a highly centralized directive center, the "political bureau." There are nine full members of this bureau, dominant among whom is Stalin, Secretary General of the Communist Party. The Party has less than two million members, but the six million members of the Youth Movement are being trained for membership in the party. Apart from a few leaders the best communist, like the best soldier, is unthinking and obedient. The G. P. U. (abbreviation for the State Political Department) is a secret police designed to combat counter-revolution and economic espionage and sabotage. Its powers are great and it is feared as much as the secret police of Czarist times. The Third International, organized for joint action by the proletariat of various countries, aims at the overthrow of capitalism everywhere by means of a world revolution. Education is for all. Over the entrance to Moscow University is placed the motto "Science for the Toilers." The whole process of education is proletarianized. The cultural standards are lowered but the system provides leaders for the masses. The intelligentsia and the disfranchised and even their children are excluded from the benefits of the schools.

As to the moral life of the people, there never was a nationalization of women. The houses of prostitution are closed. There is scarcely a trace of sex suggestiveness in Russian moving pictures. The Youth Movement embraces six million young people. They are systematically trained in the principles of the new social order. On the principles of law and justice in modern Russia a foreign writer says: "The Russian people enjoy more essential liberties than at any time in their history, and more of some sorts than any people in the world." But of course, there is no liberty or tolerance for the opponents of the new regime. No freedom of speech or assemblage, nor of the press. Legality is confined to one party and within that, opposition to majority decision or the group in power is dangerous. The numbers now in exile, never permitted to be known, of political or religious prisoners, sufficiently attest this denial of liberty.

When we come to the subject of religion we are apt to lose all patience with present-day Russia. The old orthodox religion of Russia was an esthetic mysticism. The churches were places of worship only, not of instruction or education. Moreover the organized church was

an instrument in the hands of the Czar for oppression and reaction. When the revolution came she shared, with Czarism, the hatred of the people. But Sovietism is not only opposed to the superstition and evils of the orthodox church. It considers religion as the "opium of the people" (Marx and Lenin). It is built on a materialistic world view. "Regarding religion as a superstition we are anxious to insure the triumph of pure science in our educational institutions and to remove from the mind of youth all vestiges of superstition and of the anti-social attitude that always accompanies religion. Every scientist must be an atheist. You say why don't you let people believe what they will. We say, people do not believe what they will but what they are told. And we propose to tell them!" (Quoted from a high Russian official.) It is true that the constitution in theory guarantees freedom of religion. But as soon as a minister tries to preach or even discuss the "social gospel" or to instruct the youth, he makes himself liable to exile or imprisonment. Marxism regards all religions and churches as organs of bourgeois reaction, serving to drug the minds of the working class and to perpetuate their exploitation. The Militant Godless Society (three million members) carries on "an active, systematic and continuous struggle against religion in all its forms and appearances."

In his criticism of Communism Mr. Eddy condemns the evils of its dictatorship, its attempt at world revolution and its intolerant persecution of all other views, especially of religion. On the other hand he finds a powerful challenge in their passion for social justice, their ideal of classless society and in the fact that in modern Russia we are confronted with a world laboratory of social experiment. He advocates recognition of Russia by the U. S. He says we have tried intervention, invasion, false propaganda, a hunger blockade, ceaseless latent hostility. Should we not try now the method of friendship, recognition and maximum trade?

We certainly can learn many things from Russia. We ought to have protection of our laborers against illness, old age and unemployment; we ought to reorganize under public ownership several strategic industries now mismanaged. We ought to have a program of farm relief; we ought to free Western civilization from the danger of another war.

The book agrees with Dr. Nicholas M. Butler when he states that the world has come to one of those great turning points when humanity is once more being compelled to reconsider the question of the rights of the one and of the many. Neither an extreme individualism nor a rigid collectivism seems to offer a panacea. Only a liberalism that secures the rights of all can check communism. Conversely only a communism that in the end dares to restore the liberties of all can meet liberalism.

We thank Dr. Eddy for his understanding, sympathetic thorough-going study of the great Russian experiment. He has looked at the situation with open eyes and given us the concrete facts. There can be no doubt anymore that Russia throws out a tremendous challenge to

the rest of the world; no doubt that in some things we are poles apart, in things of vital importance. Yet by friendly intercourse we might derive mutual benefit while by staying apart the gulf between us might become still wider and deeper.

Greatness Passing By. Stories to tell to Boys and Girls, by *Hulda Niebuhr*. Charles Scribner's Sons, New York, 1931. 160 pages, \$1.50.

Another member of the Niebuhr family has gone among the authors. Miss Hulda Niebuhr has had an experience of years in religious education work. She has taught story telling, child psychology, curriculum building. She is a great believer in the educational value of stories, the right kind of stories, stories well told, kindling the imagination, warming the emotions, planting ideals in the souls of the young. But while the story is to "point a moral," it must do so spontaneously, without a moralizing application on the part of the teller.

On these principles the author has brought together from various sources this volume of stories. The unusual title is suggested by a verse by John Drinkwater:

"When the high heart we magnify,
And the sure vision celebrate,
And worship *greatness passing by*,
Ourselves are great."

The idea is that looking on a great life lifts us above ourselves, a true idea but it may be doubted whether the choice of such a title would in itself be an attraction.

The stories deal with a diversity of subjects, sometimes the family life, then again some phase of the natural world, most frequently the life of a great scientist, reformer, prophet, statesman. It so happened that we had our attention called first of all to one of the simplest stories in the book, entitled "God bless grandfather." It was of a boy who had always been praying for the members of his family, closing with the words, "and bless grandfather." Then the teacher in Sunday school told her class that they must not only pray for God's blessing but also learn to "help God" by their own deeds to make their prayers come true. The story then shows in a very natural and charming way how the boy learned to act on this suggestion, so that in time he came to be a great factor in the aged and paralyzed grandfather's happiness.

It is one of the chief merits of these stories that as far as we can see they are all built with a regard to unity of plan; there is one leading idea that decides the choice and arrangement of the material. For instance, the story of Albert Schweitzer is told under the caption, "A zinc-lined piano." It has to do with the part music played in Schweitzer's life. It tells us how his aunt compelled him to practice regularly every day when he was only ten years old. He did not like this at first, but had to do it, and the time came when he saw how much it

had meant to him to be well grounded in musical technique because without his music and the money he collected by it he could not have done his great humanitarian and Christian work in Africa.

Other stories are about John Howard (the prison reformer); Pierre and Marie Curie (discoverers of radium); Hamilton and Jefferson; Micah, the prophet. The story of the "Termites" is marvelously interesting. It describes the life of an insect community possessed of such intelligence and a spirit of self-sacrifice ("each for all") that it seems almost beyond belief.

There is one story, about Pentecost, where, we think, the concrete facts, as stated in the biblical record and not spiritualization of them, would have made the story more intelligible. But the book as a whole makes a most welcome contribution to our literature of stories for boys and girls. It ought to go into our Sunday school libraries and the hands of our teachers. Even the ministers themselves would be able to use most of these stories in Young People's work, in our various organizations, and, in condensed form, in the pulpit.

Das Alte Testament im Lichte des Alten Orients. Von D. Dr. Alfred Jeremias, Pfarrer und Professor der Theologie in Leipzig. Vierte (deutsche) völlig erneuerte Auflage (7. Tausend). Mit 293 Abbildungen, 3 Karten, deutschem und hebräischem Motivreger und Register der Neutestamentlichen Stellen. J. C. Hinrichs'sche Buchhandlung, Leipzig 1930. 852 Seiten. 12,— Reichsmark.

Mit dieser Neuauflage des „Alten Testamentes im Lichte des Alten Orients“ (ATAO) liegt das Lebenswerk von Alfred Jeremias wieder ganz in Neubearbeitung vor uns, nachdem das „Handbuch der Altorientalischen Geisteskultur“ (HAOG), das einst aus den einleitenden Kapiteln der zweiten Auflage von ATAO hervorgegangen war, in zweiter neubearbeiteter Auflage schon 1929 erschienen ist. (Mit 260 Bildern nach den Monumenten, einer Sternkarte und ausführlichem Register. Walter De Gruyter und Co., Berlin W 10, 508 Seiten, Ganzleinen 26,— Reichsmark). ATAO, in übergangs glänzender Ausstattung, bietet nun den genialen Grundgedanken Alfred Jeremias' vollständig neu durchgearbeitet dar. Man hat bisher die Schrift gelesen und verstanden vom Westen her, vom Standpunkt des abendländischen kritischen Rationalismus her. Man muß sie aber lesen und verstehen „im Lichte des Alten Orients“ und aus der Eigenart der „Altorientalischen Geisteskultur“ (sumerisch-babylonisch) heraus, deren Denken und Stil mythisch, symbolisch und heroisch ist auf dem Grunde einer bestimmten kosmischen Weltanschauung und Heilserwartung. Unter diesem Aspekt muß auch die alttestamentliche Gottesvorstellung und die alttestamentliche Erlösererwartung ausgelegt werden: als „geschichtlich vermittelte Offenbarung“ der „ewigen Wahrheit im bunten Gewand orientalischer Sprechweise.“ In dieser glänzenden Neubearbeitung sind die Einföhrung sowohl wie eine ganze Zahl anderer Kapitel wesentlich vermehrt, und der Anhang der sorgfältig ausgearbeiteten Register stellt geradezu eine „Enchlopädie der innerlich einheitlichen biblischen Symbolik“ dar. Auch das Bildermaterial aus den Monumenten ist stark vermehrt und besser geordnet.

Dr. Werner Petersmann.

Karl Heim, Die neue Welt Gottes. Vierte Auflage. Heft 65 der Stimmen aus der deutschen christlichen Studentenbewegung. Furche-Verlag, Berlin. 78 Seiten. 2,— Reichsmark.

Schon in vierter Auflage erscheint dieser sehr preiswerte Sonderdruck aus der Gesamtveröffentlichung der Aufsätze und Vorträge Karl Heims, die unter dem Titel „Glaube und Leben“ in zweiter und erweiterter Auflage ebenfalls im Furche-Verlag erschienen ist. Mit seinem Charisma, tiefstschürfendes Denken in klarstem, bilderfühltem Stil auszudrücken, ist Heim vielleicht der beste Virgilius in der neuesten theologischen Geisteslage. Und das zumal in diesem kleinen Auswahlbüchlein. In der „Einführung“ zeigt er das Erwachen des „Zentralblicks“, von dem Jakob Boehme sprach, der alle Gebiete umfaßt und der uns den letzten Sinn alles dessen aufschließt, was wir denken und tun. Dieser Blick hat die Wände der bisherigen (Schleiermacher, bis hinauf zu W. Herrmann und R. Otto) „Folierung“ der Religion durchbrochen, so daß diese nun nicht mehr angesehen wird als eine Funktion neben andern, sondern als „die alle Funktionen tragende Wendung des Geistes zum Unbedingten“, wie Paul Tillich es ausdrückt. In dieser neuen Grundeinstellung kehrt Heim sich zwei theologischen Zeitfragen zu: dem „Natur“-Problem im Aufsatz „Zur Frage der Wunderheilungen“ und dem „eschatologischen“ Problem in „Zeit und Ewigkeit.“ Der Schlußartikel über „Die Botschaft des Neuen Testaments an die Heidentwelt“ bringt im Rahmen der schwierigen Problematik der Missionspredigt eine tiefe Bestimmung des Evangeliums, die zugleich den Titel des Büchleins abgibt: „Das Grundthema der apostolischen Botschaft ist die neue Welt Gottes, die mit dem Kommen Christi in diese Welt hereingetreten ist und seitdem als unsichtbarer „Bau Gottes“ wächst, um sich bei der kommenden Weltvollendung zu enthüllen.“

Dr. Werner Petersmann.





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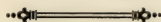
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VOL. 59

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SEPT. 1.

IMMORTALITY

H. J. Schick

It happened at a great university. The chairman informed an interested audience that the theme under discussion was Immortality. There would be four speakers, a Physicist, a Philosopher, a Physiologist and a Theologian, all of international reputation in their respective fields.

I.

The first speaker in this symposium was Prof. Arthur H. Compton.

He became famous through his discovery of the so-called "Compton effect," proving that light consists of corpuscles, like a shower of tiny projectile. This discovery won for him the Nobel Prize for physics and the Rumford Medal of the American Academy. Dr. Compton rejected the hypothesis that thought is a function of the brain in the sense that every idea that we have and every decision we make is a consequence of some action occurring in the brain; and that the destruction of the brain involves the destruction of consciousness. "In some reflex actions and habitual acts we may behave as automata; but where deliberation occurs we feel that we choose our own course. In fact a certain freedom of choice may be considered as an experimental fact with which we must reconcile our theories. Because the mechanist's basic hypothesis leaves no room for such freedom, I see no alternative other than to reject the hypothesis as inadequate.

On the other hand if freedom of choice is admitted, it follows by the same line of reasoning that one's thoughts are not the

result of molecular reactions obeying fixed physical laws. For if they were, man's thoughts would be fixed by the physical conditions, and his choice would be made for him. Thus if there is freedom there must be at least some thinking possible quite independently of any corresponding cerebral process. On such a view it is no longer impossible that consciousness may persist after the brain is destroyed.

That there is some correlation between the brain's activity and mental processes is however evident. This is frequently assumed to imply that thought is produced by cerebral activity. If this is the case, destruction of the brain would result in the cessation of thought and consciousness. William James has however called attention to the fact that the observed correlation is equally consistent with the view that the function of the brain is to transmit the thoughts from a non-physical thinker to the body of the organism. On this view the brain would correspond to the detecting tube of a radio receiver, without which the outfit will not operate. Stopping the sound by destroying the tube would not imply the destruction of the ether waves which carry the music."

Dr. Compton believes with Professor Bergson that "there is infinitely more in a human consciousness than in the corresponding brain" and that "the mind overflows the brain on all sides, and cerebral activity corresponds only to a small part of mental activity." The fact that our thinking is partially separated from the brain suggests to Dr. Compton the possibility of consciousness after death. Only if we adopt the mechanistic view-point that a definite thought is the result of an equally definite physical change in the brain, need we consider that consciousness must die with the body. But no cogent reason exists for supposing the soul expires when the body dies.

Dr. Compton is against the biological point of view that the evolutionary process is working only towards the development of the physical organism. He believes that the evolutionary process has a higher goal, namely, the development of conscious persons. He also finds the theory untenable that the world, as we know it, developed, as a result of chance. "The situation strongly suggests that the evolutionary process is not a chance one, but is directed toward some definite end. If we suppose that evolution is directed, we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding. In such a case we should not look upon consciousness as the mere servant of the biological organism, but as an end in itself. An intelligent mind would be its own reason for existence.

A survey of the physical universe however indicates that man-

kind is very possibly nature's best achievement in this direction. Though astronomers tell us that there are millions of millions of stars in the sky, a planet is a very rare occurrence, and a planet on which life can exist is even more rare. Thus in his recent book, "The Nature of the Physical World," Professor Eddington, the noted British astronomer, concludes, "I feel inclined to claim that at the present time our race is supreme; and not one of the profusion of stars in their myriad clusters looks down on scenes comparable to those which are passing beneath the rays of the sun."

If in the world scheme conscious life is the thing of primary importance, what is happening on our earth is thus of great cosmic significance, and the thoughts of man, which have come to control to so great an extent the development of life upon this planet, are perhaps the most important things in the world. On this view we might expect Nature to preserve at all costs the living souls which it has evolved at such labor, which would mean the immortality of intelligent minds.

Dr. Compton next used the scientific parable of the light and the candle flame.

"Let us take the flame to represent the body, and the light which comes from it the consciousness or soul. In a candle flame vapor comes from the wick and air comes from the side, forming a steady stream of burning gases passing continually through the flame. There is an intake of "food" and oxygen at one end, and an outpouring of waste products at the other. It is a kind of metabolism. The material of the flame is continually changing, just as the cells of our bodies change; yet the form of the flame remains the same. It is the same flame. But puff, and the flame is out! Is this the end? The flame is dead. What then?

What is happening to the light? The flame was material made up of atoms and molecules; but the light is a different kind of thing—electromagnetic radiation, flying away at tremendous speed. We know that if the candle was out under the open sky, its light was streaming into interstellar space, where it will keep on going forever. The flame was mortal, but the light which it gave was immortal. More than that, the escaping light carries with it the story of the candle's life. If on some far distant planet the light is caught in a spectroscope it can tell that it was born of the burning of carbon in oxygen, and that the temperature of the flame where it lived was some fifteen hundred degrees. By a study of the light an amazing number of things could be found out about the flame from which it came.

Suppose now we can observe molecules but are blind to the light. Would we not have said the flame died, and that was the end? Is not this precisely our position regarding the life of man?

His body we can observe, his mind we can infer from the actions of his body. The body dies—is blown out. The light from the candle flame lived on through eternity, though the blind man could not see it. We know we are blind to the soul. How can we know that it does not go on living forever with a fulness of life corresponding to that of the light?"

Dr. Compton concludes his excellent argument for immortality by stating that the most important thing about a noble man is not the strength of his body or the brilliance of his intellect, but his character. "But it takes a whole lifetime to build the character of a noble man. The exercise and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age, these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall Nature do with him? Annihilate him? What infinite waste!

Speaking now not as a scientist, but as man to man, how can a father who loves his children choose to have them die? As long as there is in heaven a God of Love, there must be for His children everlasting life. This is not the cold logic of science, but the warm faith of a father who has seen his child on the brink of death.

"And so at last, it may be you and I
In some far azure Infinity
Shall find together some enchanted shore
Where Life and Death and Time shall be more,
Leaving Love only and Eternity."

II.

The next speaker was a philosopher, Prof. Thomas V. Smith, whose latest book, "The Philosophic Way of Life" has been read extensively.

Dr. Smith's view on Immortality is distinctly negative. He began by saying that "the fact that man was born does not augur well for immortality." Can lines finite one way be infinite another? In philosopher Smith's opinion, full and complete justice is done to the belief in Immortality by Rupert Brooke's poem,—"Heaven".

Fish (fly-replete, in depth of June,
Dawdling away their wat'ry noon)
Ponder deep wisdom, dark or clear,
Each secret fishy hope or fear.
Fish say, they have their Stream and Pond;
But is there anything Beyond?
This life cannot be All, they swear,
For how unpleasant, if it were!
One may not doubt that, somehow, Good

Shall come of Water and of Mud;
 And, sure, the reverent eye must see
 A Purpose in Liquidity.
 We darkly know, by Faith we cry,
 The future is not Wholly Dry,
 Mud unto mud!—Death eddies near—
 Not here the appointed End, not here!
 But somewhere, beyond Space and Time,
 Is wetter water, slimier slime!
 And there (they trust) there swimmeth One
 Who swam ere rivers were begun,
 Immense, of fishy form and mind,
 Squamous, omnipotent, and kind;
 And under that Almighty Fin,
 The littlest fish may enter in.
 Oh, never fly conceals a hook,
 Fish say, in the Eternal Brook,
 But more than mundane weeds are there,
 And mud, celestially fair;
 Fat caterpillars drift around,
 And paradisal grubs are found;
 Unfading moths, immortal flies,
 And the worm that never dies.
 And in that Heaven of all their wish,
 There shall be no more land, say fish.

Almost every line of the poem ridicules the average Christian's idea of Heaven. It presents a mean caricature of the Paradise, Glory and Life everlasting as depicted in the Book of Revelation. It is the kind of a poem that would evoke loud and boisterous guffaws whenever and wherever read in circles of scoffers. And yet in philosopher Smith's opinion the poem does "full and complete justice" to the thought of immortality, for "there is really no evidence for immortality."

One cannot help feeling keenly disappointed with philosopher Smith's opinion. Is this really all that philosophy has to say about Immortality? How empty and how hopeless!

Philosopher Smith closes his remarks with the words:

"If tender human spirits still cry—

But are there not souls so strong

Such feet with swiftmess shod,

That they can reach it,

Reach some bourne, some ultimate of God?—

those who are done with wishful days can only reply:

There is no bourne, no ultimate;

The very farthest star

But rhymes a sea of other stars
That reaches just as far;
There's no beginning, and no end;
As in the ages gone, the greatest joy of joys,
Must be the joy of going on!

Crossing thus the threshold of maturity, we should find it resurrection enough, even at Easter time, if every day finds revived in us the curiosity to question, the will to live, the thirst to love, and the grace to die—when die we must—with the dignity of one who wraps the mantle of his couch about him and reinherits the tongueless silence of the dreamless dust."

III.

The third speaker in the symposium was the physiologist, Dr. Anton J. Carlson. He is past president of the American Physiological Society and is known the world over for his demonstration of the nervous origin of the heart beat and for his studies in the nature of hunger.

Dr. Carlson claims that as a child he was thoroughly "exposed to the Christian Sagas and other traditional lore." Due to the influence of his mother, who was an earnest, orthodox and pious Lutheran, he read the Bible through twice before he was 15 years of age. No doubts entered his mind. He believed the Bible literally. But later through education and the comparative study of religions, history, philosophy and science he began to doubt "the traditional lore." He became "reborn" through years of scientific work. He not only doubted, but saw that those old ideas, religious dogmas and ethics based on them were untenable for him. He sought and found other bases for conduct and other meanings for the good life.—

The physiologist defined the term "immortality" when related to man, as the perpetual persistence of man as a conscious individual. This idea of the persistence of the individual after physical death comes down to us from the ancients, in most, if not all the races. What credibility should be given to this tradition? Are the views of the ancients on "Immortality" of greater credibility than their views on other things? The physiologist thinks that in both respects the ancients had erroneous ideas. When we consider the views of the ancients on cosmogony, geography, biography, physiology or chemistry, their ignorance is appalling.

If we cannot believe the ancients in regard to physical phenomena, why should we believe them when they speak of spiritual things? But, some say, the data on spiritual things are "revelations." They are inspired elements of the "sacred books." Granted, says the physiologist, but—"How many of you can respect, love or

"worship" gods that tell people (via the channel of "inspiration," whatever that means) codes of ethics, things the people could, and undoubtedly did, slowly learn for themselves by the travail of living, while in matters of the nature of the world as well as of man himself, these same omniscient gods broadcasted mainly errors? In brief, the idea of personal immortality gains no credibility in its historical aspect. As such, it is an interesting guess. And the interest is mainly anthropological and psychological. Was the idea distilled from dreams, or is it a crude and passing expression of the well nigh universal will-to-live?

The physiologist next turned his attention to "souls" and "soul matter". He rejected the theory that the physical and the spiritual natures of man can exist totally independent of each other, or that there is causal interconnection between the two. He advocates the theory "that in some way conscious phenomena and intelligence, that is, personality, are just as much an evolution of the material world as is the rest of the body processes." We seem to be forced to this conclusion from the evidence of the intimate dependence of all phases of consciousness, memory, and personality on the quantity and quality of the nervous system.

It is perfectly true that we can cut off an arm or leg, remove certain peripheral ganglia, and even certain limited parts of the central brain without seriously interfering with consciousness or personality. We can leave the brain structure anatomically intact, and through poisons eliminate consciousness temporarily or alter the individual personality permanently. The data from brain tumors, brain injuries, drugs, experimental physiology, defective heredity, show that there is a close correspondence or dependence of consciousness, intelligence, memory, and individuality on the nervous system."

Evidently the physiologist believes that all spiritual or psychic phenomena have solely a physical basis. Therefore, the death of the physical means also the death of the psychic or spiritual.

Concerning personality the physiologist believes that it is partly heredity, and partly modified and built up by experience and memory which in turn depend on changes built up mainly in the nervous system. All the present evidence points to the fact that the nervous system goes to pieces with the rest of the body at death, and with it, of course, goes this thing called personality.

The conceptions of heaven as current among various peoples is obnoxious to the physiologist. "I have not seen any heaven described where I care to go," says Carlson. My forebears had their Valhalla with its mead, and roast pork, and combats; the American Indian his happy hunting grounds; the followers of Mohammed their heaven of houris; the Christian has his Golden City of many

apartments, his golden harp, and his oriental worship of adulation. But hunting means destroying fellows not so very different from myself. Mead and pork and fights and females forever leave me cold. Flowers, though they like ourselves last but for the moment, are finer than gold. Justice seems greater than worship."

And so this physiologist to whom the belief in immortality is untenable and who does not even wish it, concludes his discourse with these words,—

"When the shadow lengthens toward the east, I am content to call it a day and leave the arena forever. This dismissal of the traditional tomorrow seems to have added interest to my work to-day, greater interest in my students, in my fellow men, in other things that seem worth-while human efforts. For when I die, I will be a long time dead."

After this hopeless negative conclusion of the physiologist came the theologian. Theology in this instance was represented by Dean Shailer Mathews, recognized as one of the outstanding theologians of the country.

IV.

Dr. Mathews stated at the outset that the belief in the continuance of personality after death is forced upon us logically by an understanding of the total world in which we live. If one thinks seriously, sooner or later, one must make up one's mind as to whether or not in the cosmic process of which we are a part, there is any meaning. Each person is thrust into a choice of working hypotheses, "drawn either from the pattern of the machine, or from the pattern of what seems to be the finest product of the cosmic process—yourself—and yourself in the relation to other persons. Of course, you will never get any sense of immortality so long as you think of things in terms of machines—mere mechanisms. But neither will you dare organize your ethics on a mechanistic philosophy. You dare not organize your relations with one another as if you were what a strictly mechanistic conception of life says you are. We must treat one another as more than machines; we must treat one another as though others were like ourselves, self-directing, capable of choosing values, acknowledging things like beauty and honor and faith, and the very act of will. But there is no time-element in those acts."

Did religion invent belief in the continuance of life after death? Is it a self-made weapon in the hands of religious leaders to frighten people into decency by talking about hell, or comfort them by making heaven a sort of reward for earthly struggles and defeats? The theologian denied this emphatically.

"Religion didn't invent belief in the continuance of life after

death. That came out of the urge of life itself, and this is practically universal. Millions, and hundreds of millions of people, in all grades of culture, have believed themselves immortal. This belief was due to the deeper belief that what had produced personal values was still at work producing personal value. This belief came out in strange ways, for primitive men had no psychological laboratories. They thought in terms of soul and spirit, but still they dared think of personality as worth something in nature and as not ending with death. The development of this belief in personal values gave new thrusts to all life."

What about the future state? The philosopher and the physiologist made the popular conceptions of the future state a target for their wit and persiflage. The theologian insisted that we must not confuse belief in the persistence of personality with pictures of the future.

"As a child I used to believe that I should play a harp forever with a crown on my head. Later I feared I should feel a good deal of ennui before eternity was over. Dr. Harper, when he faced death, as we all have to, tried to reconcile himself to stopping in the midst of an extraordinary career by saying, 'There must be some work for me to do over there.' His idea of heaven was an opportunity to be of service of some sort."

Is the human soul the outcome of the evolutionary process? If so, then there must be in the universe forces capable of producing what they have produced and they must still be operating in our environment. The process still goes on. Personal development through relation with these forces is still going on. "Our faith in the continuance of this process, at least in the case of those who are at one with the personality-producing elements of the total activity, is to the effect that life at our present stage can be better lived on the supposition that the animal and the mechanical aspects of our life, are really lower phases of what we really are becoming. We expect the continuance of those elements of our life which are in adjustment to the personality producing forces of the universe not subject to time or space. We do not allow imperfect conceptions of matters to deprive us of this one tenable world-view.

The ultimate values in life are outside of time. Life is not futile. The qualities which we should further in ourselves are not those which we share with the beast that dies, or the animal that survives in our own body, but rather those of the timeless personality-evolving forces of the universe. "Really, that's what religion looks forward to—a life which will be richer and more self-directed, because not limited by those particular forms of matter in the midst of which we now move, and which we now express; but which will

be conditioned by some other form of eternal force as superior to present forms of matter in human brains as these are superior to the crystal and the atom. We believe personal adjustment with the personality producing forces of the universe will carry the evolution of persons beyond the change in the form of existence which we call death."

Thus ends the symposium. It is of interest to note the role that reason plays in the discussion. Even the protagonists of Immortality ground their views largely on a purely rationalistic basis. There is no appeal to the Bible, and no citation of course of its great statements on Immortality. Those of us who find it self-evident to buttress our belief in Immortality on the Bible as the Word of God may think this rather strange. Yet it is stimulating to see how other minds grope after the truth and seek to apprehend it along other than the traditional theological lines.

In conclusion, permit the writer to quote once more from Dr. Shailer Mathews. The statement was delivered on another and later occasion. It is brief and to the point:

"Whoever believes in God, cannot believe that the divine energy rests content with the production of these peripatetic laboratories we call human. He is not a God of the dead, but of the living; not of the static, but of the becoming."

A MODERN INTERPRETATION OF THE MIRACLES OF JESUS BASED UPON MODERN "LIVES OF JESUS"

BY REV. A. J. MUNSTERMAN

More books are written about Jesus of Nazareth than about any other person in history. Each year new books appear upon the market. These new Lives of Jesus are varied in their purpose and aims, due to the great complexity of modern life within Protestantism in recent years, which has furnished a great many different ways in which to portray the figure of Jesus. A new book may make Jesus appear as an authoritative teacher upon modern social problems, or even as a social reformer. The life and death of Jesus has been made the ideal for pacifists and the norm for belligerents. An appeal for recognition as Jesus, a man of affairs, has been made. He is even a model Y. M. C. A. secretary. Then, Jesus has been portrayed as a typical religious mystic, or the other extreme, as a typical modern big-city executive.

Aside from the fact of the definite purpose of the author in writing a Life of Jesus, the modern Life of Jesus reflects certain other factors. First of all, the author reveals his knowledge of the source material. The second thing the writer discloses is his acquaintance with the results of modern critical study; thirdly, his ability to use and adapt the scientific results in correct perspective to his purpose in writing the book; fourthly, the writer gives directly or indirectly, the emphasis or interest in the choice of subject or problems studied in the life of Jesus. And finally, the modern books express the strength and weakness of the current views and interpretations of Jesus' life and its problems.

The modern Lives of Jesus have many points of strength and some paramount points of weakness. The discovery of a note of weakness in the treatment of the subject of the Miracles of Jesus has moved the present writer to choose this subject for further study. Another student of the books upon the life of Jesus would probably find a different challenging problem for further study.

The method of approach is that of an open minded, with no axe to grind. The results of the study are classified for clarity, after the reading of many books upon the subject and relative subjects.

WHAT IS A MIRACLE?

Generally speaking, the miracles found in the sources are signs or wonders done by Jesus in his ministry, which impressed the reader as unusual or extraordinary events. To the Semitic mind everything had to be explained or disclosed. The common idea of

miracle was as a manifestation of Divine power. More detailed definitions will be given later in the article.

WHAT JESUS THOUGHT OF THE MIRACLES

The practical question next to consider briefly is, what Jesus thought of the miracles. The guiding principle, I believe, was laid down by Jesus in the temptation in the wilderness. The principles decided upon there were adhered to throughout his ministry. In the wilderness Jesus chose a definite course of action. He decided never to use power for personal advantage; never to work miracles for mere display, self-assertion or self-preservation. This is a distinctly new note in history. Jesus never uses external evidence to establish his cause or reveal what kind of Messiah he was. The authority of Jesus' message was not attested by signs and miracles, but the appeal of his message upon the conscience of the hearers. Jesus believed himself to possess power to work miracles, Mark 2: 9. The temptation experience presupposes supernatural powers, and Jesus could have used them, had he willed to do so. This note is sustained throughout the life of Jesus, for example, in Matthew 26: 33, he could call twelve legions of angels to his assistance. Jesus possessed a unique insight into human nature, and had a unique grasp into the cosmic laws of nature. The emphasis of Jesus' ministry was upon teaching and not upon the signs or wonders. He adds an original feature to his work that he asks them to remain quiet about his healings. He desires to correct current views of miracles and current ideas of the Messiah, who is supposed to be endowed with supernatural powers.

The reason that Jesus worked miracles was out of pity and love, to relieve suffering. "Being moved with compassion," is the commonest way in which Jesus' motive is described. Kent states: "Viewed in the broad perspective of history, it is incredible that a teacher and lover of men like Jesus could have lived and worked in the Galilee of his day and not healed men's bodies and minds, as well as their souls."

THE EFFECT OF THE MIRACLES

The effect of the miracles of Jesus was that the witnesses believed in his wondrous works. The disciples believed in his power to do miracles. The scribes never denied that he performed miracles, but they attributed them to an unclean spirit; precisely as did the Talmud, or else they asserted that "he hath Beelzebub," Mark 3: 22, "and by the prince of the devils did he cast out devils." Jesus had a great reputation as a healer of men's bodies. It was no problem for Jesus not to allow himself to become a "Miracle Man." Jesus' power to heal aided him often in his work in that it estab-

lished a basis of gratitude and friendship upon which he could work for spiritual ends. The miracles influenced Jesus' thought and method of his work. A miracle and a parable may stand side by side as a double enforcement of the same lesson. It is interesting to note the little emphasis placed upon the miracles by the book of Acts. The book of Acts only mentions it in one verse. Paul's silence on the miracles of Jesus is significant. Paul thought of the miracles as merely incidental and not essential to Jesus' work, and Paul does not use them to interpret Jesus' character or his mission to the world.

THE FIRST CRITICAL LIVES OF JESUS

The appearance of critical Lives of Jesus stimulated and encouraged scholars in this field to further study and writing. The modern deluge of books upon Jesus had its impetus in Germany by Strauss, by Renan in France, and by the appearance of *Ecce Homo* in England.

To the catholic mind Jesus still remains the Jesus of art and ritual. Thus no books of catholic scholarship were used. Papini and Miro have no concern with historical criticism and are mostly pious fiction and tradition.

The types referred to in the introduction to this study are also excluded, because they are passing like new fads and are not the result of historical study based upon a critical sense.

THE APOLOGETIC LIFE OF JESUS

The oldest type of study is the apologetic Life of Jesus. It is more or less mechanically a weaving together of all four of the gospel accounts. Contradictions and discrepancies are explained away. The adequate test of historicity of an event is canonicity. Many features of traditionalism are still preserved. The aim of the writer is mainly christological. Examples of this type were used in this study. Among the older ones, Smith, "The Days of His Flesh," 1910, is still used. A more recent one is Headlam's, "The Life and Teaching of Jesus," 1923. A very recent one must be put in this class, and is, "The Christ We Know," by Fiske, 1927. A later and more scholarly edition is Fiske and Easton: "The Real Jesus." The most recent one is Basil Mathews, which will, no doubt, have a wide reading.

Smith's, "The Days of His Flesh," will long remain on the minister's shelf as a quick reference for the older generally accepted historical setting of the miracles. It is very suggestive for expository preaching. The book gives the impression that there are no problems connected with the life of Jesus for the modern scholar. It represents the older view that the miracles serve to inaugurate

the ministry of Jesus and to glorify the Messiah. When things are difficult to interpret, the old way of interpretation is used, namely, the symbolic or allegory. This method is unpopular today. A recent book using the allegorical method is Lloyd C. Douglas: "Those Disturbing Miracles".

Headlam places more emphasis upon the teaching of Jesus than upon the miracles. Here we see a transition of the apologetic group. The miracles were the translation of Jesus' gospel into life. "A miracle means really the supremacy of the spiritual forces of the world to an extraordinary marked degree over the material." The miracles of the gospels harmonize with the picture in which they have their setting. The book is moderate and not reactionary in its point of view.

The book by Fiske appeared in 1927, and an enlarged and more critical edition of the same book was published in 1929 with Prof. Easton as co-author. In the first book three chapters, and in the last book only one chapter are given to the subject of miracles. Jesus had a magnetic personality. This is in regard to the demon possessed. Others with a magnetic personality can influence the sick. "A miracle is not a violation of law; it is something brought about in obedience to a law which we have not yet discovered." The problem in Jesus' ministry was, not to over-emphasize the healing ministry.

THE MIDDLE CRITICAL PERIOD

The second type may be called the middle critical period. One of the outstanding features is a rewritten account of the Life of Jesus on the basis of 19th Century literary criticism. The outstanding effort in this direction is Holtzmann, "Life of Jesus," 1904. The Gospel of Mark is the basis for his historical reconstruction of Jesus' life and teaching. The Gospel of John is set aside as practically worthless.

Holtzmann's, "Life of Jesus," may be regarded as one of the authorities of many liberal preachers. Jesus was able to help by the power of a personality possessed of strong assurance and unshaken confidence in its own success. Jesus was moved by an active will to help. He does not present conjectures where the evidence is not sufficient. In the feeding of the five thousand, he does not think that the number is historical. For the busy minister I would recommend the suggestive and yet critical book of Shafto: "The Wonders of the Kingdom," to be studied along with Holtzmann.

Another type of this middle critical period was showing a deference especially for the Logia. This makes the gospel of Mark secondary. A book used which gives evidence of being the after-fruit of this theory is Gilbert's: "Student's Life of Jesus." One

thing must be said with the same breath and that is that the book in its interpretation of events is more of the apologetic type, but its use of the sources would put it into this class. One may see the full transition to the critical school in Gilbert's other book, "Jesus," where a different emphasis is given.

Gilbert's book would not impress the modern student with extreme liberal views. When a miracle is difficult to explain, he brings in his theology. The miraculous draught of fishes was not needed, according to Gilbert. Because we are so far removed from the times of Jesus, miracles are taken as a matter of fact. This treatment will appeal to a mind which accepts things in faith alone, without much inquiring into the matter.

JESUS, THE TEACHER OF MORAL AND SPIRITUAL IDEALISM

With the appearance of Harnack's lectures, "What is Christianity," in 1900, there emerged a new interest in Jesus. He says that Jesus is the teacher of moral and spiritual idealism. The central messages are the Fatherhood of God and the Brotherhood of Man. Jesus has the value of God for us; this is the Ritschlian tendency of theology. Three books of this type are: Barton, "Jesus of Nazareth"; Bosworth, "Life and Teaching of Jesus"; and Kent, "The Life and Teachings of Jesus." However, these books are different from one another in method, aim and style. Their explanations of the stated miracles vary greatly.

Barton's, "Jesus of Nazareth," has had a wide reading and use as a text book. The author gives the impression that the miracles are easy. Of the books studied, Barton is one of the weakest, and leaves little conviction to the reader upon the subject. An example: The young man at Nain was not dead, but in a coma, and therefore could easily be resuscitated.

Like Barton, Bosworth thinks the boy is not dead. Because Bosworth has taken as his task a life and teaching of Jesus in one volume, he passes by some of the miracles, although he faces them more seriously than Barton does. There is a fine note of reverence in the book. He emphasizes the element of prayer in Jesus' working of miracles. He portrays that the miracles of Jesus had a distinct purpose, a lesson to draw from. He admits that Jesus had supernatural power in his ministry, nor does he leave out the matter of faith in the healer and the healed.

Kent is apt to say what many interpreters say about a certain event, rather than what he himself has to say. This gives the idea of a compilation of views instead of his own views, after a critical study. For the size of the book, the miracles are treated in a fine spirit. He states, "A miracle is a phenomenon not explained by

known natural laws." He pleads for a sympathetic attitude towards the conservative who contends that his faith will stand or fall with the miracles.

THE APOCALYPTIC HOPE AND LITERARY CRITICISM

Literary criticism was supplemented by a study of later Jewish books which had a striking similarity in the hope in an early end to the present age, and the teaching of Jesus relative to the inauguration of a new kingdom of God. The imagery in the Gospel of Mark is made the basis of this view. This view was championed by Sanday in, "Outline of the Life of Christ," and more so in "The Life of Christ in Recent Research," which appeared in 1907. This view was the dominant interest among critical scholars until attention was diverted into other channels by the World War of 1914. Then follows the kind of books that are referred to in the introduction. A recent book has taken up this view again. It is: "The Historical Life of Christ," by Warschauer.

Sanday, in the "Outline of the Life of Christ" does not treat many of the miracles, but in the "Life of Christ in Recent Research," he has a noteworthy chapter on miracles. It is one of the finest articles on the miracles of Jesus that I know. "A miracle is not really a breach of the order of nature; it is only an apparent breach of the laws we know, in obedience to other and higher laws that we do not know." With Holtzmann and Kent, Sanday has the best outlined and most reasonable study of the miracles of any of the books studied.

Warschauer's is a very interesting book. The book is based on excellent scholarship and will prove helpful to the minister on many subjects. We can best understand the apocalyptic viewpoint of the author by stating his interpretation of the feeding of the 5000. He states that Jesus had not long arrived at the conviction that he was indeed the Messiah. Bound up with the conception of the Messiah-ship was that of the Messianic supper, the great banquet to be celebrated in the coming Kingdom, when the faithful should eat and drink at the Messiah's table. There was little food at hand. He gave each of them a fragment, after blessing it—not with a view of satisfying their physical hunger, for these folk were not starving—but distinctly as a symbolic act, prompted by the eschatological form in which the Messianic beliefs of the period were clothed. The feeding of the multitudes is quite simply the Lord's Supper by the lake-side; and the Lord's Supper is a symbolic representation of the Messianic meal to be partaken of in the Kingdom.

The basis for such an explanation was given first by Albert Schweitzer; he puts forth a view of his own that is extremely in-

teresting. The explanation has been adopted by others in full and in part. In this miracle everything is historical, except the concluding remark, that they were all filled. Jesus caused the food which he and his disciples had with them, to be distributed among the multitude, so that everyone of them received a little, after he had first pronounced a thanksgiving over it. The significance lies in the thanksgiving, and in the fact that they received food consecrated by him. As he is the coming Messiah, this meal, without their knowing it, becomes the Messianic meal.

THE WORK OF A JEWISH SCHOLAR

Jewish scholars have also interested themselves in the Life of Jesus. Their interest has been Jesus' relation to the Palestinian environment. The relation of Jesus to the Pharisees has been critically examined. These Jewish scholars are actuated by genuine scholarly ideals and manifest a high appreciation of Jesus' place in the line of Jewish religious prophets and teachers. A book of this type is included in our study. It is Klausner's, "Jesus of Nazareth, His Times, Life and Teaching."

Klausner states that the reason for Jesus' performing miracles is a desire to fulfill some statement in the Old Testament, Isaiah 35: 5-6, or to imitate some prophet. Since Jesus took the place of John the Baptist, who was regarded as Elijah, therefore Jesus must perform miracles as did Elijah and his disciple, Elisha. This view is held by hardly any of the other books. Some of the poetical descriptions were transformed into miracles by the disciples. This book is very suggestive and worthy of study in stating the position of the Semitic mind. Some of the miracles were only illusions and not a fact, as, for example. Jesus walking on the sea. However, he consents that Jesus had a great power of suggestion in curing. In regard to the healing of the Centurion's servant, he thinks it is of dubious authenticity. Jesus only heals one non-Jew, the daughter of the Canaanitish woman; but to the Canaanitish woman he uses such harsh words that the ears of the most chauvinistic Jew must burn at them. The stilling of the tempest has nothing miraculous in it, but only appears so to the disciples. Owing to the fear of the disciples, they awaken Jesus, who tells them to trust in God and not be "of little faith"; then the wind falls and the sea becomes calm again. The Sea of Galilee frequently becomes rough suddenly and as suddenly becomes calm again. Dr. Klausner witnessed such a change while on the sea in the Spring of 1912. Yet for the Galilean fishermen, with their craving for marvels, it was a miracle which Jesus had performed. Jesus had some mystical and secret force which still remains a secret to us. I believe a book like Klausner ought to encourage scholars to a new study of the

problem. The book is written in a fine, sympathetic way, but stresses other phases of the life of Jesus much more than the miraculous.

THE ENVIRONMENTAL APPROACH

The present trend in some quarters is not only to place emphasis upon the actual environment in which Jesus lived, but the social environment of the writers of the source material are studied. The norm is that literary criticism is tested by social conditions. A recent exponent of this view is S. J. Case's book, "Jesus".

The author states that "everywhere throughout the gospels one is led to believe that confidence in his ability to perform miracles was an intrinsic element in the religious experience of Jesus." The author gives a new reason why the life of Jesus is overlaid with stories of the miraculous. The reason was to meet the competition in the Gentile mission fields against rival faiths that claimed to be media of divine healing. It had to offer the people a new religion with full supernatural equipment. In the ultimate, the Deity and not the miracle worker, was the real hero. Supernaturalism was the commonly accepted mode of thought prevalent among Gentile and Jew. To the early Christians in their efforts to compete, they called upon the powerful name of the Risen Christ. The author states further, that "a continuous series of marvelous deeds, such as are spread upon the pages of the gospels, finds no suitable place in the manner of life becoming a preacher of reform in Israel." This position is not held by any of the other writers, except a leaning towards it by the apocalyptic type of which Case is an exponent. I believe that this magnifying is way out of proportion and of small element in the picture.

Of the literary Lives of Jesus, the best are Bowie, "The Master" and Murray: "Jesus—Man of Genius." Both are enjoying a wide reading.

RESULTS OF THIS STUDY

Harnack says: "Much that was formerly rejected has been re-established on a close examination, and in the light of comprehensive experience. Who, in these days, for example, would make such short work of the miraculous cures in the gospels as was the custom of scholars formerly?" Part of this statement is true, but still much remains to be done on the part of scholars in this field.

The latest and most exhaustive treatment of miracles is C. J. Wright: "Miracles in History and in Modern Thought." Chapter 6 discusses the gospel miracles. The author makes his approach through science and one detects that he is too cautious at times. Since New Testament scholarship has become so specialized and the specialist always sees new possibilities and unsolved problems, therefore new books on the miracles are not forthcoming. Then,

too, the emphasis today is more upon other phases of Jesus, such as his teaching and his personality.

Thrown into the crucible of historical criticism, the good majority of the gospel miracles emerge unscathed. This is true of the miracles which are the expression of Jesus' love and compassion. It is the miracle stories cited of the evangelists to illustrate his power over natural forces that often fail to meet the tests of the critical historian.

Medical science would have no difficulty in admitting a large class of miracles of healing. This has been re-enforced by studies in the personality of Jesus. The work done in the fields of psychology has proven helpful. But it must be remembered that psychology does not explain all. This is the mistake of some writers in this field. Religion always uses the school of psychology that is in vogue. Since these schools change, therefore the interpretation of certain miracles, from the psychological standpoint, will change from time to time. Micklem's, "Miracles and the New Psychology," is the best book from this angle. It is a very suggestive book for the student interested in psychology.

Jesus shared largely the views of his contemporaries. He could not work or think in any other way. We must not impose our pre-suppositions upon the first Christians, which would do violence to their convictions. A question that is open to us for discussion is the more exact analysis of the sense in which we, at the present day are to describe them as miracles. The gospel writers were more concerned with the result than with the process. The miracles of Jesus cannot be eliminated from his ministry, for a correct picture of his life.

Since a goodly number of miracles comprise the gospel lessons of the church year, the minister is confronted with the problem of something suggestive in the way of an homiletical approach to the miracles of Jesus. The best book considered is George H. Hubbard, "The Spiritual Messages of the Miracles," Pilgrim Press. It contains 40 chapters that are stimulating and afford interesting material. The subjects given the various miracles are pointed, brief and attention arresting for the modern age. Many will, no doubt, still find help in the books of Taylor, Trench and Steinmeyer.

I believe that many would ascribe to the position of Schweitzer as their position: "Many a loyal Christian's attitude is, that he accepts the narrative of miracles and of the miraculous as they stand, but with a note of interrogation. This note of interrogation does not touch the essence of the matter. We believe that virtue went forth from the person and the presence of the Lord. But it is another to adjust exactly our conception of the mode in which it

went forth to language that took shape more than eighteen centuries ago, under conditions of thought and experience very different from our own."

We cannot say today that the problem of the miracles is solved. There still remains an unexplained element in the miracles. Each generation of scholars will have more light to throw upon the subject, but my guess is that it will never be fully explained. This statement probably sounds unscientific, but my reason is this: The New Testament writers did not know what actually happened in an historical way; then how can we? But we should not give up in despair, but seek to know as much as possible. The more we know about the problems of Jesus, the more we will know the historical Jesus.

The modern liberal position is that one may accept as credible every story of the miracles of Jesus, and yet not regard any of them as essential to a competent faith in Christ. However, this is not true of the traditionalist position, for the miracles are an integral part of their faith.

Dr. Robbins, formerly Dean of General Theological Seminary, says that the word "miracle" has done more to introduce confusion into Christian evidences than any other; and Sanday said, "When we find the definition for which we are seeking, the miraculous will no longer be a problem." Lyman Abbott, in his book, "The Theology of an Evolutionist," says: "A miracle is not a manifestation of an unusual power; but an unusual manifestation of a continuous power." A miracle is an event, and the law or cause producing it, we do not as yet understand. Of all the definitions read, I like the one given by Sanday in, "The Life of Christ in Recent Research: "A miracle is not really a breach of the order of nature; it is only an apparent breach of laws that we know, in obedience to other and higher laws that we do not know.

CONCLUSION

By the miracles, Jesus set an example for his followers throughout all the ages. Under the influence of Christianity there were established dispensaries and hospitals and asylums throughout the civilized world. Then through the heroic effort of medical missionaries, help and healing is brought to thousands suffering. New emphasis is also being placed upon the "Cure of Souls" from a scientific standpoint, with Jesus as the Master Teacher and the Great Physician.

SERMON SKETCHES

FRED C. SCHWEINFURTH

Topic: *Christian Fellowship in Industry (Labor Sunday).*

Text: "Shall two walk together, except they have agreed?
Amos 3: 3.

Introduction: Amos has just concluded his general arraignment of Northern Israel (Chap. 1 and 2), and in justification of his message he points his hearers, in a series of questions to the law of cause and effect. In the first of these questions, our text, Amos at the same time gives expression to the fundamental law that in order to have concord, harmony, fellowship between individuals, groups, nations, etc., there must be agreement. The present world discord, the unrest in society, the economic debacle of our time, largely a result of a maladjusted order of society at the basis of which is a system of production and distribution, in which there is no fellowship.

1. Chief Characteristic of the present industrial situation. Industry characterized by discontent, conflict, continual warfare. Hostile groups of the vested few and the unpossessing masses, employers and workers. On the one side, capital, which owns and controls the tools of industry, stubbornly resisting any attempt to change the status quo. On the other side, labor, struggling to regain its unpossessed possessions, and to share ever more and more in the ownership and management of industry. Perpetual conflict, resulting in strikes, lockouts, unemployment, etc.

2. Christian fellowship in industry demands agreement on, a) regard for human personality, life above things; substitution of cooperation for competition; a new motive for industry, "service" instead of "profit"; a partnership in industry in which each man shall have a just share of the products of his hands, or brain. In short the application of Jesus' principles of brotherliness, fair play and justice.

Conclusion: To Christianize industry the real problem confronting mankind today. Industry the great modern mission field. It is in industry where the most stubborn resistance to Christian faith and idealism is being put forth. Christianity must be vindicated and its supremacy established in industry, if industrial antipathy and conflict are ever to give place to industrial fellowship. Is a more Christian industrial order possible? It is the faith of a modern Christian that Christianity can bring to pass a more fraternal industrial order. That is our passionate hope and to the realization of that hope we must give ourselves.

Topic: *The Value of Early Training. (Enlistment Day)*

Text: 2 Tim. 3: 15. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Introduction: If one were to test the audience by asking those who made their decision for Christ at different periods of life to stand, one would discover that the majority accepted Christ as their Saviour in the early adolescent period. If one were to ask how many in the audience came to Christ from Christian homes, possibly the entire audience would rise in answer. From this we may deduce the "Value of Early Christian Training," as suggested by the text. Timothy's position ideal. Noble grandmother, good parents, the apostle Paul as teacher and the Word of God, the spiritual food. We deary the fact that so many of our youth drift away from the Church and the Saviour. It is easy to win them, but to hold them is the challenge. To offset this tendency to drift on the part of youth:

1. Let the home be right. Would that every child had the same heritage as that of Timothy. Fathers and mothers after God's own heart. Memory of a Christian home, in which prayer, Bible reading, and consistent Christian living were its characteristic marks. The abiding influence of such a home upon the life of the growing child. Earliest impressions most lasting in the formulation of Christian character. Let the home be right and the army of young people moving away from the Church School, the Church, and the Master will be called to a halt.

2. Let the Church School be true. Let its educational program be centered about Christ and the Christian way of life. Give us well-equipped, consecrated teachers and leaders, who, "Learn to live Him—Teach to give Him." Let them do the work of an evangelist, pointing their scholars to a decision for Christ. "Whoever teaches a child religion will determine the fate of the world more than any other." The influence and memory of a consecrated and consistent Christian teacher will hold our youth for Christ and His church.

3. Let us teach the children the Bible. Not its facts, so much, its history, geography, etc., as its message. God's word of salvation and more abundant life for this world and the world to come. Too many children have the wrong idea of the Bible. If they could know God's word as it is, seeing Him chief among ten thousand and understanding what it means to serve Him, they would not drift. Present the value of catechetical instruction, leading to confirmation. Appeal to the cooperation of parents and Church-school teachers toward winning and holding the child.

Conclusion: The peril attendant upon the spiritual neglect of

childhood. The seed plot of immorality, crime, social unrest and anarchy. "Spiritual illiteracy, the forerunner of moral bankruptcy and national decay." Pray and work to save America from this peril.

Topic: *The Quest of the Best. (Young People's Day.)*

Text: Proverbs 11: 27a. "He that diligently seeketh good procureth favor."

Introduction: The story of Sir Galahad and his quest of the Holy Grail. Three things to note and emphasize in the story: his self-mastery, his helpfulness to others, his spiritual quest. The quest of the best. How like Sir Galahad the better part of youth today and ought all youth be. Youth and quest synonymous. Youth ever seeking new knowledge, experiences, adventures, territories, and perchance a greater God. Many things a part of the best in life, but call attention to three as exemplified in life of Sir Galahad, more especially the Galilean youth, Jesus Christ.

1. Say: "I will be a searcher for my inner best self." Meaning the achievement of self-hood, inner reserve, control, strength, determining one's course, conduct and environment. To achieve self-hood there must be self-mastery. This essential to life's highest development, greatest happiness and true personality. Be free, be frank, but not a fool. Be the master of your soul.

2. Say: "I will be a searcher for helpfulness to others." Sir Galahad, Jesus mission of helpfulness, doing good, raising his voice against wrongs, injustice and oppression. Challenge to enter with him into the service of humanity, proomtion of a better and happier world. Everywhere people need help, personalities oppressed, social good thwarted, much in the world that needs righting. Parable of the last Judgment. Toiling for humanity for Christ.

3. Say: "I will be a searcher for new experiences of God." Higher spiritual values. Religious faith essential to ezstful, purposeful and meaningful living. "Life's satisfactions depend upon one's religious philosophy." Project yourselves into the eternal and infinite scheme of things. Start with what you know of God and in time God will reveal more of himself to you. You will find him to be, as the Master did, the source of light and love and life that can lift the soul to the greatest heights.

Conclusion: Seek: for realization of your personality, for a technique of losing yourself in the doing of a great social task, for a greater God than man has yet discovered. Seek to understand God's purpose and plan for this world and man. Then pray for strength to cooperate with God in accomplishing his plan. That is the Quest of the Best, and he that diligently seeketh good procureth the favor of God and man.

Topic: *Life's Consecration.*

Text: Romans 12: 1. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Introduction: One central law underlying and governing a true Christian life is, that one must die to live. We cannot save ourselves and at the same time make anything worthy of our lives, be in any deep and true sense an honor to God and a blessing to the world. The altar stands in the foreground of every life and can be passed by only at the cost of all that is noblest and best. All the practical side of religion, therefore, is to be found in this exhortation of St. Paul. Text.

1. We are to present our bodies a sacrifice to God. A sacrifice is something given to God to be his altogether and forever. When once given cannot take it back anymore. We cannot be God's today and our own tomorrow. If we become his at all in a sacrifice, which he accepts we are his always.

How can we present our bodies as a sacrifice? Make a complete surrender of self, heart, will and powers to God. Absolute obedience to him is consecration. It is easier to talk and work for God than give ourselves to him. But the life must be first, else the largest gifts and services we make are not acceptable to him.

2. We are to present our bodies as living sacrifice in contrast to dead sacrifices of Jewish rites. Ancient slain sacrifices symbolical of worshippers own life. We are to lay ourselves living not dead on the altar. Living sacrifice is that in which, though the natural life is not lost, a new life of holiness, purpose and passion is gained. God does not want us to die for him, but to live for him, wants activities and energies of body, mind and spirit, consecrated to his service. Includes all of life, tasks, duties, relationships, work, business, politics, social life, amusements. We are to be God's in every part and every phase of our life, wherever we go, whatever we do.

3. In presenting our bodies as a living sacrifice there is great reward. Setting it apart for service to God and our fellowmen consecrates it, makes it holy and acceptable to him. The knowledge of his gracious acceptance should enable us to do better, truer and nobler work.

Conclusion: Get the matter of consecration down out of the clouds into the region of actual common every-day life. Consecration suggested by text not an exalted state, but one that meets life's actual duties, tasks, struggles, etc., and falters not in obedience to God's will and follows Christ wherever he leads. No other consecration is well-pleasing to God.

Topic: "*Who Is on the Lord's Side?*" (*Rally Sunday*)

Text: Exodus 32: 26. "Who is on the Lord's side? Let him come to me."

Introduction: Give the setting of the text. Moses' absence from the camp. Aaron's capitulation to the demands of the children of Israel. Their apostasy, the golden calf, the immoral revelry, Moses' return and anger, his challenge, text. An excellent rally call to the Church.

1. The text implies a conflict. Israel in rebellion to Almighty God. The Kingdom of evil versus the Kingdom of God, the forces of unrighteousness versus the forces of righteousness, immorality versus morality, etc. Age-old conflict. Began in garden of Eden, still waging in our present day, will continue to wage until good and God come forth from the fray as victors.

2. A conflict implies sides. Israel must be for Jehovah or against him. In most matters we are required to take sides. Especially true in the conflict between right and wrong, the Kingdom of good and the Kingdom of evil. Whether we like it or not, we must take one side or the other. No compromise, no neutrality, no place for Mr. Sit-on-the-Fence in this battle of the ages. Man forced to declare his affiliation. He who is not for God and Christ, is against them. Not to be on the Lord's side, is to be on the side of the enemy. On whose side are you? Where do you stand? Avow your allegiance. Show your colors, then on with the conflict.

3. What is implied in being on the Lord's side? A forsaking of the opposite side. Have done with sin, right-about face, stop undermining the forces of righteousness, by your indifferent, careless, lukewarm attitude. Openly and courageously espouse God and His cause. Put on the whole armor of God and go forth following Christ the intrepid captain of salvation as He leads his forces into conflict with the hosts of wickedness in high and low places. Dedicate all to the Master's service and the advancement of the Kingdom of God among men.

4. Are the demands too great? The call is to danger, militant and strenuous Christianity. But think of the advantage, glory and honor of being on the Lord's side. The prophets, Jesus, Paul, the finest spirits of history have been on the Lord's side. It is the side of Christ, righteousness and peace. It is the side that will ultimately be crowned with victory. God wills it so and man in his better state and moments wants it so.

Conclusion Catch the challenge of the song: "Fierce may be the conflict, etc., and with fervor and joy give back the refrain: "Joyfully enlisting, By thy grace divine—We are on the Lord's side, Saviour we are thine."

Topic: "*Breaking Down Fences.*"

Text: John 4: 9. "The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, asketh drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)"

Introduction: The exhausted Christ resting by the side of Jacob's well. The departure of the disciples. The appearance of the Samaritan woman. The conversation between Jesus and the woman. We discern in it the true spirit and mission of Christ. He came to break down the fences, the walls of partition that separate men from their brothers and keep them from realizing their oneness under the Fatherhood of God.

1. Jesus dealing with the Samaritan woman. Note the fences falling, the walls crumbling.

a) He oversteps the customs of his sex. He is found speaking to a woman in public, at that a woman whose character is none too good. He breaks down the fence of conventionality.

b) He oversteps the narrow racial and nationalistic boundary of Hebrew prejudice and race pride. He takes the straight course through Samaria. His appeal to the woman for water based upon their common humanity. His offer of living water a revelation of God's attitude those outside the boundaries of the chosen people.

c) He breaks down the fence of creedal and religious distinctions. God cannot be localized. Worshiping in spirit and truth is life. Life is living and walking with God and your fellowmen in right relation. A child of the Father doing the will of the Father, that's real religion.

2. Jesus dealing with the woman a challenge to our present day Christianity. The same walls of partition still exist. We are constantly building them and never think of tearing them down. Fences of conventionality, custom, class, race, nationality, creed, etc. These are the things that are wrong and stand in the way of the Kingdom's coming. Until these fences fall, men and the world shall not know the more abundant life.

That is what Jesus came to do. Eph. 2: 14. Col. 3: 11. In the Son of Man all enmity, distinctions, inhumanity of man to his fellowman ceases. One who is imbued with the spirit of Christ is saved from all spirit of class, caste fanaticism and prejudice.

3. To break down these fences, to crush these walls of partition, that is our task as Christians. The only vital gospel of life and peace, is the gospel that seeks to bring to pass the conscious solidarity of the human race. The only true leveling spirit is the spirit of Christ. Have we that gospel? Have we that spirit? By our fruits shall it be known.

Topic: "*The Larger Christian Life.*"

Text: Psalm 18: 19a. "He brought me forth also into a large place."

Introduction: These words of David expressive of testimony. God actually had done this thing for David. At first, a mere shepherd lad, obscure, conscious, but dimly of his own capacities, shut up to small things and small thoughts. Then God began his work with David, until he came to the consciousness that he was a free man living in a large place. A proof of the fact that the real Christian life is large.

1. We are all passionate lovers of liberty. We seek room, we want a place in which we may expand and broaden. Does Christianity cramp and narrow life? It may, if we accept it only as a negative religion, a system of don'ts and outward observances, rather than a matter of conduct and inward happiness. The gospel is a call out of littleness, pettiness and insignificant things into the sweep of great thoughts and forces and to a wide horizon of limitless possibilities.

a) Every child of God is brought into a large place, but many persist in living narrow lives in a large place. To be free and not to know it is tragic and pathetic. Why let circumstances narrow it? Jesus never permitted Nazareth to give the measure of his life, to put its littleness upon him. The one man upon whom there were no limitations whatever of race, circumstance, or of character, was a mere villager who toiled for bread.

b) Not given to many to live in great scenes and to be a part of great transactions. Life to many a round of small cares and duties. But Jesus lived in narrower circumstances than do we. Modern science and invention bring largeness of life to the remotest of us. But these things of little meaning to us if we live not our life with God. People living without God, living in a small and narrow place. Largeness of the Christian life determined by what we are, not by what we do, or the circumstances under which we live. A life lived in fellowship with great things—the things of God, will come into its own.

2. How may we live the larger Christian life?

a) Put your life into the hand and under the great blessing of Almighty God.

b) Live the Christian life in the sense of its great truths. Children and heirs of God by faith in Christ Jesus. Live as a child of God in accordance with his will. Consider your estate. "For all things are yours and ye are Christ's and Christ is God's."

Conclusion: Challenge of the text. Defy circumstances, obscurity, menial tasks and duties and conditions to narrow, dwarf and circumscribe your life. Let it be lifted by the consciousness

of divine sonship and fellowship. That is the secret of the larger Christian Life. It brought David forth to a large place. It will do the same for you.

Topic: "*When a Man Turns Aside.*"

Text: Exodus 3: 3. "And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt."

Introduction: Moses' exile in Midian. Forty years a shepherd of Jethro's flock. The phenomenon of the burning, yet unconsumed bush. Moses paused, turned aside to see the great sight, and when he did so, he entered upon transition of his career. It marked the beginning of his work as an emancipator. He found God, himself and his work.

1. Moses kept alive his sense of wonder. The loss of wonder and the urgency of the rebirth of wonder on the part of the children of God. Pity the man who has lost sense of wonder, who has become so saturated, satiated with things physical that he can no longer experience the thrill. The soul that has lost sense of wonder a dry soul, the soul that has lost reverence, becomes profane. The psalmist, Jesus, Paul, never lost sense of wonder. A wondering soul always finds an outlet. Souls under the spell of some great wonder see eternity.

2. Moses turned aside, he asks "why?" There was in him the spirit of inquiry. The need of turning aside. Slaves of schedules, victims of monotonous routine, live by the clock. The result is that we are apt to lose our individuality, become metallic, empty, mediocre, unimpressive. Need of turning aside to get new inspiration, etc. How easy the barren seasons come and how long they stay. Need to turn aside to get proper perspective. When close up on painting we lose sense of color, become lost in details, lose sense of proportion. Need to step away from work, only relief from petty annoyances.

3. When Moses turned aside he heard God calling. What did God say? "I am God" etc. Ex. 3: 6-12. Uncover here a rich deposit. Let us analyze, assess and appropriate it.

a) Moses has a first hand experience of God. Hitherto, a hearsay God, now a God experience. A new, fresh revelation, of understanding, appreciation. He now becomes sure of God; basic in life of any man who proposes a gigantic program of any kind.

b) God knows, cares, must do something to help his people.

c) He will do it through man who is willing to cooperate with him. This calls for the surrender of all the areas of life. The unsundered area is what brings us down to defeat.

d) Moses has the assurance of God's presence and help.

Topic: "*The Primary Mission of the Church.*" (*Reformation Sunday*)

Text: Matthew 6: 33a. "Seek ye first his kingdom and his righteousness."

Introduction: The church of Christ coming in for no little amount of criticism and judgment in these days. Let us face the facts and be honest enough to admit that all is not well with the church. There is little of the vigorous, vital, aggressive, militant, strenuous life about it that marked its earlier days. Suffering from a strange malady brought on by an overdose of material prosperity on the one hand and a dire poverty of the spirit on the other. But future condition and outlook of church not altogether hopeless. May yet regain something, if not all of lost radiance, influence and power, if it will understand the modern world and set itself to the task of seeking first the Kingdom of God and his righteousness.

1. Two basic facts underlying the message and mission of church, to which it must give heed and emphasis, lest letting them slip it fail in its mission.

a) The fact of sin, the reality of human sin. Sin still abounds everywhere, as real today as it ever was. Personal sin, that spiritual disease afflicting the body, mind and soul of the individual, eventually destroying whole nature of man. Social sin, springing from the selfishness of human heart, resulting in inhumanity of man to his fellowman, ungodly social conditions as child labor, unjust wages, poor housing, industrial inequity, etc. The church must face fact of sin, personal and social sin and make it pierce consciences of men.

b) The fact of the Saviour. Neither science, psychology, culture, nor civilization can save man and society. Only by and through an active, living faith in a living, objective Saviour, Jesus Christ is salvation to be found. Christ the all sufficient Saviour for the individual and society.

c) To bring these two facts together, to work with God in getting his gospel known, press his claims on individual and society, make his will dominant in life relationships, to establish his Kingdom among men, primary mission of Church.

2. In achieving supreme objective of establishing Kingdom, church must aim first at relating the gospel to need and aspirations of individual. Win him to Christ. Regenerated lives, lives spiritually reborn furnish key to social redemption. Plea for more aggressive evangelism with lay participation. Challenge the individual to dedicate his new found life to the higher uses of seeking the kingdom.

3. In achieving supreme objective of establishing kingdom,

the church must aim at redemption of society. Must lead a ceaseless crusade in behalf of world fit to live in, concerned about all conditions under which men live, and throw the full weight of its influence and power in back of such constructive enterprises and legislation as will make for a more Christian order of men among men.

Conclusion: Let the church spend itself in fulfilment of its primary mission and the world will cease to say that its days are numbered. Let it not seek its own glory, but lose itself in seeking first the Kingdom of God and it may be that the living Lord will yet present to himself a glorious church, not having spot or wrinkle or any such thing, holy and without blemish.

CHRISTIAN SCIENCE

Von Prof. Dr. H. G. Grüßmacher.

Die bisher behandelten modernen Heilsbotschaften: Spiritismus und Okkultismus, Theosophie und Anthroposophie, Mazdaznan haben ihre letzte Wurzel in primitiv-naturhaften oder östlich indischen und persischen Geisteshaltungen und Religionen. Sie haben nur nachträglich einige christliche Elemente aufzunehmen versucht. Ihr außerkirchlicher, ja außerchristlicher Charakter konnte darum kaum bezweifelt werden. Dagegen hat eine weitere beachtenswerte Bewegung der Gegenwart den Anspruch erhoben, aus dem Christentum erwachsen zu sein. Sie hat das schon in ihrem Namen ausgedrückt: Christian Science. Wir sind darum genötigt, bei Darstellung und Beurteilung unser Augenmerk besonders scharf auf die Prüfung der Christlichkeit und Kirchlichkeit dieser Heilsbotschaft zu richten.

I.

Die Stifterin der Christian Science.

Die Christian Science ist die ausschließliche Schöpfung einer einzelnen Persönlichkeit, einer amerikanischen Frau. Mary Baker wurde am 16. Juli 1821 in einem kleinen amerikanischen Ort New Hampshire geboren. Ihre Eltern waren mittlere Farmersleute, bei denen englische Rasse und religiöser Puritanismus herrschten. Die Tochter empfing als Erbe englisches Selbstbewußtsein und Kolonisierungswillen, vom Puritanismus die außerordentliche Scheu vor allem Schlechten und Krankhaften und die starke Energie zu seiner Unterdrückung. Vorerst aber lernte sie am eigenen Leib und Seele die Ohnmacht und Gebundenheit menschlicher Natur in heftigen Nervenkrisen kennen. Diese verschwanden allerdings rasch, als die Zweiundzwanzigjährige eine glückliche Ehe mit einem jungen Kaufmann einging. Als dieser aber schon nach einem Jahr starb, begann ihre Krankheit von neuem und steigerte sich in dem Maße, daß starke körperliche Lähmungen sie lange ans Bett fesselten. Ein Jahrzehnt später bringt noch einmal eine Ehe mit einem Zahnarzt eine natürliche, aber rasch vorübergehende Heilung Leibes und der Seele. Auch diese Ehe löst sich, als ihr Gatte nicht ungern in die Ferne zieht, um nicht wieder zurückzukehren und sich später scheiden zu lassen. Einsamkeit, Unbefriedigung, materielle Nöte, Krankheiten sind wieder das Los von Mary Baker. Aber gerade dadurch empfängt sie die negative Vorbereitung für ihre positive Verkündung. Denn alle Lebensbotschaften stammen immer von Menschen, die zuvor sterben mußten. Aber auch die Art ihrer Krankheit, die man mehr als eine seelische, denn als eine körperliche, mehr durch geistige Einbildung als durch materielle Zerstö-

rung bedingte verstehen muß, war eine negative Vorbereitung zu der positiven Bestimmung des Heilfaktors als eines geistigen Wissens und Wirkens. Kann Phantasie die Glieder lähmen, so kann Wissen und Wollen auch die Glieder wieder gesund machen. Eine solche Umstellung wird allerdings nur ein Kranker vollbringen, in dessen innerster Natur ein gesunder Kern und ein kraftvoller Wille verblieben sind. In der Tat wollte Mary Baker mit allen Kräften ihres Wesens gesund werden. Sie versuchte darum sämtliche Mittel und lauschte gespannt auf jede neue Botschaft, die Genesung versprach. 1860 hörte sie von einem gewissen Quimby, einem ehemaligen Uhrmacher, jetzt Naturheilkundigen, der zunächst durch Hypnose, dann aber auch ohne sie auf psychischem Weg Krankheiten heilte. Er bekämpfte bei dem Kranken die Vorstellung ihrer Krankheit und rief in ihnen den optimistischen Glauben an die Heilskraft ihres eigenen Willens hervor. Mrs. Eddy schrieb an Quimby: „Ich habe volles Vertrauen zu Ihrer Philosophie, können und wollen Sie mich besuchen, ich muß sterben, wenn Sie mich nicht retten wollen.“ Quimby kommt und hat Erfolg. Groß ist der Dank und Mrs. Eddy verbindet schon jetzt diese Heilmethode mit derjenigen Christi: „Christus heilte die Krankheit, aber nicht mit Quacksalbereien und Medizin. Quimby spricht wie nie ein Mann vor ihm sprach und vor ihm heilte seit Christus.“ So hat Mrs. Eddy fraglos diesem Quimby — dem wir noch einmal bei Neugeist begegnen werden — nicht nur persönliche Genesung, sondern auch weitgehende Anregung für ihre Heilsbotschaft und deren Methoden zu verdanken. Sie hat später allerdings diese Zusammenhänge geleugnet und zum Teil, in recht unerfreulicher Form gegen ihren Lehrer polemisiert. Denn Mrs. Eddy glaubte eine neue Heilsbotschaft nur dadurch sicher fundamentieren zu können, daß sie ihr alle menschliche Abkunft nahm und auf eine unmittelbare Inspiration vom Himmel zurückführte. Die offizielle Lehre der Christian Science führt dementsprechend den Ursprung auf ein ganz eigenartiges persönliches und wunderbares Erlebnis der Mrs. Eddy zurück. Sie war auf Glatt-eis gestürzt, alle ärztliche Heilungsversuche hatten versagt. Da fiel ihr Blick auf Matthäus, Kap. 9, 2 ff., wo von einem Gichtbrüchigen die Rede ist, der im Glauben aufstand, sein Bett nahm und wandelte. Danach formuliert Mrs. Eddy Ursprung und Gehalt ihrer Botschaft: „Im Jahre 1866 entdeckte ich die christliche Wissenschaft oder die göttlichen Gesetze des Lebens, der Wahrheit und Liebe und nannte meine Entdeckung Christian Science. Gott hatte mich viele Jahre hindurch gnädig für die Empfängnis dieser endgültigen Offenbarung des absoluten göttlichen Prinzips wissenschaftlich mentalen Heilens vorbereitet.“ Mrs. Eddy wollte genau so wie jener Gichtbrüchige geheilt sein und fühlt sich dementspre-

chend verpflichtet, diese christliche Heilungsweise von neuem als die einzig mögliche zu verkünden.

In der zweiten Hälfte der 60 Jahre des 19. Jahrhunderts ging Mrs. Eddy an die praktische Verwirklichung ihrer Botschaft. Sie zeichnete zunächst ihre Gedanken auf, führte einige Schüler in diese ein und ließ zunächst durch sie Heilungen vollziehen. 1875 veröffentlichte sie zum ersten Mal ihr großes Werk unter dem Titel: **Wissen und Heilung**; voller Temperament und zugleich Gedankenschärfe, reich an Bildern, aber noch ungeordnet und aufgelöst in Aphorismen. Im Jahre 1891 überarbeitete sie das Buch und gab ihm einen kühleren und mehr zusammenhängenden Charakter. In dieser Gestalt ist es zur **normgebenden, absolut autoritativen Schrift** für die Christian Science geworden, aus dem bei allen Versammlungen neben der Bibel verlesen wird.

Nach Boston übergesiedelt, gab Mrs. Eddy ihrer Botschaft sowohl eine religiöse wie eine wissenschaftliche Wirkungsform. Außerlich und innerlich schuf sie eine Kirche, die sogenannte **„Erste Kirche Christi der Scientisten“**, in der sie selbst als Pastor predigend auftrat. Daneben gründete sie eine Art von Akademie, ein **„Massachusetts Metaphysical College“** in dem die physischen und metaphysischen Elemente ihrer Lehre samt ihrer praktischen Anwendung zur Darstellung kamen. Ueberraschend schnell verbreitete sich jetzt ihre Heilsbotschaft in Amerika. Ein 1888 in Chicago begangenes „Freudenfest im Geist“ bezeugte die außerordentlichen Erfolge in Amerika. Zur größten Ueberraschung aber löste Mrs. Eddy 1889 sowohl das Metaphysical College wie die sichtbare Organisation der Kirche auf. Sie selbst zog sich in die „Wolke“ d. h. auf ein abgelegenes Landhaus zurück, um scheinbar allem äußeren Einfluß auf die Gemeinschaft zu entsagen. In Wirklichkeit aber nahm sie die innere Leitung noch straffer in die Hand und als diese gesichert war, erfolgte 1892 die Neuordnung der Bostoner Kirche, die als Mutterkirche dauernden Primat behielt, und bald wurde auch wieder die Akademie eröffnet. Mrs. Eddy hat für das von ihr verkündete Heil die entsprechenden Organisationsformen geschaffen. Im Titel ihres Hauptwerkes zieht sie sich die Doppelstellung: „Präsident des Metaphysical College und Pastor Emeritus der Ersten Kirche Christi, der Scientisten in Boston.“ Sie hätte sich mit noch größerem Recht „pastor aeternus“ und „rector perpetuus,“ d. h. ewiger Hirte und dauernder Leiter, ihrer Gemeinschaft nennen können. — In ihrem persönlichen Leben war sie inzwischen noch durch manche starke Erlebnisse hindurchgegangen. 1877 hatte sie zum dritten Mal geheiratet und zwar einen elf Jahre jüngeren Mann, Gilbert Eddy, von dem sie dauernd den Namen Mrs. Eddy annahm. Er wurde ihr schon 1882 durch Herzschwäche genommen,

die sie vergeblich zunächst durch ihre Wissenschaft und dann durch Hinzuziehung eines Arztes zu heilen versucht hatte. Aber sie beugte sich nicht unter des Lebens Schläge, die um so härter wurden, je weiter ihr Leben fortschritt, denn außerhalb der Gemeinde wurde sie Gegenstand immer heftigerer Angriffe.

Die Tatsache, daß sie für ihre Heilung wie für die Zugehörigkeit zu ihrer Gemeinde verhältnismäßig hohe Summen verlangte, prächtige Geschenke, wie ein diamantenes Kreuz, einen seidenen Mantel annahm, mit denen sie in der Kirche erschien, gab dem bekannten amerikanischen Schriftsteller Mark Twain den Anlaß zu heftigen Anklagen, die sich weiter fortsetzten und denen man auch noch nach Jahren bei Sinclair Lewis und andern begegnet; sie habe Christus mit dem Dollar vermählt. Wenig erquicklich waren auch allerlei Prozesse mit Auserwählten und Schülern. Aber Mrs. Eddy ließ sich durch all diese Erfahrungen in ihrer Lebenskraft nicht schwächen und schien nicht nur über Krankheit, sondern auch über Alter und Tod erhaben zu sein. Sowie es ihre Pflicht verlangte, erwachte in der uralten Frau neues Leben und sie vermochte noch fest und aufrecht stehend auf dem Altan ihres Hauses große Scharen ihrer Anhänger zu empfangen. Erst im 90. Lebensjahr, am 4. Dezember 1910 starb sie, oder wie es in der von ihr geprägten Formel heißt: sie vertauschte den sterblichen Traum vom Leben mit dem unsterblichen. Keine größere Trauerfeier fand statt. Man legte, was sterblich an ihr war, in einen stählernen Sarg, der in eine Gruft von Beton eingefügt wurde und symbolisierte damit das innerste geistige Wesen dieser Frau. Ein stählerner Wille hatte hier in einer Gruft von Beton gewirkt. Von Natur begraben, in die stärkste Erdgebundenheit von Krankheit und Schwachheit leugnet sie diese durch kühnsten Gedankenflug und lockert bis zum 90. Lebensjahr alle Fesseln der Erdgebundenheit. Mrs. Eddy hatte trotz allen ihrer nicht geringen menschlichen Schwachheiten persönliches Recht eine Heilungsbotschaft zu verkündigen, die zu ihrem Gegenstand Gefundung durch Wissen macht.

II.

Die Botschaft der Christian Science.

„Mein Buch ist die Stimme der Wahrheit für dieses Zeitalter,“ schreibt Mrs. Eddy in starkem Selbstbewußtsein. Sie will zunächst Wahrheit für das Wissen und durch dieses dann Heilung bringen. Sie appelliert und gebraucht die Vernunft und sieht in ihnen die Kräfte, die zur theoretischen und praktischen Wahrheit führen. Sie beginnt mit einer durchaus rationalen Methode.

Sie geht von einem gegebenen obersten Grundbegriff aus und will aus ihm durch folgerichtiges Denken alle übrigen Erkenntnisse

ableiten. Ihr Grundaxiom lautet: „Geist ist das Wirkliche und alles Wirkliche ist Geist.“ Es gibt nur ein Urprinzip: den Geist. Er erhält verschiedene Namen; intellektuell aufgefaßt ist er die unsterbliche Wahrheit, unter Einbeziehung zugleich des Gefühles heißt er mit dem Lieblingsausdruck „das unsterbliche Gemüt,“ ethisch ist es das Gute, religiös Gott, in kurzer Zusammenfassung definiert: „Geist ist unsterbliche Wahrheit, Geist ist das Wirkliche und Ewige, Geist ist Gott, Gemüt ist Gott!“ Die Position der Christian Science ist deutlich **idealistischer Monismus**. Ihre Besonderheit aber kommt erst in den daraus gezogenen negativen Folgerungen zum Ausdruck. Wenn es nur Geist gibt und alles Geist ist, dann existiert keine Materie; wenn nur Wahrheit besteht, kann kein Irrtum sein. Ist Gott das absolute ewige Wesen, dann vermag sich neben ihm nichts Relatives und Vergängliches geltend zu machen. Neben dem alleinigen Guten kann sich nichts Böses erheben. Als die vier fundamentalen Sätze der christlich metaphysischen Wissenschaft proklamiert Mrs. Eddy: 1. Gott ist Alles in Allem. 2. Gott ist Geist. 3. Da Gott-Geist Alles ist, ist nichts Materie. 4. Leben, Gott, das Allmächtige, Gute leugnet Tod, Böses, Sünde, Krankheit.“ Mrs. Eddy bezeichnet es als Leistung der christlichen Wissenschaft, alle Dinge in Gedanken aufzulösen und die Gegenstände des materiellen Sinnes durch geistige Ideen zu ersetzen. Ihr folgerichtiger Idealismus verfährt genau so, wie es alte Indier oder auch Plato getan hat, der die Materie als das Nichtseiende gegenüber dem Geist bezeichnete; auch ein neuzeitlicher englischer Denker Berkeley ließ die ganze Wirklichkeit nur in geistiger Wahrnehmung bestehen. So führt **rational durchgedachter Idealismus zum Illusionismus d. h. zur Auflösung aller außergeistigen Wirklichkeit in Eingebildetheiten**. Man kann an Mrs. Eddy, die ihre wissenschaftlichen Vorgänger kaum kannte, nur bewundern, mit welcher naiven Sicherheit und Energie sie ihren metaphysischen Grundgedanken durchführt. Sie tut es mit besonderer Zuspitzung auf Krankheit und Tod und schreibt die ehernen Worte: „**Krankheit ist ein Traum, der Tod ist eine Illusion.**“ Wer Krankheit und Tod zu Wirklichkeiten erhebt, der befindet sich nach ihrer Meinung nicht nur im Irrtum, sondern er begeht die schwerste Sünde gegen Gott, den Geist, das Gute und Wahre, die allein existieren und souverän herrschen.

Diese allgemeine idealistische Metaphysik setzt Mrs. Eddy mit den Grundüberzeugungen des Christentums gleich und nennt darum ihre Wissenschaft **Christian Science**. In diesem Sinn deutet sie sämtliche christlichen Dogmen. Sie bekennt sich zu dem allein existierenden dreieinigen Gott. Der Mensch ist nur sein Ebenbild. Die Bedeutung Jesu bestand darin, daß er diese vollkommene Identität

zwischen Gott und Menschen lehrte und in seinem Schicksal und seinem Handeln demonstrierte. Das Christentum bedeutet die theoretische Befräftigung und die praktische Veranschaulichung und Verwirklichung der metaphysischen Heilsbotschaft, daß nur Gott und das Leben existieren, Materie und Krankheit, Sünde und Tod nicht sind und sich in wesenlosem Schein auflösen.

Nun aber kann und will auch Miß Eddy doch nicht leugnen, daß falsche Vorstellungen von der Materie, der Krankheit und dem Tod tatsächlich vorhanden sind. Sie ist darum genötigt, das Aufkommen dieses Irrtums zunächst theoretisch zu erklären und damit das Uebel an der Wurzel zu erfassen. Hier aber zeigt sich Mrs. Eddy in ihren Gedankengängen schon dadurch weit unsicherer, daß sie ganz verschiedene Erklärungen darbietet. Sinnestäuschung, Traum, Phantasie, aber auch bewußtes falsches dualistisches Denken sollen an diesen Annahmen schuld sein. Mit einem Wort wird für allen Irrtum und alles Unheil „das Sterbliche Gemüt“ verantwortlich gemacht. Dieses schafft aber nicht nur die geistigen Mängel, sondern auch die entsprechenden körperlichen. „Das irrende menschliche Gemüt ist in sich selbst unharmonisch. Aus ihm entstehen unharmonische Körper.“

An diesem Punkt ihres Systems angelangt, muß Mrs. Eddy selbst zugestehen, daß sie an den Grenzen der Logik steht, vor dem Unbegreiflichen, Irrationalen, Unerklärlichen: „Der Ausdruck sterbliches Gemüt, ist tatsächlich eine Widersinnigkeit, denn Gemüt ist unsterblich.“ Aber — fügen wir hinzu — nicht nur der Ausdruck, sondern vielmehr die Tatsächlichkeit von sterblichem Gemüt, d. h. von Krankheitsvorstellungen, von seelischer Todesangst, von Sünden und Schuldgefühlen und erst recht von entsprechenden körperlichen Folgen ist eine Widersinnigkeit. Wenn es nur unsterbliches Gemüt gebe, dann könnte nicht einmal dem Schein nach in Traum und Sinnestäuschung Sterbliches und Vergängliches erscheinen. Ihr auch von Mrs. Eddy anerkanntes Vorhandensein ist ein Beweis dafür, daß die Wahrheit, das Gute, das Göttliche, in unsrer Wirklichkeit nicht allein herrschen. Auch die zunächst radikal monistisch-idealistische Weltanschauung der Christian Science muß dem Irrationalismus und Dualismus, d. h. dem Vorhandensein von Unvernünftigen und Bösen ihren Tribut verrichten. Steht es aber so, dann unterscheidet sich die Christian Science nicht mehr prinzipiell, sondern nur noch geradeweise von den Weltanschauungen, die wie die christliche, auch dem Irrtum und der Sünde, dem Tod und der Materie Wirklichkeit zuschreiben. Gesundes Wissen führt zu der Anerkennung, daß sterbliches Gemüt neben dem Unsterblichen, Böses neben dem Guten in unsrer Welt vorhanden sind, die wir in die-

ser Beschaffenheit in ehrfurchtvoller Beugung vor den Tatsachen als gegeben zunächst hinzunehmen haben.

Die weitere Frage kann nur die sein, ob dem einen der beiden Bestandteile größerer Wert und damit auch größere Macht zukommt. Mrs. Eddy antwortet: „Wir sollen uns mit dem Guten mehr als mit dem Bösen vertraut machen;“ mit der Gesundheit mehr als mit der Krankheit, mit dem Leben mehr als mit dem Tod. Daraus folgt die praktische Aufgabe, dem einen Element das Uebergewicht zu schaffen über das andre. Das aber ist das Ziel der Heilungsbotschaft, die nur eins bringen will: **Gesundheit. Das Gemüt soll den Körper heilen und zwar durch rein geistige Mittel.** Mrs. Eddy wendet sich in schärfster Polemik gegen jede Form körperlich medizinischer Behandlung und gegen deren Ausübung durch die Ärzte. „Die Heerschaaren Aesculaps überfluten die Welt mit Krankheiten, da sie nicht wissen, daß das menschliche Gemüt und der menschliche Körper Mythen sind.“ Den höheren Klassen der Ärzte bezeugt sie jedoch um der Motive ihrer Menschenliebe willen große Achtung. Auch die Homöopathie lehnt sie ab: „Die Christian Science ist der nächste beträchtliche Schritt über die Homöopathie hinaus.“ Sie verhält sich sogar ablehnend gegen alle Methoden des Mesmerismus, Hypnotismus, d. h. gegen alles, was auch in verfeinertster Form mit körperlichen Beeinflussungen arbeitet. Es gibt nur einen Heilungsweg, den rein geistigen. Der Kranke soll seine Gedanken nicht auf das Kranke, Irdische, Vergängliche, sondern auf das Gesunde, Ewige, Unsterbliche richten. Die Mahnung lautet: „Schau vom Körper weg und in die Wahrheit und Liebe hinein, das Prinzip alles Glückes aller Harmonie und Unsterblichkeit. Halte die Gedanken beständig auf das Dauernde, Gute, Wahre gerichtet. Dann wirst du das Dauernde, das Gute und Wahre in dem Verhältnis erleben, wie es deine Gedanken beschäftigt.“ Das rechte geistige Wissen schafft allein Gesundheit. Nun aber ist es — das hat Mrs. Eddy in feinem psychologischen Ausführenden festgestellt — gerade die Eigentümlichkeit des Kranken, daß er in der Regel von sich aus die Kraft zu solchem heilenden, lebensvollen, gesundenden Gedanken nicht aufzubringen vermag, sondern ganz unter dem Druck seiner Krankheit und ihrer Unheilbarkeit steht. Darum müssen kräftigere und gesündere Denker aus brüderlicher Liebe dem Kranken helfen. Diese kurz „Geiler“ genannten Menschen — Männer oder Frauen — vermögen im Gemüt des Hilfsbedürftigen zu lesen und seine falschen Wahnbildungen und deren Ursachen zu durchschauen. Sie bilden dann ihrerseits zunächst in sich die richtigen Gedanken von der Gesundheit und Wahrheit aus und übertragen diese auf die Kranken in rein geistiger Weise. Beides, das Lesen im Gemüt und die Vermittlung der ge-

fundenden Ideen, kann sogar aus der Ferne erfolgen. Das Mittel der Uebertragung kann auch Gebet genannt werden. Dies Gebet hat allerdings nicht die Aufgabe, noch nicht vorhandene Kraft und Hilfe von Gott zu erlangen. Es soll vielmehr nur die stets vorhandene Allmacht Gottes dem Menschen zum Bewußtsein bringen; es ist darum nicht Bitte, sondern schweigendes Vertrauen auf den Geist Gottes, bis dieser in seiner Alleinwirklichkeit empfunden wird. „Bittgebete bringen dem Sterblichen nur die Ergebnisse des eigenen Glaubens.“ Es handelt sich insolgedessen bei der **Christian Science** nicht um Gesundbeten im christlich-kirchlichen Verständnis, sondern nur um Gesunddenken. Bei der Heilung tritt an die Stelle der ärztlichen Diagnose das intuitive Lesen im Gemüt mit der Erfassung der falschen Gedanken, an die Stelle aller ärztlichen, aber auch religiösen Heilmittel die Bewußtmachung der gesunden Alleinwirklichkeit und Allgegenwart des unsterblichen Gemütes.

Anwendung und Erfolg dieser Methode sind im Prinzip der **Christian Science** vollkommen unbegrenzt. „Die Wissenschaft kann die von ihrem Heiler abwesenden Kranken ebenso gut heilen wie die anwesenden, denn Entfernung ist kein Hindernis für Gemüt. Das unsterbliche Gemüt heilt, was kein Auge gesehen. Wenn der Wissenschaftler seine Patienten durch die göttliche Liebe erreicht, wird das Heilungswerk in einem Besuch vollendet.“ Allerdings bestehen in der Gegenwart noch Schranken für die Gesundung durch die **Christian Science**, die teils in der ungläubigen Zeitatmosphäre, teils in der Unzulänglichkeit der heilenden Personen begründet sein sollen. Mrs. Eddy gibt darum selbst einmal den Rat: „Bis das fortschreitende Zeitalter die Wirksamkeit und Allenerhabenheit des Gemüts zugibt, ist es besser für den **Christian Scientist**, wundärztliche Behandlung wie das Einrenken von gebrochenen oder verrenkten Gliedern den Händen eines Chirurgen zu überlassen, während sich der mentale Heiler hauptsächlich auf die mentale Wiederherstellung und auf die Verhütung von Entzündung beschränkt. Die **Christian Science** ist stets der geschickteste Chirurg. Aber die Chirurgie ist der Zweig des Heilverfahrens, der zuletzt anerkannt werden muß.“ In einer Erklärung des offiziellen Organs des „**Christian Herald**,“ 28. Jahrgang, 1930, Seite 174 heißt es: „Wir geben zu, daß das Ausüben der **Christian Science** nicht so sicher geworden ist, wie es sein sollte. Die Erklärung liegt auf der Hand: die Wissenschaft ist göttlich, aber die Ausüben sind menschlich.“ Aus dieser Erklärung ergibt sich die außerordentlich bedeutsame Tatsache, daß die **Christian Science** auch in ihrer praktischen Ausübung auf Grenzen stößt. Sie kann mindestens zur Zeit mit ihren Methoden und ihren Menschen nicht alle Krankheiten heilen. Wie in der Theorie ihr Wissen zuletzt auf das Irrrationelle und Unerklärbare stieß, so stößt auch ihre Praxis auf das Unüberwindbare und Unzerstörbare.

III.

Die christliche Beurteilung der Christian Science.

Indem Christian Science auch Wissenschaft sein will, war bei ihrer Darstellung schon auf die wissenschaftliche Unzulänglichkeit und den Grundwiderspruch in ihrem angeblich vollkommen klaren und rationalen System hinzuweisen. Wenn es nur unsterblichen Geist gäbe, wäre selbst die **Vorstellung** von sterblichem Gemüt und Materie völlig unbegreiflich. Nicht minder war schon auf die praktische Unfähigkeit der Christian Science zur radikalen Durchführung ihres Prinzipes hinzuweisen. Sollte wirklich das richtige Denken alle Gebrechen, dann wären schon die **Ideen** von Krankheit und Tod und erst recht die **Realitäten** beider Erscheinungen eine Undenkbarkeit und eine Unwirklichkeit. — Da Christian Science aber auch eine religiöse und zwar christliche Weltanschauung und Praxis sein will, bedarf sie auch unter diesen Gesichtspunkten einer Beurteilung. **Zunächst verdient die Energie Anerkennung, mit welcher der Gedanke Gottes und zwar der eines absoluten und guten Gottes betont wird.** Gehört doch gerade auch zum christlichen Glaubensbekenntnis die Allmacht und Allgüte Gottes und gibt es im religiösen Denken und Leben in der That Augenblicke, wo der religiöse Mensch nicht anders als diesen Gott schaut und mit Paulus bekennet: „Von ihm und zu ihm und durch ihn sind alle Dinge“ und „In ihm leben, weben und sind wir.“ Auch nach kirchlicher Auffassung ist der Mensch das vollkommene Ebenbild Gottes, ja göttlichen Geschlechts. Auf der andern Seite aber — und hier setzt die tiefste Distanz des christlich kirchlichen Glaubens zu der wesentlich neuplatonischen Auffassung der Christian Science ein — ist der Mensch eine wirkliche und selbständige Kreatur und dann ein von Gott sich scheidender Sünder. Das erste ist er nach Gottes Willen, das zweite durch eigene Schuld. Gott hat von sich aus eine von ihm unterschiedene Welt geschaffen. Auch ihre materiellen Bestandteile sind eine Schöpfung Gottes. Das kirchliche Bekenntnis stellt nicht die Welt und auch nicht ihre Materie in Gegensatz zu Gott oder löst sie in Schein auf. Der Kosmos erscheint vielmehr als ein von Gott gewolltes, reales Anderssein. Das Böse und Gottwidrige in die Materie zu verlegen, ist die Eigentümlichkeit des Neuplatonismus und Gnostizismus und dementsprechend wieder der Christian Science, entspricht aber nicht dem kirchlichen Christentum. — Für dieses hat die Sünde ihren letzten Ursprung in einer geistigen Willenshandlung der Glaubens- und Lieblosigkeit, aus der dann erst eine Ueberordnung der Sinnlichkeit über den Geist erwächst. Ist die erstmalige Entstehung der Sünde — wie wir früher in einem Artikel über die Sünde ausgeführt haben — ein irrationales, d. h. mit dem Verstand nicht mehr aufzuklärendes Faktum, so

bleibt sie trotzdem eine unumstößliche Tatsache, die vor allen Dingen nicht auf Gott zurückgeführt werden darf. Gerade hier wird wieder der tiefe Unterschied zwischen der Weltanschauung der Christian Science und der Kirche deutlich. Die erstere ist durchaus rationalistisch eingestellt und opfert auch die Wirklichkeit der Vermunft; die letztere beugt sich vor dem Irrationalen, indem sie anerkennt, daß ein gottwidriger Faktor in unbegreiflicher Weise in die von Gott geschaffene Welt störend eingegriffen hat. **Christian Science vertritt einen überweltlichen und innerweltlichen Monismus, während das kirchliche Dogma mit einem überweltlichen Monismus einsetzt, dann aber einen innerweltlichen Dualismus anerkennt, der zuletzt wieder durch einen überweltlichen Monismus abgelöst werden wird.**

Sind die prinzipiellen Grundlagen so verschieden, dann muß sich das auch in dem weiteren religiösen und weltanschaulichen Aufbau auswirken. Ist die Sünde nur Schein, dann ist es selbstverständlich auch die Erlösung, ist jene dagegen eine Tatsache, so wird auch diese eine gewaltige Realität. Bei der Christian Science hat die ganze Heilsgeschichte und sonderlich Jesu Leben und Sterben nur die falsche Vorstellung über die vorhandene Krankheit und Sünde zu beseitigen und an ihre Stelle das richtige Denken zu setzen. Auch Christi Heilwunder, auf welche sich die Christian Science schon in dem Erleben ihrer Stifterin beruft, sind im Grund keine wirklichen Aenderungen in der Substanz von Leib und Geist, sondern nur Aenderungen der Vorstellungen bei dem Kranken durch einen Gesunddenker. Für die Kirche dagegen bringt Christus gewiß auch eine neue Offenbarung von der Gesinnung Gottes, vor allen Dingen aber setzt er diese praktisch durch gerade auch in der Heilung von Menschen und dann in der Umgestaltung der gesamten Welt. — Auch der einzelne Christ bedarf nach Mrs. Eddy nur eines neuen Denkens und die Einflüsse, die auf ihn ausgehen, sind auch nur Uebertragung neuer Gedanken seitens menschlicher Brüder. In der kirchlichen Heilslehre denkt und urteilt Gott zunächst anders, der Mensch wird dann dieser vergebenden Gnade Gottes im Glauben gewiß, aber es gehen sodann auch Aenderungen in seiner Willensäußerung vor, die bis in sein physisches Leben und in den Kosmos hinein erneuernd wirken. — Die Christian Science hat die in der kirchlichen Verkündung vielfach allzu stark zurückgetretene Heiltätigkeit Jesu wieder in das Gedächtnis gerufen und zu ihrer Wiederbelebung in der Gegenwart angeregt. Aber abgesehen von der schon angedeuteten Rationalisierung der Wundertätigkeit Jesu hat die Christian Science den Akzent zu ausschließlich auf die physische Heilung gelegt und dabei übersehen, daß diese im Neuen Testament entweder Voraussetzung oder Erkennungszeichen für die

religiöse Heilung, die Vergebung der Sünden, ist. Denn die **Christian Science**, die so übergeistlich einsetzt, wird in der Wirklichkeit zu einer Bewegung, die wesentlich auf die Hebung irdischer Nöte, der Krankheit des Leibes, aber auch aller andern Hemmungen des Erden-daseins ausgeht. Die eigentlich religiösen und transzendenten Elemente treten bei ihr mehr und mehr in den Hintergrund und sie nähert sich stark innerweltlichen Reformbewegungen, die medizinisch-soziale Hilfe bringen wollen. Sie ruft die eudämonistischen Instinkte im Menschen wach und verspricht deren Befriedigung. **Christian Science** will im wesentlichen glücklich machen, während wahres Christentum zunächst heilig und dadurch erst selig machen will. Der starke Zustrom von Anhängern, dessen sich die **Christian Science** zu erfreuen hat, erklärt sich wohl zu einem guten Teil aus der Hoffnung, daß bei ihr alle Schwierigkeiten und Hemmungen des Lebens beseitigt werden und man immer erfolgreicher in Arbeit und Genuß werden kann. Daß auch das Leid und zwar einschließlich der Krankheit einen erziehenden religiös sittlichen Wert haben kann, oder daß wenigstens die Leiden der Zeit der Herrlichkeiten nicht wert sind, die an den Menschen offenbart werden sollen — diese für das biblische und protestantische Christentum charakteristischen Gedanken sind in der **Christian Science** spurlos verschwunden. Nicht mit Unrecht findet man darum in dieser Botschaft eine Verflachung und Bequemmachung des Lebens.

Christian Science und kirchliches Christentum sind in den wichtigsten prinzipiellen Punkten der Sünden- und Heilslehre, wie der Weltanschauung und Lebensbeurteilung scharf voneinander unterschieden. Durch die Schaffung einer eigenen „Kirche“ hat **Christian Science** selbst in der Form der äußeren Organisation zugegeben, daß sie eine im Sinn der bisherigen Ausgestaltung des Christentums „außerkirchliche“ Bewegung ist, in der nach unserm Urteil außerchristliche Elemente die — nicht fehlenden — christlichen überwiegen.

Die Kirche und das Gottesreich.

Pastor Dr. G. Fr. Schueke.

Unser Magazin ist kein politisches Blatt. Dennoch, wo sich Ereignisse und Erscheinungen in der Kirche und im Reich Gottes durch die Geschehnisse dieser Welt, also die Politik, beeinflusst erweisen, muß es erlaubt sein, auch dieses Gebiet in den Kreis der Betrachtungen hineinzuziehen. Es ist mir in neueren Jahren aufgefallen, daß selbst von Predigern des Evangeliums von der Kirche in merkwürdig wegwerfendem Ton gesprochen wird, selbst oder oft auch gerade von der eigenen Partikularkirche, und daß dagegen die Idee des Gottesreiches auffällig betont wird. Ich glaube auch hier eine Auswirkung des unseligen Weltkrieges sehen zu müssen. In jener Zeit wurde es uns in allen Tonarten vorgejammert: Die Kirche hat nicht ihre Schuldigkeit getan, die Kirche hat jämmerlich und gründlich versagt. Die naturgemäße Folge auf diese Jeremiade ist die Frage: Wofür arbeiten wir denn, wenn die Kirche nichts ist und sich unfähig beweist, ihren Gliedern in den Leiden dieser Welt Hilfe und Stütze zu sein? Da besann man sich dann auf den Gedanken des Reiches Gottes, das seither übermäßig in den Vordergrund geschoben wurde. Durch diese Gegenüberstellung wird logisch konsequenter Weise die andre Frage angeregt: In welchem Verhältnis stehen diese beiden, die Kirche und das Gottesreich, zu einander? Wenn das Reich Gottes anstelle der Kirche treten kann, so müssen sie irgend welche Beziehung zu einander haben. Sind sie Gegensätze? Oder sich gegenseitig ergänzende Begriffe? Oder wie stehen sie zu einander? Diese Frage ist interessant vom rein theologischen, theoretischen Standpunkt aus, hat aber auch eine un-gemeine praktische Bedeutung. Diesen Gedankengängen soll unsre gegenwärtige Untersuchung etwas genauer nachgehen.

Gehen wir zunächst einmal aus von dem Begriff des Gottesreiches. Was ist es? Es ist meines Erachtens irrig, dasselbe als den Mittelpunkt aller Religion hinzustellen, wenn es auch schon Dogmatiker gegeben hat, die von ihm als dem Zentralgedanken ausgingen. Vielmehr ist der Mittelpunkt der Theologie und der Religion, um den sich alles andre gruppiert und dreht, die Person unsers Heilandes Jesu Christi selber. Das Gottesreich ist sein Reich, in welchem er herrscht, in dem er der Mittelpunkt alles Geschehens, alles Denkens, alles religiösen Lebens ist. Deshalb ist das Gottesreich, wenn auch nicht *der*, so doch einer der Hauptgedanken alles religiösen Denkens. Daher ihm auch im Gebet des Herrn die zweite Bitte gleich neben dem Namen (d. h. der Person) Gottes eingeräumt ist. Es ist das Ideal derjenigen Weltbeschaffenheit, in welchem Gott als der Allmächtige und Allgütige das ganze

Weltgeschehen regiert, alles Denken beeinflusst, alles Wollen nach seinem Wollen lenkt. Also nicht nur in Bezug auf das Weltgeschehen, sondern auch in der Ethik und in allen sozialen Belangen ist Gott im Gebiet des Reiches Gottes die Hauptsache, das Fundament sowohl, wie auch der Gipfelpunkt, alles Innere durchdringend, alles Äußere nach seinem Ratsschluß leitend und beherrschend.

Doch ist das Reich Gottes nicht bloß dieses erhabene Ideal, das sich bisher nie und nirgendwo vollkommen verwirklicht hat. Man hat darum nur zu oft das Kommen des Reiches als ein *pium desiderium* angesehen und die Verwirklichung desselben in das Millennium verschoben. Das ist aber durchaus falsch. Vielmehr ist das Reich Gottes eine Realität, die schon in der Ewigkeit in die Erscheinung getreten ist und in alle Ewigkeit nicht aus dem Leben dieser Erde ausgelöscht werden können wird. Wiederholen wir noch einmal: **Das Reich Gottes ist eine bestehende Wirklichkeit.** Wir dürfen fünf Phasen in demselben unterscheiden, deren erste und letzte die vollkommene Erscheinung desselben darstellen, während die mittleren drei uns das Reich Gottes als wohl zwar voll existierend, aber in seiner äußerlichen Erscheinung als durch menschliche Sünde getrübt erkennen lassen.

Die erste Periode ist zu rechnen von der Ewigkeit her, von dem Augenblick an, da Gott den großen Gedanken der Welterschöpfung faßte, und dauert bis zu der Stunde, in der die Schlange zum Weib sprach: Ja, sollte Gott gesagt haben? Wir dürfen dabei die Frage ruhig außer Acht lassen, woher die Schlange in das Paradies kam, brauchen auch nicht zu berücksichtigen, daß ihre Sprache schon eine Störung des Gottesreiches involviert, weil wir einmal zu phantastischer Spekulation übergehen müßten, und weil zum andern wir es nur mit dem Reich Gottes auf Erden zu tun haben. Während dieses Zeitraums also war das Gottesreich auf Erden vollkommen, Gott war der allmächtige und unwidersprochene Herrscher über Alles.

Die zweite Zeitspanne dauert von der Austreibung aus dem Paradiesgarten bis zur Gesetzgebung auf dem Sinai. Auch in dieser Periode ist Gott noch der offenbare Herr der Welt, der den Gliedern seines Reiches seinen Willen unmittelbar durch Offenbarung kund tut. Indessen verspüren wir hier schon das Bestehen eines zweiten Reiches, des der Finsternis, das, obzwar in der Sintflut äußerlich vernichtet, innerlich doch so stark und so mächtig blieb, daß es scheinbar das Reich Gottes vollständig überwand. Zur Zeit Abrahams finden wir das Gottesreich schon in einer anscheinend hoffnungslosen Minorität. Abraham allein ist noch ein Glied und Untertan dieses Reiches, während die ganze Welt den Heidengöttern diente, sich also vom Reich Gottes los gesagt hatte. In diesem

Augenblick hatte die Entwicklung des Reiches Gottes einen solchen Tiefpunkt erreicht, daß es (wenn ich so sagen darf) augenscheinlich auf dem Aussterbeetat stand. Dennoch war es und blieb es, und mit ihm seine Untertanen, Träger der Gottesverheißung.

Den dritten Abschnitt in der Entfaltung des Himmelreiches sehen wir in der Zeit, die zwischen Sinai und Golgatha liegt. Er charakterisiert sich als der Versuch, das Gottesreich mit äußerlichen Mitteln und auf äußerliche Art und Weise als irdische Theokratie zu verwirklichen. Seitens Gottes ist diese Zeit gekennzeichnet durch die Bindung der Offenbarung des göttlichen Willens an die Form und den Buchstaben des Gesetzes. Seitens der Menschen dagegen ist diese Zeit anzusprechen als der Versuch, die äußerliche Seite des Gottesreiches, nämlich die soziale Bindung der Menschheit an den Gottesstaat, durchzusetzen. Darin aber liegt zugleich der Grund, weshalb während dieser Zeit das Reich nicht zu seiner vollkommenen, idealen Ausgestaltung gelangen konnte. Wohl wurden je und dann Anläufe gemacht, wie unter David und Salomo; aber dabei blieb es auch. Je länger, je mehr wurde die Neuerlichkeit auf das Entschiedenste betont und auf das Zeremonialgesetz der allerstrengste Nachdruck gelegt, aber der innerliche Eingang in das Gottesreich unterblieb fast ausnahmslos völlig. Das Herz blieb das alte, sündige, trostlose und verzagte Ding, das da Minze, Dill und Kümmel verzehntete und das Schwerste im Gesetz dahinten ließ, das Gericht und die Barmherzigkeit und den Glauben (Matth. 23, 23). Zusammengefaßt also erblicken wir in dieser Periode nicht eine gesunde Fortentwicklung des Reiches Gottes, sondern — besonders gegen das Ende dieser Zeit — das schlimmste Zerrbild desselben: anstatt des allgütigen Gottes herrschte ein fanatischer Hoherpriester, anstatt der wahren Anbeter im Geist eine Gesellschaft engherziger Pharisäer und Schriftgelehrten. Goethe paraphrasierend dürften wir sagen: Verflogen war der Spiritus, die Form nur war geblieben.

Mit einem Schlag aber ändert sich das Bild, als die vierte Periode anbrach, als nämlich der Heiland sprach: Es ist vollbracht, nämlich mit der Erlösung der sündigen Menschheit die Aufrichtung des neuen Bundes mit dem Menschengeschlecht, durch den das Himmelreich zu unaufhaltamen Siegeslauf durch das ganze Geschehen auf dem Weltall bestimmt wurde. Wir dürfen uns nicht an dem Namen Himmelreich stoßen und nicht den Gedanken in uns aufkommen lassen, als ob das Reich Gottes nur ein ausschließlich zukünftiges, einmal im Himmel zu realisierendes wäre. Das ist nicht der Fall; der Name Himmelreich verdankt sein Entstehen nur der Scheu des Judentums, infolge eines falschen Verständnisses des dritten Gebotes, den Namen Gottes zu gebrauchen. Vielmehr ist dieses Himmelreich gerade das Reich Gottes auf Erden, das jetzt

in der Gegenwart schon unter uns ist und trotz aller scheinbaren Mißerfolge und Niederlagen unaufhaltsam wächst und der Vollkommenheit entgegenreift, welche eintreten wird beim Kommen des Herren zum jüngsten Gericht. Es ist das Himmelreich auf Erden das Reich, das hier auf Erden von seinem Haupt im Himmel geleitet wird, in welchem auch wir schon jetzt stehen, kämpfen, fallen und doch endlich und endgültig siegen werden. Der neue Klang, der durch Jesus in das hohe Lied vom Himmelreich hineingetragen ist, ist das Wort Joh. 4, 24 „im Geist und in der Wahrheit anbeten.“

Hier schon wird es angestimmt, zu der ewigen herrlichen Symphonie aller Kreatur wird es werden mit der Parusie, wann die letzte Epoche, die Vollendung des Gottesreiches eintritt. Der Platz gestattet es uns nicht, auf alle einschlägigen Fragen einzugehen, die wir hier nur streifen können. Wir wollen also absehen von der Frage, ob die Parusie vor oder nach dem Millennium eintritt, auch nicht auf eine Schilderung des Millenniums eingehen. Es möge und muß genügen, daß wir fest stellen, daß nach Jesu und der Apostel Lehre die Vollendung des Himmelreiches mit dem Erscheinen des Messias in Macht und Herrlichkeit eintritt. Teil haben an diesem Reich nur diejenigen, die schon Glieder desselben auf Erden waren, während alle Nichtglieder, also die Ungläubigen verdammt, d. h. vom Reich ausgeschlossen sind. Diese werden an einem bestimmten Ort der Qual ewiger Pein ausgesetzt sein, während das ewige Leben der Gerechten in beständiger Gemeinschaft mit Christo, darum denn in ewiger Seligkeit und Herrlichkeit bestehen wird.

Haben wir soweit in extenso die Entwicklung des Gedankens des Gottesreiches verfolgt, so können wir uns jetzt kurz fassen; denn die Weiterentwicklung des Begriffes des Reiches Gottes in der nachapostolischen Zeit führte zum Katholizismus, nach dessen Lehre das Himmelreich in der Kirche Roms verwirklicht ist. Die katholische These lautet: Kirche und Gottesreich sind identisch, sodaß der Satz geprägt werden konnte: *Extra ecclesiam nulla salus*. Wenn wir nun auch zugeben müssen, daß in diesem Satz ein kleines Körnchen Wahrheit enthalten ist, so hat doch gerade der Umstand, daß dieses Wahrheitsmoment so auf die Spitze getrieben worden ist, viel dazu beigetragen, daß in der Evangelischen Kirche ein Widerspruch auch gegen den berechtigten Wahrheitsinhalt entstand.

Unsre Evangelische Synode nun lehrt, daß das Gottesreich is the rule of God established in the hearts and lives of men (Neuer Evang. Katechismus, Frage 93). Ich fasse, und denke nicht mit Unrecht, das Wort rule nicht als Ordnung, Gesetz, sondern als Herrschaft, Regierung. Dann ist das Gottesreich nicht etwas außer-

lich Sichtbares (wie die Kirche Roms), sondern das Ziel aller Arbeit der Kirche.

Dadurch aber wird dann nun die zweite Frage angeregt: Was ist denn die Kirche? Was soll sie sein? Wir haben hier mit einem rein neutestamentlichen Begriffe zu tun, weil im Alten Testament der Begriff der Kirche mit dem der Theokratie des jüdischen Reiches zusammen fiel. Es ist irreleitend, von einer jüdischen Kirche zu reden (vergleiche A. P. Stanley: *Lectures on the History of the Jewish Church*. Vol. I. Abraham to Samuel. New York, Scribner 1873). In der vorchristlichen Zeit fiel vielmehr das religiöse und politische Leben des Menschen ununterscheidbar und untrennbar zusammen und gingen ineinander auf. Dies gilt sowohl vom Judentum wie vom Heidentum; die Beobachtung des vorgeschriebenen Kultus mit seinem Ritual war nicht eine Privatangelegenheit, sondern wichtige Angelegenheit des Staates. Das Christentum aber hat eine rein religiöse, über die nationalen Belange und Gegensätze hinausgehende, Gemeinschaft, die Kirche, eingeführt. Angedeutet ist diese allerdings schon im Alten Testament. Es wurde den Trägern der theokratischen Idee, den Propheten, immer klarer, daß eine Kirche, also eine über die enge Gemeinschaft des Volkes Israel hinausgehende Vereinigung der Menschen, stattfinden muß (vergleiche das ganze Buch Zeph., auch Jer. 12, 15f.) Jedoch ist das der fundamentale Unterschied zwischen der im Alten Testament angedeuteten und der im Neuen Testament verwirklichten Kirche, daß im Alten Testament der Gedanke der Kirche nicht darüber hinausgeht, daß die Heiden zur Kirche Israels eingehen dürfen, während im Neuen Testament die aus den Heiden gesammelte Kirche nicht erst den Umweg über Israel machen soll (vgl. Act. 15), sondern daß von vornherein alle nationalen, sozialen, überhaupt alle Unterschiede aufgehoben sind (Gal. 3, 28). Diese neue Kirche, die Gottesgemeinde, ist nun durch Jesus Christus gestiftet und in ihren Anfängen gesammelt. Nun aber ist zu beachten, daß der Heiland den Unterschied zwischen dem Gottesreich und der Kirche durchaus fest hält. Sein Evangelium ist die frohe Botschaft, nicht von der Kirche, sondern vom Reich, das nahe herbeigekommen ist. Den Ausdruck Kirche gebraucht der Herr fast nie. In den Evangelien kommt das Wort *ecclesia* nur vor bei Matth. 16, 18; 18, 17. Bei Markus, Lukas und Johannes findet es sich überhaupt nicht. Es ist schade, daß wir den aramäischen Matthäus nicht mehr haben; es würde sehr interessant sein, zu sehen, was für ein Wort Jesus gebraucht hat. Da die andern Evangelien den Ausdruck streng vermeiden, ist es leicht möglich, sogar sehr wahrscheinlich, daß der durch das Wort *ecclesia* spezifisch ausgedrückte Gedanke erst durch den gräzifizierenden Uebersetzer hineingetragen ist. Keinenfalls hat

das Wort schon zu dieser Zeit eine der spätern auch nur annähernd gleiche feste Bedeutung. In Matth. 16, 18 bezeichnet das Wort die Gesamtgemeinde aller Gläubigen, während es 18, 17 sich nur auf die Lokalgemeinde beziehen kann. In Matth. 16, 18 ist die Gemeinde als „die äußere Erscheinung des Gottesreiches“ gedacht. Wir stellen also fest, daß in der Urverkündigung eine Lehre von der Kirche **nicht** enthalten ist.

Gleichfalls in zweifacher Bedeutung finden wir das Wort Kirche dann bei den Aposteln gebraucht. Einerseits ist die Kirche die Reichsgenossenschaft Christi, ein Leib, dessen Haupt der Herr selber ist (Röm. 12, 5; Eph. 4, 15f.). Der einzig bestimmende Faktor in diesem Reich ist nicht eine Nationalzugehörigkeit, weil Jesu Reich nicht von dieser Welt ist, sondern einzig und allein das persönliche Verhältnis zu Christo. Die Glieder dieser Kirche sind die Gläubigen. Wer nicht gläubig ist, der hat kein Verhältnis zu Christo, kann also nicht dem Organismus, dessen Haupt der Herr ist, angehören. Im Sinn dieser Gesamtgemeinde finden wir das Wort Kirche nun in allen epistolischen Schriften, im Epheserbrief sogar ausschließlich in dieser Bedeutung. Andererseits aber bezeichnet Kirche die örtliche Heilsgemeinde in lokaler Begrenzung, also die Einzelgemeinde oder die Versammlung der Gemeinde bezeichnen kann (vgl. 1. Kor. 11, 18; 14, 19. 28. 35), können wir als für unser Thema unwesentlich außer Acht lassen.

Demgemäß wird nun auch das Wort Kirche in den Symbolen der Reformation gebraucht. Die Augsburger Confession lehrt im Artikel VII: *est autem ecclesia congregatio sanctorum, in qua evangelium recte docetur et recte administrantur sacramenta.* In der Apologie sodann finden wir (Seite 144, Nr. 5) *ecclesia non est tantum societas externarum rerum . . . sed principaliter est societas fidei et Spiritus Sancti in cordibus. . . . Et haec ecclesia sola dicitur corpus Christi.* Beide Bekenntnisschriften aber lassen den Unterschied zu zwischen dieser idealen Kirche und der empirischen, in der Böse und Gute vermischt sind nach Matth. 3, 12; 13, 28—30. 48. Gleichermäßen lehrt auch unsrer Evangelische Synode als eine Kirche der Evangelischen Reformation und definiert die Kirche als *the entire body of true Christians* (Neuer Katechismus, Frage 87), oder auf Deutsch: die gesammte Zahl aller wahrhaft an Christum Gläubigen. In diesem idealen Sinn genommen ist die Kirche allerdings identisch mit dem Reich Gottes, ist dessen Verwirklichung oder sichtbare Erscheinung auf Erden. Fassen wir dagegen die Kirche als den empirischen Begriff, wie er sich nun einmal ausgestaltet hat und wie wir ihn in der Jetztzeit vor Augen haben, so ist die Identität allerdings **strack** zu verneinen.

Wir können von beiden Begriffen uns auch nicht ein Zota abhandeln lassen, sondern müssen ganz entschieden auf dem Unterschied zwischen dem Gottesreich und der empirischen Kirche bestehen.

Wäre also die Kirche nur die ideelle, so wäre die anfangs aufgeworfene Frage hiermit entschieden und erledigt. Da wir aber nun mit der Realität der empirischen Kirche zu rechnen haben, so bleibt die Frage in vollem Umfang bestehen: In welchem Verhältnis stehen Kirche und Gottesreich zueinander? Theoretisch ist die Frage gelöst, es handelt sich von nun an um die praktischen Konsequenzen, die je nach der Bestimmung dieses Verhältnisses verschiedene sein werden und sein müssen.

Dieses Verhältnis ist nun nicht so ganz leicht fest zu stellen. Es ist nach dem oben gesagten ganz klar, daß Kirche und Gottesreich nicht identisch sind, sodaß man die Begriffe miteinander vertauschen könnte und das eine für das andre setzen. Die empirische Kirche ist nicht das Reich Gottes; das ist die römische Position. Aber ebensowenig schließen die Begriffe sich gegenseitig aus, also daß man in ihnen kontradiktorische und unvereinbare Begriffe finden müßte. Das ist die Position der Schwarmgeister und Sektierer. Wollten wir uns diesem Satz anschließen, so müßten wir ja jede menschliche Organisation der Kirche verwerfen. Bis in die letzten Konsequenzen durchgeführt, würde diese Anschauung zu einem grenzenlosen Subjektivismus führen. Mit dem Begriff der Kirche müßte dann auch der Begriff der Gemeinde fallen, die ja auch ohne menschliche Organisation nun einmal nicht bestehen kann. Damit fällt dann auch das christliche Predigtamt, das de facto an die Gemeinde gebunden ist, fällt mit einem Wort *alles*. Es bleibt dann nur der einzelne Mensch. Als Norm gilt dann nicht mehr das göttliche Wort, sondern das individualistische Gutdünken, das nach seinem eigenen Gutbefinden erklärt, was als zum Reich Gottes gehörig bestehen bleiben darf und was als Eigenschaft der Kirche fallen muß. Davor behüte uns, lieber himmlischer Vater.

Wiederum kann das Verhältnis nicht so bestimmt werden, als ob Kirche und Gottesreich einander ergänzende Begriffe seien. Man möchte vielleicht sagen wollen, daß das Reich Gottes der primäre Begriff sei, während der Begriff der Kirche nur sekundär sei. Das klingt bei oberflächlicher Betrachtung ja wunderschön, entspricht aber doch der Wirklichkeit durchaus nicht. Dieser Standpunkt läßt ganz außer Acht, daß der Herr Jesus das Kommen des Reiches Gottes nur in Aussicht stellt, die Kirche aber eingesetzt und am Pfingstfest selber gegründet hat. Im Gegenteil hat der Heiland die Kirche als das (zeitlich) primäre gedacht, mit dessen Verwirklichung das (zeitlich) sekundäre, das Reich Gottes verwirklicht werden soll. Wir dürfen eben nicht vergessen, was der Herr sagt: Das Reich Gottes

ist in euch (Luk. 17, 21), und was Paulus bestätigt (Römer 14, 17). Als Ideal ist also das Reich Gottes wohl unabhängig von der empirischen Kirche. Aber als Realpolitiker — denn gerade in dieser höchsten Lebensfrage dürfen wir nicht Luftschlösser bauen, sondern müssen uns auf festem Grund erbauen — können wir uns ein Kommen des Reiches Gottes mit Ausschaltung der Kirche nicht denken. Wäre die Kirche nicht notwendig für das Kommen des Reiches, wozu existiert dann überhaupt eine Kirche mit ihrer äußerlichen Organisation, Schulen, Lehranstalten, Missionsanstalten, kurz mit all dem, was nun einmal mit einer irdischen Kirche verbunden ist? Dementsprechend behaupten wir, daß das Reich Gottes das Endziel ist, das die Kirche in allen ihren Arbeiten im Auge hat.

Dem widerspricht auch der Umstand nicht, daß die Kirche alles, was wir von ihr bekennen, noch lange nicht geworden ist. Wäre die Kirche ihrem hohen idealen Begriffe auch tatsächlich entsprechend, so wäre damit das Reich Gottes in die sichtbare Erscheinung getreten. Dann wäre das Millennium da, das Reich Gottes verwirklicht. Aber gerade bei der Unvollkommenheit der empirischen Kirche ist es von höchster Bedeutung, daß wir im Auge behalten, daß die Kirche nicht Selbstzweck ist und nicht sein will, sondern nur die Organisation, die Vor- und Mitarbeit zum Kommen des Gottesreiches leisten will und leistet. Unter den gegenwärtigen Zuständen, bei der jetzigen Beschaffenheit der Kirche behaupten wir doch, daß die Kirche und das Gottesreich untrennbar miteinander verbunden sind, so zwar, daß das Reich Gottes das Ideal ist und damit für alle Zeiten das Normativ und Korrektiv für die Beurteilung und Ausgestaltung der Kirche. Die Kirche wiederum ist die praktische Verwirklichung und Ausführung der Bestrebungen, das Reich Gottes herbei zu führen. Darum ist die Kirche, wenn auch in menschlicher Ausgestaltung durchaus nicht vollkommen, dennoch eine Heilseinrichtung Gottes, die den Gedanken des Reiches Gottes zu realisieren sucht. Die Kirche ist sehr verbesserungsfähig und dessen auch bedürftig. Das ist eine alte Binsenwahrheit, die wir unbedingt zugeben müssen, wenn wir uns nicht selbst vermessen wollen. Und dennoch betone ich wiederum, daß die Kirche mit allen ihren Fehlern und Mängeln das von Gott geordnete Heilsinstitut ist, durch welches das Kommen des Reiches Gottes vorbereitet und gewirkt werden soll.

Die Verbesserungsbedürftigkeit gilt von allen Partikularkirchen in mehr oder minder gleichen Ausmaßen. Daher können wir es nicht verstehen, wie ein Prediger sagen kann: Die Kirche ist mir nichts, das Reich Gottes aber Alles. Wenn mir die Kirche nichts bedeutet, wie will ich dann bauen? Wir fragen: Wer so redet, wo findet der Prediger die Sicherheit, daß er das Reich Gottes

baut? Auf welchem Grund baut solch ein Mann? Vergessen wir nicht, daß die Kirche trotz aller Schwächen und Unvollkommenheiten die göttliche Verheißung von ihrem Begründer erhalten hat, daß die Pforten der Hölle sie nicht überwältigen sollen. Aber vielleicht ist derjenige Prediger, der so redet, nur mit seiner eigenen Partikularkirche so unzufrieden, daß er sagt, die Kirche (sei es die lutherische oder methodistische oder welche immer) gelte ihm nichts. Dann sollte er auch den Mut der Ueberzeugung haben, sich von der Kirche los zu lösen und allein das Reich Gottes bauen. Aber zu sagen, daß die Kirche nichts ist und das Reich Gottes alles, und dann hingehen und doch einer Kirche dienen, das ist zum mindestens unehrlich. Ceterum censeo: Wer das Reich Gottes bauen will, der geht am besten und sichersten, wenn er seiner Kirche, in die Gott ihn geführt hat, mit Aufbietung aller seiner Kräfte treu und ehrlich dient.

EDITORIALS

To our Readers, and Non-readers:

We had been trying to get in touch with the non-readers of the THEOLOGICAL MAGAZINE through the district presidents at the time of the district conferences. We requested them to appoint solicitors to canvass among the non-readers, while the conferences were in session, and get as many of them as possible to go on our subscription list. This beautiful plan did not work because most of the district presidents disappointed us. Since then we have been writing personal letters to non-readers in an attempt to get into personal contact with them and convince them that the THEOLOGICAL MAGAZINE could do them a great deal of good. We ask our readers to help us in this work.

We are constantly trying to improve our periodical. For instance, in this issue you notice that we have introduced a new feature, with the Sermon sketches, by brother Schweinfurth. They offer a sermon plan for every Sunday of the months of September and October, inclusive of Reformation Day. Doubtless our readers will find in them a welcome aid in the selection and treatment of a timely and helpful sermon for every successive Sunday. We shall continue with this kind of material in the coming numbers. In addition to that, we shall consider every suggestion coming from our constituency concerning other improvements. We shall be glad, exceedingly glad, if in time we can establish such a close relation to our subscribers that shall enable us to anticipate every legitimate desire on their part and receive an amount of cooperation which at the present time we are far from enjoying.

THE CATECHISM IN THE CONFIRMATION CLASSES

This is the month of September and with September—or a little later—most of us begin with our catechetical instructions. It is true in many of our churches the confirmation classes are getting smaller from year to year. This is in part due to the fact that the size of the family is not nearly as large any more as it used to be. Birth control may not be taught from our pulpit, but it seems it is nevertheless practised by the great majority of our parents. However, this does not explain the situation by any means entirely. We have congregations whose Sunday schools number

four and five hundred pupils and whose confirmation classes are less than a dozen. The children, especially the boys, don't want to take on the extra burden of religious instruction and study, and the parents are too indifferent or too lenient to insist on it. The school and home work, they say, in the higher grades is so exacting; then, on Saturday, the children have to take their music lessons. Besides, other American churches don't have confirmation, why must we have it?

Fortunately, in most of our congregations the influence of custom is still so strong that it is not so difficult to get the parents' cooperation in the important work of systematic religious training. A faithful pastor can, as a rule, convince the parents that a course of well planned instruction by a trained man accomplishes more than the bungling efforts of the average Sunday school teacher.

The time at our disposal is very limited. One hour and a half, or two and a half per week, for six months—in favorable cases twice that many months—is all we can count on.

It stands to reason that, with the time thus limited, only the most effective methods could enable us to cover the ground thoroughly. Our text books are the catechism and the Bible stories. Ever since Luther composed his Little Catechism the church has been engaged in trying to make it "the bible of the young." Four hundred years have passed since then and innumerable writers have heaped their eulogy on this unrivaled masterpiece of popular theology. He would be bold indeed who would dare to criticize the reformer's great enchiridion. The exposition of the second article e.g., is said to be unexcelled in the simplicity and adequacy of its phraseology.

Well, the best of Luther's catechism has been incorporated in our own and we do not hesitate to proclaim Luther's contribution the best part of our catechism. We also admit that for more than forty years we have lived under the conviction that to withhold the reformer's best from our youth would be a serious sin of omission. Nevertheless as we grow more detached from life-long assumptions we have come to be persuaded that the memorizing of the catechism by the young is of very little benefit. If we consult our own experience we can recall very little of the catechism as having helped us in the development of our faith. The only exception we can make is the above quoted interpretation of the second article by Luther and the first question in the Heidelberg catechism, "Was ist dein einiger Trost im Leben und im Sterben?"

Our catechism had, as every one knows, been under the fire of adverse criticism for a long time. As a result it was revised a short time ago, the revision mainly consisting in simplification of language. Such simplification was necessary to make the ex-

planation intelligible. Still, even so the task should not be to have the pupils commit the exact words of the catechism. Such a method might impress the people at the public examination preceding the confirmation, but it is absolutely worthless. It reduces the catechumens to the state of parrots instead of treating them as intelligent human beings.

Criticism has not been silenced by the revision. The catechism and catechetical instruction are often attacked because they put too much emphasis on creed and not enough on life. They try to teach, so it is claimed, things that no one cares about today and say nothing about the problems that every one faces in his daily life. There may be a good deal of truth in this criticism, but one should consider that the catechism is the handbook for the teaching of children under fourteen years of age. You could not very well expect it to deal with all the moral and mental problems of the adult.

What we contend for here is to abandon the mere learning by rote of the catechism's explanations. We also favor the elimination of all unnecessary material in the catechism, for instance such as the six steps of the way of salvation; "calling, enlightenment." The five chief parts of the catechism we could not well do without, and here we can follow it as a good guide. For the rest we do well to put all the weight on the *bible stories* (confining memorizing only to selected reference verses under the questions). Let us remember that where Luther's catechism was taught, i.e., in Germany, they had religious instruction in the day schools and became well acquainted there with the story material of the Bible. The youth of our country is not at home at all in the Bible. They can hardly understand our references to characters of the Bible from the pulpit. What a pity that the marvelous pictures of the Old Testament heroes and the inspiring events of Jesus' life are far too little known to fire their imagination or to kindle their faith. If we introduce them to such sources of religious experience it would be a better spiritual investment than burdening them with the theological definitions of the catechism.

ARE WE SPENDING OUR STRENGTH IN VAIN?

The prophet of the Old Testament was very sure that the Lord had called him into his service. "Hearken", he says, "ye people from afar. The Lord has called me from the womb." He also knew that his cause was the Lord's and his work with his God (Isaiah 49: 4). Still there came times of testing and periods of

trial when he felt as though he had labored in vain and had spent his strength for nought.

If such were the experiences of the chosen vessels of the Lord we need not be too much surprised if we are passing through similar ordeals. This is a day when millions are in distress and when nations worn out by unparalleled and unceasing disasters are ready to collapse. It is said that times of distress are like the plow that loosens the soil and makes it ready to receive the good seed. We cannot say that as far as our own country is concerned there are many signs of a spiritual awakening. On the contrary we hear numerous voices telling us the opposite. The brethren in the ministry are often subject to moods of discouragement. Only a short while ago one of the most active of our pastors poured out his heart to us. He said, no matter how hard I try to give the people something worth while, or how much publicity I employ to shake them out of their lethargy, they won't come out, they don't show any appreciation. During the Lenten season we made very particular efforts. We spared neither trouble nor expense to rouse our membership and neighborhood. We had a strong, outside speaker every service. We had a full house every time. On Good Friday and Easter the church was filled to overflowing. We thought the effect would certainly last some time. And yet, as soon as Easter was past—the very first Sunday after—it was the old story, an empty church; just as though everything had been in vain.

No doubt there are many who have experienced equally discouraging disappointments. Where does the trouble seem to lie? It could not possibly be the fault of the people only, the materialistic spirit of the times, the craving for the riches and pleasures of the world, for these obstacles we have always had. Is perhaps the church more to blame for it than her friends and servants seem to realize?

Some tell us that our age is an age of science. Science has such wonderful achievements to its credit that the whole world is intoxicated with the new wine. People won't listen to the church any more as they did in the past; the church is not a progressive institution. It believes and teaches things that no modern man will accept. The Bible teaches the word was made in six days and according to science it took thousands of years. According to the Bible man was created as a man with reasoning power and a moral nature; science says he rose, by slow stages, in a gradual upward climb, from the animal world. The Bible is full of miracles, in the Old and New Testament; science claims there are no miracles. The people, i.e., the progressive people, are all on the side of science, and if the church wants to hold the people, the ministers must provide themselves with a better education and teach things

that are more up to date. What is the use any way, they say, of putting so much stress on beliefs and creeds? The main thing is life, not doctrine. Applied to Christ, these liberal critics are of the opinion that the ministers ought to emphasize the religion of Jesus, not the religion about Jesus. It is not so important, they say, to believe in the virgin birth, the divine nature of Christ, his vicarious death, or his physical resurrection. It is more important to live as Jesus lived, to have his spirit and glorify religion by a Christ-like conduct.

There is another voice becoming more insistent and powerful day after day, that wants the church to find the source of the trouble in herself. It is the voice of the social gospel advocates. Why is the church losing the patronage of the masses? Why is it becoming more and more an institution for the middle class? Because it has cultivated only one side of Jesus' teaching, that of the salvation of the individual and wholly neglected that of the salvation of society. Jesus came to establish the kingdom of God on this earth. He, as the fulfiller of Old Testament prophecy had for his supreme aim not only the salvation of detached souls here and there, but the building of a Kingdom of justice and righteousness, in which the will of God and the spirit of Christ furnish the rule and the power for a new social order. Let the church help the masses get their full share of real human life, then they will open their ears gladly to the church's spiritual message.

We are well acquainted with the viewpoints of the critics of the church and most willing to admit that there is a good deal of truth in what they say. But when we discussed this with the brother mentioned above, we had just finished reading the book by R. Calkins on the Holy Spirit, written in 1930, the 1900th anniversary year of the coming of the Pentecostal spirit. Calkins is himself a Liberal, as far as we know, and a man of solid scholarship. All the more were we impressed to find in him so wholehearted a believer in and preacher of the necessity and possibility of a baptism of the spirit. Mr. Moody himself could not have put more stress on this as the only effective remedy and as the only real way to the power that we so surely need. The words of Jesus to the disciples about their need of the spirit are certainly plain enough (see Acts 1). And if they could be witnesses of Christ only after and because they had received the spirit, would it not seem natural that this is the only way for us and the church of the twentieth century?

„Mit dem Herzen ein Christ, mit dem Kopf ein Heide.“

Es war der Philosoph Jakob, der Freund Lessings, Herders und anderer Größen der Aufklärungszeit, der in den obigen frappanten Worten seine weltanschauliche Stellung kennzeichnete. Während er im ganzen bezüglich einer „positiven“ (das ist geoffenbarten) Religion den ablehnenden Standpunkt seiner Zeit einnahm, so glaubte er doch, daß man sich der höchsten Dinge nicht mit der Vernunft allein bemächtigen könne. Gott, Freiheit und Unsterblichkeit ließen sich nicht erweisen. Sie seien ein Erfordernis des menschlichen Gefühls, und er für seine Person sei bereit, den „Salto mortale“ des Glaubens zu unternehmen, um auf dem Boden der Gewißheit zu landen. Damit meinte er wohl die Christlichkeit seines Herzens zu bekunden, obwohl er doch sonst in Christo bloß ein Ideal der Frömmigkeit und Menschenliebe sah, nicht etwas Höheres und Göttliches.

Der Versuch Jakobs, Herz und Verstand so auseinander zu halten, ist von vielen gemacht worden, doch mit wenig Erfolg. Die Wahrheit, so muß man zugeben, kann nur eine sein. Es kann nicht ein Satz in der Religion wahr sein und in der Wissenschaft eine Einbildung. Es nützt nichts, mit dem Herzen sich an Gott zu klammern, wenn der Verstand beweist, es gibt keinen, oder jedenfalls keinen, dem man nahekommen kann.

Aber vielleicht liegt doch eine Wahrheit in dem Jakobischen Wort. Vielleicht ist die Religion ein Land, in dem man mit Herz und Gemüt eindringt, nicht mit Verstand und wissenschaftlicher Methode. Es ist bekanntlich das Verdienst Schleiermachers, eines jüngeren Zeitgenossen Jakobs, diesen Weg beschritten zu haben. Wir sagen von ihm, daß er den Glauben (und die Theologie) von der Philosophie unabhängig machte, indem er die Religion als eine Sache des Gefühls auffassen lehrte: sie ist das Gefühl der absoluten Abhängigkeit. Dennoch läßt sich von Schleiermacher nicht sagen, daß er seine Theologie von philosophischer Spekulation freigehalten habe. In seiner Lehre von Gott ist er durchaus pantheistisch eingestellt. Persönlichkeit könne Gott nicht zugeschrieben werden. Gott als bewußtes, absolutes Ich zu denken, sei eine Verfälschung. Nicht auf die Persönlichkeit, sondern nur auf die Lebendigkeit Gottes komme es an.

Auch in der Folgezeit hat sich die Theologie von der Philosophie nicht emanzipieren können. Nitsch zu seiner Zeit glaubte es geleistet zu haben, indem er die Aussagen des christlichen Glaubens für Werturteile erklärte, nicht für theologische. Sie sprechen aus, was Gott und seine Offenbarung für uns, für unser religiöses und sittliches Leben bedeuten, nicht was er an sich sei. Es liegt

auf der Hand, daß solch eine Scheidung zwischen praktisch und theoretisch nicht durchführbar ist.

In unserm Land hat sich Theologie und religiöses Denken mit der Naturwissenschaft auseinanderzusetzen, nicht mit der Philosophie. Im Vordergrund der Erörterung steht der Gottesbegriff. Der biblische Gottesbegriff ist gemäß der modernistischen Theologie zu anthropomorphisch. Er ist ein Produkt einer Zeit, da die exakten Wissenschaften noch nicht bekannt waren! Nachdem uns die Wissenschaft die Geschichte der Menschen, der Erde und des Weltalls fundgetan hat, nachdem wir die unermesslichen Verhältnisse des Universums kennen gelernt haben, müssen wir die Kinderschuhe unsrer religiösen Anschauungen ausziehen. Es geht nicht länger an, sich Gott als eine Persönlichkeit zu denken. Nieman sagt: „God is that feature of the universe that helps us to realize our best ideals.“ Chailer Mathews in seinem neuesten Buch, „Growth of the Idea of God,“ bemüht sich zu zeigen, daß die Gottesvorstellungen der verschiedenen Zeiten wesentlich eine Projektion irdischer Verhältnisse in die unsichtbare Welt seien. Das einzige, was nach ihm heute ein denkender Christ noch festhalten könne, sei, daß es „personality-producing forces“ im Universum gebe, mit welchen der Mensch nicht ohne Erfolg in Berührung kommen könne. Man könne diese Kräfte „Gott“ nennen. In Gott sei ein persönliches Element, doch sei er nicht eine für sich bestehende Individualität.

Muß man denn nach alledem, wenn man beides, gläubig und fortschrittlich, sein will, sich mit Jakobi entschließen, zwischen Herz und Kopf zu scheiden? Oder ist der christliche Glaube auch heute noch imstande sich zu behaupten, ohne der wissenschaftlichen Forschung Fesseln anzulegen? Wir halten dafür, daß auch heute noch die Welt nicht ohne die christliche Gottesauffassung fertig werden kann. Die sogenannten „kosmischen“ Gottesbegriffe, die sich in den letzten Jahren gehäuft haben, sind für christlich religiöse Zwecke absolut unbrauchbar. Sie sind so nebelhaft und abstrakt, daß man glauben sollte, ihre Erzeuger könnten nicht sehr stolz sein auf ihr Geistesprodukt. Man wird nicht darüber hinauskommen, daß im Gottesgedanken etwas Irrationales, mit dem logischen Denken nicht zu Erfassendes liegt. Auf der andern Seite aber auch, daß der Menschheit nach Geschichte und Erfahrung ohne den Gottesglauben nicht auskommen könne. Hier ist also ein allgemeines Bedürfnis und zugleich ein Mittel der Befriedigung, das bisher noch jede Konkurrenz aus dem Feld geschlagen. Warum nicht an dieses Mittel sich halten und dabei Auge und Ohr offen halten für jeden Fortschritt des Weltwissens?

The Christian World

Can a House So Divided Prosper?

BY FRANCIS GREENLEAF INGRAHAM

Can a house as divided against itself as the Protestant Episcopal Church prosper? This question cannot be avoided. There is a large party in our Church which is ceaselessly and strenuously seeking to destroy the present status and restore conditions that seem to those enthusiasts as more nearly ideal, but which proved both burdensome and demoralizing and were rejected at the Reformation. The Medieval Church makes a great appeal to a certain people; but they are either a comparatively small class, natures that hate the main current and prefer to float in an exclusive eddy, or, they are people to whom Roman Catholicism is the natural affiliation.

People who love democracy and believe in progress, who hold it incredible that God who has made freedom such a source of development and progress in the State, should have established autocracy and created a great religious trust in the Church, turn away from religion when presented in such uncongenial and reactionary forms. Most Americans are of this kind. Who does not know of parish after parish in the Episcopal Church that has lost its Protestant element through the insistent introduction by some Anglo-Catholic priest of services and practices that are novelties, repulsive novelties to congregations, however ancient rites they may be according to the antiquarians? There is a great demand for endowment for our downtown city churches that they may be able to continue their work under changed conditions. But who can expect Protestants to give largely to parishes when they cannot tell what kind of teaching and what sort of service will be found in such churches in a few years if Anglo-Catholics are allowed to have their way? What Protestant is interested in keeping up a form of worship which makes people easy converts to the Church of Rome.

A "remonstrance" was recently published by 1,100 Anglo-Catholic clergymen of the Church of England protesting that they are being persecuted, because an effort is being made in England to control them. But as the Bishop of Exeter has well pointed out, the protests against Anglo-Catholics have come chiefly from people who have been smarting under Anglo-Catholic aggression. Here are the Bishop's exact words in his *Diocesan Gazette*.

"I see before me several country churches emptied by their Anglo-Catholic priests. And again and again I recall the story, 'We were happy till an Anglo-Catholic was appointed,' and how gradually or suddenly the church was rendered impossible for those who had strong Protestant and Evangelical leanings. Matins, which they, their fathers, their grandfathers had heard Sunday after Sunday, was, at a quarter to eleven, mumbled—that word is no exaggeration—and at eleven High

Mass was sung with full ritual. There were lights and incense, genuflections and vestments, and if some sturdy yeoman stuck to his church and tried to partake of Christ's Blessed Sacrament at High Mass, as he was bidden to do by both Prayer Books, old and new, he was either refused or at least told that he was sinning; that he should come at 8:00 in the morning, when, as everybody knows, the agricultural community cannot be present. He metaphorically was pushed out of Church; he wandered about, perhaps to some neighboring Church, perhaps to some Free Church Chapel, bearing in his heart a bitter feeling of resentment.

For many years this resentment only found expression in sharp letters to his bishop or possibly to the local press. But, like all such feelings when spread over a wide area, it has at last found expression in party action and it is frankly hostile to Anglo-Catholicism. These people can truly say, 'We have come to the limit of our endurance. We no longer worship in our parish churches where our forefathers lie buried, where we were brought up as children.' They do not sign remonstrances, but they will give their money to buy up livings to be held by Protestant priests; they will write to their members and insist that his vote shall be given to defend them in Parliament.

I quite agree that such methods hit a heavy blow on Anglo-Catholicism. But justice compels me to say that those who are driving the poor and simple out of their parish churches should not be pitied if they find themselves in their turn deprived of what they deem their rightful Anglo-Catholic privileges."

Such is the condition in England. But there under the lead of such men as Lord Brentford, something of a counter-movement is being organized. No effective stand is however being made in America, where the same sort of thing is constantly going on. In parish after parish, Anglo-Catholics have driven away a large element of the congregation by their lawless innovations, and Bishops sit supinely by and do nothing. In our mission work the same process goes on. Take for example our work among the Italians. This work usually begins among Italians who are somewhat intellectually advanced, and shrink from the autocracy of Rome and the crudity of Transubstantiation. They realize that Protestantism is the dominant religion of the land, and has been the sustainer of our splendid public schools. So they come to our Church as an exponent of Protestantism in a form congenial to them. Of course the right policy would be to teach such converts the Protestant principles of our Church, which justify their departure from Rome and to familiarize them with the services of our Prayer Book, so that they might feel at home in our Church. But this is not the line that is taken, although the great success that our mission to Brazil has had under this policy ought to be widely known. The Bishop allows the Anglo-Catholics to get charge of the mission on the specious but utterly fallacious plea, that to win converts from Rome, our Church must be presented with a minimum of deviation from Romish ritual and teaching. The result is that such converts are not taught to be at home in any of our Churches except those with an extreme Anglo-Catholic type and the logical basis of the mission is destroyed since it is hardly worthwhile for intelligent people to leave the Church of Rome, for the sake of the small differences that separate Anglo-Catholicism from Romanism. How can our Church make any considerable progress in the mission field, when its missionaries are as divergent in their teach-

ings as are Anglo-Catholics and Protestants? Can different Protestant Church organizations be as great an obstacle to the progress of Christianity as the profound differences that separate Anglo-Catholics and Protestants, inside the same organization?

Let anyone who has had the experience of the writer, of finding the Episcopal Church at his summer resort in the control of Anglo-Catholics, answer that question. No Protestant can feel at home at their near-Romish services. Even if the preacher delivers a message adapted to modern life, it is like a fine picture in a gaudy and tasteless frame. What has a spiritual, New Testament faith to do with these prostrations before consecrated wafers? What concord has religion as a venture of faith with this abject submission to authority?

But, as has been well said,

"What many people regard as their religion is really of a composite nature, including other loyalties and sentiments than such as are distinguishable as purely religious: e. g., aestheticism, romanticism or reverence for past ages and for picturesque institutions: historical and even political association; and so on to remote ramifications.

Sometimes little room is left in such religion for reverence for God and moral duty: the subsidiary loyalties being so easily entertained that they readily pass into fanaticism and usurp the place and name of religion."

Nowhere does such substitution seem more manifest than in an Anglo-Catholic service. Here one hears: "What Catholic gentlemen (sic) throughout all the ages have thought," "What is Churchly," "What is ancient," "What is aesthetic," "What is authoritative." But little about the responsibilities of a free mind and a free agent, or what is truth.

The differences between Anglo-Catholics and Protestants are deeper than differences in first principles. Strange to say people who differ widely in first principles sometimes get along very well together. For practical purposes it is much more important that people should agree in ends, than in philosophies. The empirical philosopher and the idealist often readily unite in moral reforms; the common end unites. But with Anglo-Catholic and Protestant the ends are diverse. They pull in different ways. The Anglo-Catholic looks backward; the Protestant looks forward; the Anglo-Catholic believes in external authority; the Protestant in internal authority, the one believes in a changeless faith; the other in a faith that learns and grows—their goals and their methods are both different. Their ethics are different and their tests of truth are different.

Perhaps the most disastrous of all the differences is that their imaginations are alienated. To the Protestant, the Anglo-Catholic seems a poseur with his love of picturesque postures, his vestments, his devotion to uniform, his dominant aestheticism and his bizarre estimate of moral values; while to the Catholic, Protestantism seems common, vulgar, lacking in distinction, tasteless, tame. No one correctly sizes up the situation who does not appreciate these aesthetic alienations. They are profoundly disruptive.

What we need in the Protestant Episcopal Church is a frank facing of the situation. Much may be said for giving the clergyman the right

to mould the ritual of his service to suit himself and his congregation, for freedom in rituals as in teaching. But surely nothing can be said in favor of allowing the clergyman to run a service as he pleases without regard to the congregation, or the Church as a whole, *while at the same time the Church in which he is an officer, puts forth a service in a mandatory form and invites people into its membership as a society correctly expressed in its Prayer Book.* Such lawlessness is unjust to the congregation and morally injurious to the clergy, who solemnly promise to obey the laws of the Church. Surely we ought to have our Church presented in our missions, the joint enterprises either of the diocese, or, of the whole Church in some standardized form. Isn't that the purpose of the Prayer Book? We can not expect to be efficient, unless we have more unity of spirit.

Our Ecclesiastical statesmen have been fond of boasting that we are the most comprehensive Church in Christendom. But the Anglo-Catholics have forced upon us the question whether there ought not to be limits to our comprehension. Rabelais conceived of an elysium where everyone could do what he wished, but he laid down one condition, everyone had to be a person of goodwill. Up to this time the Protestant Episcopal Church has been very much after Rabelais' pattern. We have been somewhat lawless, but we have managed to get along, because almost all of us liked the Church to which we belonged, we had a goodwill towards it. But Anglo-Catholics are not men of goodwill; they hate the name Protestant. They dislike the Protestant features of our Church. Talk with them, inquire what books they are reading and you will discover that the Roman Catholic Church has captivated their imaginations. Take for example the recent autobiography of that exceedingly brilliant Anglo-Catholic, Dr. John Rathborn Oliver. The touchstone by which he estimates church is aesthetic. Protestantism seemed to him ugly, and that settled the question with him; but he entered once in London a ritualistic Church in a Saint's way.

"The candles on the altar were lighted and he waited in the shadows while a priest in Mass vestments went up the altar steps.

He never knew why this morning seemed to him ever afterwards to mark a definite period in his life. He only knew that he was overwhelmed by a sense of 'having come home.'"

One can but wonder whether such a nature so guided and controlled by aesthetics could have relinquished the sumptuous worship of Diana of Ephesus for the simple rites of the early Christians. Mr. Oliver's religious history is most peculiar and particularly instructive in his frank account of its changes. Born in our Church, and trained in ritualistic worship, he entered our ministry, lost his faith and then fluttered around the Church of Rome like a moth around a lighted candle. Finally he sought to enter the Roman Catholic priesthood. Something in his record blocked his way and made the Roman Church unwilling to receive him. In entire disregard of the obligation to remain in the Church of Rome, after he had entered its fold, as long as he believed in its teaching, the refusal of that Church to accept him into its ministry, changed his point of view. Though he had "fore-sworn the allegiance of the Church in which he had been born" and

solemnly entered the Roman Church, he lost interest when he was not welcomed into its priesthood and drifted into the study of medicine in Austria and wound up in Baltimore as a psychiatrist and re-entered the ministry of our Church. Now he is one of our clergy! But this is how he still feels about the Roman Church in his own words:

"I have the greatest respect, the greatest gratitude to the Holy Roman Church. No one in my presence shall ever speak of Her lightly or sneeringly. I often wish that I had been born inside Her fold. Things would have been so much simpler, although perhaps not so interesting."

But he claims credit for sticking in the Church in which he was born, as if people were in religion a kind of serfs, attached by birth to organizations, though not to the soil. But if he is not in Rome, he dwells close to its walls. He had no goodwill to the Protestant Episcopal Church or our Communion office. He loves the Mass. He eats the flesh and drinks the blood of God, not metaphorically by faith, but corporeally and with his teeth. The Presence is behind the Tabernacle doors. His imagination is captivated, not by the Upper Room and the Master saying, Do This in Remembrance of Me, but by the ritual of the Medieval Church, the acolytes and servers, the lights, the incense, the vestments.

"I could move the Missal, and bring the sacred elements of Bread and Wine. At the Sanctus and the Consecration I could ring the bell, the soft murmuring bell that throbs through the stillness of the Church and dies so softly away into the tense silence."

Such were his sensations when he first returned to Church-attendance, of course is an Anglo-Catholic Church, where he assisted at the altar. When he later performed the miracle of making the body and blood of God his raptures were still greater.

Let any one read Dr. Oliver's autobiography entitled *Four Square*, and note how subordinate are the moral and rational elements in the religion of the writer to the aesthetic and romantic, and recall that this outstanding Anglo-Catholic is a member of an enthusiastic group and the conclusion cannot be escaped that a Church that harbors men of such goodwill towards Rome and such illwill to the Protestant Episcopal Church, as it now exists, is too comprehensive to be effective, and as a house divided against itself will certainly come to destruction. This is, at any rate, the opinion of the writer, who is attached to the Protestant Episcopal Church not merely by birth and certainly is not kept in it by rejection for the Roman priesthood, but by conviction and cordial sympathy with its Reformed teaching and Constitution.

I have of course no desire to increase this mutual repulsion. I only want to point to its existence as part of the situation. Dr. Rathbone Oliver will bear out this contention. He writes of a young Protestant clergyman who spoke to some undergraduates with the greatest ease about what he called "religion." "He said, in a way," continues Oliver, "somewhat the same thing that I had planned to say and yet what we each meant by religion was so entirely different that there seemed no possible meeting ground between us of a common understanding."

"The type of religion that was being talked about, the type that was being offered to these young men and women had exactly the same

relation to the dignity and beauty of the Catholic Faith that chewing gum has to the bread of life."

The clergyman was the chaplain of a western university. Here you have the Anglo-Catholic repulsion. To get the Protestant reaction, I recommend readers of *The Chronicle* to read Oliver's book. He counts one of the greatest of Baltimore's criminal lawyers who had disappeared from practice because of his dishonest unscrupulous and corrupt practices, being hand in glove with murderers and thieves, as a friend, because he was always courteous and respectful and never lost his temper in matters during a trial. He doesn't blame modern young men for getting drunk and behaving like beasts. "We all did it." Only they ought not to do it in their rooms and where it comes to light, and so on through a book where aesthetics dominate and morals are overlooked in Erasmian Humanism.

The same captivation of the imagination is manifest in Dr. Orchard's article in the September *Atlantic*, "*Why I should find it difficult to become a Roman Catholic?*" He finds no difficulty in "accepting the whole of the Roman Catholic doctrine including the infallibility of the Pope." Of course this means that he believes the position of the Roman Catholic Church is sound, yet he seeks to justify his refusal to follow this belief to its proper conclusion. Of what use is it to argue with people, who are frankly irrational and inconsistent?

One can but feel that if the Roman Catholic Church enjoyed in England and America the social consideration that is possessed by the Episcopal Church many of those who long for its sheltered pastures would overcome their hesitancy and jump over the fence. But it is not given to many to gauge correctly their own motives and sources of action.—*Chronicle*.

Suicide and the Press

It has been said that if one hears or reads the same thing sufficiently often one begins to believe it. Too often one fails to analyze or philosophize concerning the facts of the case. This is the principle of all advertising. During the late war many of us were stirred almost to thoughts of murder because of the propaganda spread on the sheets of the daily press.

There is one large class of readers, the neurotic and emotionally unstable individuals, who clamor for the sensational and melodramatic. They can close their eyes and almost place themselves in the position of those about whom they read. In short, they are morbid and seek their kind, as the depressed individual hates the sunshine. These individuals are peculiarly susceptible to the lurid descriptions of suicides too frequently featured and illustrated by some of our papers.

Knowledge of these facts led me, a few years ago, to interview the editors of the Milwaukee daily papers, with the idea of presenting this matter to their attention so they might make the subject of suicide less conspicuous, and eliminate the gruesome details, particularly the methods used. My effort met with the uniform statement, "The public wants the news." As time passed, however, we had the satisfaction of observing a gradual soft-pedaling in this matter.

Recently there was sent out from the office of the State Medical Society the following letter to every daily newspaper in the state:

"Suicides are always more numerous late in the year and early in the spring. They are more frequent in times of financial stress.

"Apropos of this, I wish to call your attention to the practice of the press in publishing and often illustrating the gruesome details of the ever increasing army of suicides. It might be said that the suicide's act is almost invariably the result of a mind that has always been poorly balanced or has become acutely so through sickness or stress. Such minds are ever open to suggestion and especially so to suggestion of an unfavorable character. These individuals are newspaper readers and the story of a suicide as graphically set forth by the press is only too often the influence which pushes them over the line by suggesting ways and means. Permit me to call your attention to the force of suggestion along this line in the suicide pact and also to the long list of suicides though the bichloride of mercury route following the minute description in the press of the suicide of a well known Atlantic banker a few years ago. I might cite you many instances of this character, personal and otherwise, where such was the case.

"The press will help all the public and injure none by not printing so many details of these tragedies. Why publish the means of suicide and thereby put into the minds of others ways and means to this end? Why so often illustrate these facts of wrecked lives?

"The above comments are the result of thirty years' intimate contact with mental illness as physician in charge of an institution treating such cases, and not that of impulse or lack of consideration.

"Arthur W. Rogers, M.D.

"Oconomowoc, Wis.

"Chairman of the Council."

A similar letter sent out a few years ago brought forth six rather unsatisfactory replies. The recent letter brought over a score, from the leading papers in the state, all approving our suggestion. We quote from two special articles:

"It is conceded that a suicide act is the result of an unbalanced mind due to ill health, or stress in business. This paper established a policy some ten years ago of eliminating the details that the burden might be lightened upon the survivors. . . . We must remember that news of a suicide is not confined to the individual alone, but to the entire family, and that the burden, temporary though it may be, is a heavy one to bear on the part of those related."

"It might be interesting for you to know that our paper, for nearly four years, has not used the word 'suicide' nor given the details in any account of local cases of self-destruction. We have also endeavored to eliminate the word 'suicide' from our telegraphic news reports in so far as possible."

A central Wisconsin editor remarks:

"We have noted that one suicide is usually followed by two or three more in rapid succession and there seems to be something to the theory that publicity induces others to take their lives." . . .

We garner one great fact from the above. The press of Wisconsin desires to give the public news that is informative, constructive, and harmless. In each community the medical profession can wield much power along social lines, if we but give of our thought and time.

—From an editorial in the *Wisconsin Medical Journal*.

Some Later Phases of Humanism

BY THE REV. ARTHUR B. KINSOLVING, D.D.

The most seriously challenging movement today running counter to the central beliefs of the Christian Church is Humanism. Its main conviction seems to be that human life itself is the supreme value in the realm of thought; there is nothing higher. Man is not to be treated as a means to cosmic ends, social ends, or religious ends; he is an end in himself. He is not to be regarded as a means to moral order or world order. Human life itself is of supreme importance.

There are a number of varieties of Humanism in the world today, and interesting paradoxes have been traced in the content of humanistic thought by Joseph Krutch and others, but it is claimed by practically all of those who have espoused it to offer a religion which promises to offset materialism, mechanism, occultism, etc. External authority develops sympathy and cooperation. Supernaturalism has had its day and scored its failure. It is in the natural order that men find the basis for their new faith. Science has shown us how the gentle, kindly, loving people will inherit the earth. It is to Humanism we must look for the triumph of sympathy over brute force, of love over hate.

As we look back over the centuries, we must acknowledge that Humanism as a compensatory or corrective movement has had a very striking and, to a considerable extent, an honorable history. Nor has it in the past been divorced from belief in God. In the fifth century B. C., it turned men's attention from cosmological speculations to the study of man. The prophet Micah has a distinct touch of it in the great passage, "What doth the Lord required of thee but to do justly and love mercy and walk humbly with thy God?" The rise of Humanism in the fourteenth century was a natural reaction against the absolutism of a Church system which had fastened upon men's necks one of the most conspicuous tyrannies of all time. With the revival of learning, beginning on the day that Petrarch discovered the manuscript of Cicero, on through the period of the establishment of the great universities of Europe to Erasmus, the encyclopedic master of the humanists of his day, there was a cumulative influence that changed the medieval winter into genial spring. The fertility of Erasmus' mind, the brilliancy of his wit, and the charm of his personality, won for him the brightest diadem among the humanists of his age. This man's heart, as he himself said, was Catholic, his stomach Protestant, and his sympathies humanist, and all his life he did valiant battle against ignorance and obscurantism. Of course Erasmus might never have carried through politically the Protestant Reformation. Only a burly Luther was equal to this. But throughout his brilliant career this great scholar was carrying forward a movement which, had its influence been more widely assimilated, would probably have delivered us to some extent from the revolt of later years.

And then in the eighteenth century the spirit of freedom and

humanity at the time of the French Revolution fought bitterly the selfish exploitation of the laborers and the middle classes by barons and kings, living in large part their debauched and degenerate lives in chateaus and palaces, and started a wave of interest in the welfare of the people which still moves on apace.

But in our day Humanism has taken an ominous step forward in its development. A few years back it was content to note evidences of the weakening of monotheistic premises. They pointed to the falling off of the Roman Catholic grip upon South America, Mexico, Italy, Czechoslovakia, Austria, to the decline of Protestantism in America, England, and Germany, to the disintegration of the Greek Orthodox Church in Russia, Greece, and Asia Minor, to the enormous increase of agnostic populations both in the West and in the East. They admit exceptions here and there; for example, the revival of Roman Catholicism in France since the Great War. Yet they claim confidently a steady decay in religions of authority. There can be little doubt that this claim is true over wide areas. It is not so clear that the changes which we have witnessed spell the permanent downfall of faith in God, as God is defined in Jesus Christ.

It is also to be remembered that the new humanists are in revolt against a new tyranny. Formerly, the revolt was against "the chains of the Church," insisting upon a return to the study of the classics and of the Bible. Today the revolt is against the tyranny of science, science which is attempting to reduce human action to a calculated mechanism, thereby destroying the dignity of man. For this phase of the revolt, which looks to the emancipation of thought and literature and art, not to say religion, from what has come to be a mechanistic tyranny, one must have a genuine respect. But is it not with this aspect of humanism that this paper is directly concerned?

One of the most genial and persuasive of the living apostles of Humanism is Walter Lippmann, and in his widely-read book, *A Preface to Morals*, he notes the large number of people who no longer believe in the religion of their fathers, some proudly defiant, some indifferent. He himself is of the number of those who feel a vacancy in their lives. He quotes the saying of Thomas Huxley, "A man's worst difficulties begin when he is able to do what he likes." He cites the fact that Renan after breaking with the Church felt that the enchanted circle which embraced the whole of life was broken, and he was left with a feeling of emptiness. He tells us that the disillusion of the old modes of thought has gone so far and is so cumulative in its effect, that the irreligion of the modern world is so radical and so serious, modernity is in such sharp revolt against the whole spirit of the formal Christian faith of yesterday, that there is no likelihood of their reconciliation. The modern man must live, therefore, in the belief that the beauty of man is not to make his will conform to the will of God, but to the surest knowledge of the conditions of human happiness. "When they find that they no longer believe seriously and deeply that they are governed from heaven, there is anarchy in their souls until by conscious effort they find ways of governing themselves."

In short, Lippmann believes that modernity destroys the disposition to believe that behind the visible world of physical objects and human institutions there is a supernatural kingdom. This belief seems "a grandiose fiction projected by human needs and desires." The humanistic view is that religion hitherto only shows the presence of a desire that such objects should exist. And finally Mr. Lippmann says, "In this book I take the humanistic view because in the kind of world I happen to live in I can do no other."

Here is a man in whose souls there still shines the light of a Hebrew inheritance, including the love of righteousness, who has lost the vision of God, and yet is still trying to salvage the values of the believing world. He recites many partial and imperfect statements of theistic belief, because he, like others of his school, is not apparently familiar with that literature which has made definite theistic belief more at home in the modern world. Take one of the classic statements of three centuries ago, "The chief end of man is to glorify God and enjoy Him forever." How imperfectly these words would describe the actual earthly life of our Lord. How completely it leaves out of view a large and essential portion of the story of Him who went about doing good, lifting burdens, casting out devils, teaching and healing men. How far it is from balancing the whole godward and manward elements in the life of our Lord Jesus Christ, or even from rising to the conception of the divine Fatherhood as the supreme symbol for God.

When Mr. Lippmann and others have cut loose from the divine authority as giving us a goal for human life, they are very much at sea. He says: "If civilization is to be coherent and confident, it must be known in that civilization what its ideals are. The vision itself we can discern only faintly, for we have as yet but the fragmentary testimony of sages and saints and heroes. . . . But we can begin to see, I think, that the evidence converges upon the theory that what the sages have prophesied as high religion, what psychologists delineate as mature personality, and the distinterestedness which the Great Society requires for its practical fulfillment, are all of a piece, and are the basic element of a modern morality."

I wonder what proportion of the common run of mankind Mr. Lippmann expects to be reached by this rather high-brow eclecticism. It is not strange that a few sentences later he should quote the profound saying of Bacon, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."

On one of his last pages Lippmann writes: "Those who believe that their salvation lies in obedience to, and communion with, the King of Creation can know how wholehearted their faith is by the confidence of their own hearts. If they are at peace, they need inquire no further. There are, however, those . . . who cannot be argued into the ancient belief. They have learned that the absence of belief is vacancy; they know from disillusionment and anxiety that there is no freedom in mere freedom. They must find, then, some other principle which will give coherence and direction to their lives." It is because such thoughts

have been borne in upon him so powerfully that he has offered us the substitute that he has for Christian faith.

One of the most serious and earnest statements of the case for a cultivated Humanism which has appeared in recent years is that of Prof. J. S. Huxley in his *Religion Without Revelation*. He says in his opening sentence "I have called this book *Religion Without Revelation* in order to express at the outset my conviction that religion of the highest and fullest character can co-exist with a complete absence of belief in revelation in any straightforward sense of the word, and in that kernel of revealed religion, a personal God." He tells that he has his eye on the future. He sees the religious system of today crumbling under the impact of the new knowledge. Yet he is firmly convinced of the permanent value of religion as a factor in human progress. He desires in his book to set forth a basis for the religion of the future which will stand all tests. He thinks the idea of a personal God belongs to the immature past, and is today a hindrance. In his eyes "the essence of religion springs from man's capacity for awe and reverence." These are real, while their object is non-existent. "The idea of supernatural divine beings, far from being a necessity to any and every religion, is an intellectual rationalization which was necessary or at least inevitable at a certain primitive level of thought and culture; but which must now be abandoned if further religious progress is to be made."

The point at issue is the question of a personal God. Is there objective reality in that to which all religious experience turns, or was Voltaire right when he said that "man is forever creating God in his own image"? Have men merely been assuming the existence of a "magnified non-natural man" as the reality behind all things? Mr. Huxley admits that in a religion for today there should be a definite relation of personality to the rest of the universe, one into which reverence may enter and search for the ultimate satisfactions of discovering truth and expressing beauty, and yet he seems to think that the only personality conceivable is our own, thus resolving religion into subjectivism. Contrary to all this, the claim of Christianity is that religion cannot be vital unless its God is a living God, with whom we are in personal relationship. In the God and Father of our Lord Jesus Christ we have such a God, and our further claim is that without the ability to believe in, to know, to love, to trust, and to follow a living personal God, religion itself will inevitably wither away and die.

I suppose that all thoughtful modern men realize that antecedently, of and by ourselves, we cannot know God. This was appreciated in the days of Job. "Can man by searching find out God?" Certain it is that we are agnostics in this sense. But may there not be something beyond and above the tether of our agnosticism? Is it utterly unbelievable that the Being whose mind, heart, will, in short, whose personality is in and behind this marvelous universe, may have loved the only being on this planet who ever thinks about Him enough to come and find us and manifest Himself among us in some way by which we can understand and love Him? If men have been unable by themselves to find God, why should it be deemed a thing incredible that God should have

come to find them and to translate Himself in terms that we human beings can understand? This is what St. Paul meant in that wonderful passage in the letter to the Philippians when he says that Christ Jesus who had existed in the form of God . . . "emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross . . . that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If God be really personal and a father, it would seem the most natural thing conceivable that He should wish His children on earth to know what He is like. In ages to come—and how little we know what the future of man is to uncover—we may see Him face to face. But not so now. "I must go and visit them. I will take their flesh upon Me, and interpret Myself to them as fully as they can be made to understand." And so Christ came, and we saw what God is like. We saw the radiant personality of Him who was Son of Mary, Son of God, radiating, glorifying, sweetening, hallowing all the relations of our human life: "the home relations of a boy, the workbench-life of a toiler, the life of a true friend, as in the case of the family at Bethany, the valiant life of a tempted man, as in the Wilderness, the life of a man of sorrow and loneliness, as in Gethsemane," the life of a martyr to the uttermost, yes, and a Saviour of men on the cross. All this was a revelation not merely of the personality of man at its highest but of the personality of God.

There can be no question that the reality of God's disclosure of Himself through the Hebrew prophets and through Jesus Christ is central in the scriptures of Old and New Testaments. The Old Testament does use anthropomorphic terms for God freely to avoid the danger of His being thought of as an abstraction or an idea. "I am the God of Abraham and Isaac and Jacob." "Be thou holy, for I am holy." The Psalms are redolent with the idea of the person and interest of God. "O God, Thou art my God." "The Lord is my shepherd, I shall not want." The author of the Epistle to the Hebrews begins that remarkable book with the words, "God who in many parts and many manners spake in old times unto the fathers by the prophets hath in these last times spoken unto us by His Son." St. Paul admits that now we see through a glass darkly, like a reflection in a mirror, but then face to face. God is not an abstract quality, such as beauty, justice, truth. He is a being of deliberate will and energetic action, approving and disapproving, judging and blessing. "Because God is God," writes a great scholar, "He must come into His own in the whole of His universe, and each insolent power in turn be overwhelmed. These epiphanies of divine power are the days of the Lord, and there will be a final day. The Bible never allows us to forget that." It is admitted everywhere that there is deep mystery about the being and person of God. "Clouds and darkness are round about Him, but righteousness and judgment are the habitation of His seat."

Now the humanists say to us, "Let theism go; God or no God, the good life may still be ours." They deny a personal mind or will or heart behind the universe, and claim that it makes no difference to the modern man. They rewrite our genesis, "In the beginning God," in this way, "In the beginning force, non-moral, unpurposive, unintelligent force." They refuse to discover in the cosmic process intelligence, plan, or goodwill. They declare that personality is a fortuitous development, and that the whole Christian view of man in his relation to the world shows an utter lack of perspective. And yet with such a background some of them insist on salvaging the values of religion.

Joseph Krutch has with ruthless pen traced to its logical issue this bold denial in disillusion and despair. He sees in the implications of atheism that "living is merely a physiological process with only a physiological meaning." "Man has no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another." Krutch says that the most vaunted virtues of human beings are found often in higher perfection in the lower animals.—*The Living Church*.

Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the editor.

Mrs. Eddy. *The Biography of a Virginal Mind* by *Edwin Frandin Dakin*. Charles Scribner's Sons, New York, 1930. 563 pages.

When this book came out Christian Science authorities tried hard to have it suppressed. Book sellers were intimidated by threats of boycott, and it seemed for a while as though the book could not be kept in the market. But Scribner's stood their ground manfully; liberal paper like the "New Republic," the "Nation" and the "New York World" informed the public and soon a reaction in its favor set in. Four editions have been put out by this time.

Mr. Dakin's picture of Mrs. Eddy is, of course, very different from the one presented in "authorized" lives of her, e. g., that by Miss Sibyl Wilbur. Still it is based entirely on reliable sources, it aims to give the real facts and is very cautious in drawing damaging conclusions as to the personal character of the founder of Christian Science.

Mary Baker's life until forty was purposeless. During that time she was married twice, to Mr. Glover, who died a few months after he married her (leaving her a posthumous son) and to Dentist Patterson. The union with Mr. Patterson was not a happy one; his wife had a neurotic nature, a terrible temper and a high opinion of herself. After a few years he left her. In 1862 she met "Dr." Quimby of Portland, Maine, and his influence over her decided her whole future. Quimby had found that the cure of disease was entirely mental; that it depended on the attitude the patient took towards his sickness; that by suggestion he could be freed from his troubles and that such suggestion was effective without hypnotic sleep. He was convinced that he had discovered the way Jesus healed. He soon built up a large practice. But he did not keep the new healing art to himself, he taught others to use it. He never had a more susceptible and enthusiastic pupil than Mrs. Patterson. She stayed with him three weeks, later two months, and her health was restored (temporarily). She gave Quimby credit for her cure and adopted his system. What he said about "truth" and "error" (the error of giving intelligence to matter), the healing by suggestion, the idea that sickness was a result of the mental attitude and could be removed by changing that attitude: all this is clearly the framework of her own later "Science". At that time she fairly worshipped her great benefactor, but later she never admitted her debt to Quimby: God had revealed it to her.

In 1866 Mrs. Glover (separated from "Dr." Patterson she took her first husband's name again) had a fall on the sidewalk, which caused her intense pain. She was healed from it, she said, miraculously, (by

reading Matt. 9: 2) and from there she dates the birth of "Christian Science." The doctor who treated her says he had given her small morphine doses. 1867-1870 were years of wandering, she was poor, dependent on others and very nervous. It was a trial, too hard for most people, to give her the hospitality of the house for any length of time. During those years, however, she wrote her "Science and Health," applying the psychology learned from Quimby, denying the evil in life and stressing the good. Young Kennedy became her healer. They set up business at Lynn, Mass., she taking the title of a teacher of "moral science." It may be said here that Mrs. Eddy seldom practiced healing herself, she had it done by others while she attended to the more important matter of teaching. Kennedy left her in 1872 on account of the extreme claims she made for herself, e. g., that she could walk on the water. She seldom kept her chosen favorites very long. Soon she would get tired of them, cast them off and accuse them of exerting an evil influence over her. She called this Malicious Animal Magnetism, a sort of hypnotic spell exerted from a distance. Throughout her life she battled against this Malicious Animal Magnetism. Oftentimes it required the united cooperation (and "concentration") of all her attendants to deliver her from the agonies caused by this imagination. It must have been an exaggerated case of hysteria. The strange thing is that she, the founder of mental healing, contended in vain with this malady for half a century. In 1875 her "Science and Health" was published the first time. She charged her pupils \$300.00 for a course lasting three weeks, a high price for most of them were poor, but "God impelled her" to put this price on her Mind Healing. Although she followed practically Quimby's "Science and Health," she quit his laying on of hands (which she later called animal magnetism). She developed Quimby's philosophy in her own way. Without being versed in speculative thought or even being a logical thinker, she arrived at a system suited to her purposes by a series of simple syllogisms. All is God, hence all is good (this sounds like pantheism but she abhorred pantheism). Mind is all, therefore matter does not exist. She hitched up evil with matter. Now matter is not real, therefore evil is not real: hence matter is evil. She denied the reality of an objective universe. There is only one reality, the world of subjective ideas. In her denial of matter she would sometimes go so far as to say, the human body is not real, the organs of the body are not real; heart, lungs, stomach are not, so how could we suffer from diseases of these organs?

Her followers were wholly unable to deal with philosophical abstractions. They gave only verbal assent and lip service; all they were interested in was to get rid of their troubles by denying their existence. Quimby had treated mental healing and faith cures as the same thing. Christian Science, according to Mrs. Eddy, has nothing in common with faith cures.

Mrs. Eddy, although clearly a wholesaler of Quimby's ideas of mental healing, did one thing Quimby never thought of, she gathered her followers in a religious organization. Her healing was built on

a new theology and derived from the Bible. It had therefore a divine origin and must be infallible. In her "Key to the Scriptures" she adapted the scriptures to her uses. In her interpretation she was entirely immune to the shafts of intellectual criticism. But that did not bother those who were already won in other ways. God is love, and is light, he wants us to be like him. Perfect in body and soul. Grasp this, hold it fast, ignore all that seems to contradict it. It is an optimistic creed, a sunny view of life. It appealed to many and doubtless its psychical effects were beneficial in many ways. Besides, her success was by no means instantaneous. Let us insert here that in 1877 she married Mr. Eddy, she was then fifty-seven years old (the certificate gave her age as forty, who lied?) Mr. Eddy was a colorless individual, entirely devoted to her. (By the way, we fail to see why the author calls the life story of this much-married woman the "biography of a virginal mind").

In 1879 Mrs. Eddy founded an established church, "The Church of Christ (Scientist)," at Lynn, Mass. A year later its members, eight, left her. It seemed as though her venture was a failure. She removed to Boston and now her success was rapid. In 1881 she founded the so-called Massachusetts Metaphysical College. From 1881-1889 the earnings of this college amounted to \$1,200,000. This money flowed into her hands entirely. Mrs. Eddy denied the reality of many things but she never denied the usefulness of money. She also showed a gift for the practical affairs of life, for management and organization, truly marvelous. The healing taught in this college consisted mainly of three things: mental concentration on the patient, visualizing him as well, verbal assertion that he was well. It did not always work. For instance, in 1882 good and faithful Mr. Eddy died. She said of "metaphysical arsenic" or (malicious animal magnetism, having the same effect as physical arsenic would have had). She "had not taken the case in time." The doctor pronounced it heart disease; the post-mortem examination also revealed clearly the evidence of the defective tissues.

In 1888 the National Christian Science Association had its second annual meeting at Chicago. Mrs. Eddy greeted the eight hundred delegates with the first verse of the 91st psalm. Her unprepared speech thrilled her hearers with pentecostal power. "Strong men turned aside to hide tears as the people thronged about Mrs. Eddy with blessings and thanks."

Her personal presence had something overpowering, so that at times she lived up to what people saw in her, a mystic-priestess anointed of God. And as time went on they even put her on the pedestal of a deity, she was the "mother nature" in God, she was Christ come again bringing the spirit, i. e., her book, Science and Health. She liked to call herself and be called, "Mother" or "Mother Mary." The Christian Science Journal, founded in 1883, and the Christian Science Monitor, founded in 1908, and other papers did effective propaganda work.

As her influence grew and the veneration of her followers, she withdrew more and more from public gaze. Her very unapproachable-

ness added to her reputation the charm of mystery. But all these years when she had reached the pinnacle of her fame, she was tortured by the ever recurrent horror of Malicious Animal Magnetism. Mr. Frye was during that time her most devoted attendant. He and others in the house were called in many a night to help their tortured "Mother" in the maddening agonies she ascribed to the mental influence of her enemies. They had to use their united powers of "concentration" to alleviate her sufferings. Mr. Frye kept a diary in which he faithfully described these nightly experiences. This diary was later destroyed but not before Mr. Dittemore, a former director of the Mother Church, had it photostated. He also made certain portions of it public. From this source our book gives many quotations. It can readily be seen that they are authentic and it must be left to Mrs. Eddy's followers to explain why their venerated leader could not help herself after she had helped so many others.

Mrs. Eddy was very jealous of those of her believers who became too prominent. We mention only the case of Mrs. Augusta Stetson, the founder of the large New York church, a great healer and almost a rival of Mrs. Eddy herself. She was at Mrs. Eddy's secret instigation expelled from membership in the Mother Church and from her own congregation as well.

Mrs. Eddy also took steps to prevent any successful revolt against her authority. All power was concentrated in the Mother Church at Boston. This church she ruled through the directors appointed by herself. Furthermore the office of pastor was abolished and readers put in their place. She was the only pastor ("pastor emeritus" was her title). Members of the congregation were not even allowed to have discussions after the services. So she laboriously devised ways and means to make any organized opposition that might develop difficult.

Mrs. Eddy died in December, 1910, almost ninety years old. The author does not take up the question of the merits and reality of the mental healing method propagated by Mrs. Eddy. He does not hide her imperfections but he treats her fairly and gives her the benefit of the doubt, sometimes when the evidence is pretty strongly against her. He freely expresses his admiration of the indomitable spirit of the woman which achieved so much in spite of life-long difficulties and handicaps.

His task was a laborious one and he has performed it without flinching. The Christian Science Church tried to destroy the book. It could not be done, and all future writers on the same subject will be compelled to pay tribute to the careful and painstaking work of this historian. The books of reference and encyclopaedias in their articles on Mrs. Eddy and on Christian Science present the official position of Christian Science entirely. There is not a word of criticism of her or the movement in them. Quimby is either ignored entirely or treated as without importance. Of Mrs. Eddy's life-long struggle with Malicious Animal Magnetism and the Frye diaries we hear nothing. No wonder that Mr. Dakin's book stirred up such a hornet's nest in Christian Science officialdom.

Christian Ethics and Modern Problems, by W. R. Inge, Dean of St. Paul's. G. P. Putnam's Sons, New York and London, 1930. 427 pages.

The storm-center of religious controversy in post-war Europe and America, is the relation of the Gospel of Christ to the problems of conduct. So thinks Dean Inge and therefore he has devoted this book—the last one he is likely to write—to the relation of Christian ethics to the civilization of today. The rational basis of Christian ethics is obedience to the will of God as revealed to the heart by the spirit of Christ. No other ethical teacher has appeared who could compete with Christ either in the loftiness of his ideals or the permanency of his influence. Still his authority has been employed to sanction views of life and principles of action wholly foreign to his spirit. The writer devotes a large part of the book to the discussion of “two distortions of the Christian religion” which have had a very long and unfortunate history. He means by that the asceticism practised and glorified by the Catholic Church and its attempt to bring the state in subjection to the church.

With an outspokenness and vigor we seldom find today in an Episcopal writer, the Dean takes the Roman church to task for its aberrations along these two lines. He recognizes indeed that there is a good deal of truth in the monk's fear of the world; that the Christian's training ought to be hard and that it is almost impossible to lead a simple life in a materialistic age. Still a fugitive and cloistered virtue is not desirable in the society of this day. We cannot commend to our contemporaries a life where “prayer is all man's business and all his pleasure praise.” His severest criticisms, however, the Dean reserves for the political absolutism of the Roman church, with its crimes, its violence, its persecution and the worldly spirit it engendered in the church. Caesaro-papism, he says, became one of the most stable forms of despotism. The Church became the heir of the Empire. In that role it doubtless did a great deal of good; it taught the barbarians, it preserved the relics of Greek and Roman culture, it fostered art and raised cathedrals. But it became a kingdom of this world, a “complete apostasy from the gospel of Christ.”

The author now takes up the problems of our modern world. It is the age of science. Science seems to have crowded religion off the stage. The belief in God and the hereafter has vanished from the minds of many. The center of gravity in morals, as in theology, is changing from authority to rational motive and the conscience of the individual. Miracle has been abandoned; almost pure gain, thinks the writer. But the intellectual change science has wrought is not the only one or chief one. Science, in the last analysis, is responsible for the coming in of the *modern industrial system*. It has given us the machine, the factory, mass-production. It has divided the world into employers and employees, into capitalists and workers. How can we apply the Christian religion to the relation between these two?

These difficult questions Dean Inge asks and has to confess, with Troeltsch, whom he frequently quotes, that the church, so far, has not

been able to evolve a practical and adequate code of social ethics. The writer does not conceal that his sympathies are not with the socialists or the labor party. The church should not carry on political agitation or identify itself with any party. Consumption, he thinks, is a more important question than distribution. "Waste not, want not" may be what society most needs today. "A reflective person must be horrified when he studies the shop windows." We see the Dean's program is not over-ambitious; he does not pretend to "abolish poverty."

In a chapter on Personal Ethics the writer speaks well considered words on sex, divorce and suicide.

The prospect for the future is not promising. "Christianity today is like a hothouse plant that needs to be carefully planted and tended." True Christians will always be in the minority. But Christianity can exist under almost any form of government. The real function of the Church is to hold up steadily before both the conflicting forces the Christian standard of values.

We have read the book with interest and we trust, with profit. The Dean's information ranges over a wide field. He quotes freely from pertinent sources. His style is manly and concrete. He always has an opinion of his own and does not hesitate to express it.

The Twilight of Christianity, *The Twilight of Christianity* by Harry Elmer Barnes. The Vanguard Press, New York 1929, 470 pages.

Years ago when Professor Barnes as one of the first took the field to tell us the truth about the great War, in his "Genesis of the World War" and his articles in the "Christian Century," we hailed him with joy for his impartiality, his candor and his courage. In the book before us he also shows independence of mind and straight-forward speaking enough, but we are sorry to say we wholly disagree with his argument. His position on religion is such as to lead to wholly negative results. He eliminates the supernatural element altogether, his viewpoint is strictly secular. If there is a God, no one knows anything for certain about him, nor is there any way whereby we can secure his aid. To the writer there is no other than sense experience. The scientific method which has done so much in other fields is the only one to be used in religion. Faith, which was supposed to be fundamental in the sacred books and the experiences of religionists, is ruled out of court. To say that one has communion with the divine by faith or that one becomes sure of the reality of God by spiritual experience, is nothing but self-deception.

The author notices with gratification that we are in a period of transition. The progress of science is so tremendous, so overwhelming that in nearly all camps its influence may be felt. Still the Fundamentalists are yet in a dominating position in all churches. And the devout Modernists are trying to put new wine into old bottles. Barnes bewails the fact that the last year book of the churches lists the Unitarians, who come nearest to his ideas with only 62,000 members. If we can speak of a new day in science, Christianity is only in the twilight and one can only hope that the long delayed fulness of the day

may not be indefinitely deferred. The author may perhaps look upon his book as a contribution to this forward movement. Having read it with ever growing amazement, we believe that he has overshot his mark very decidedly.

According to the writer revelation has nothing to do with the origin of the Bible. Religion is a part of the behavior of the race. Its origin is altogether a natural development. Its existence has been explained in different ways. But it may be said, generally, that it is the state of feeling awakened by the sense of the mysteries of the universe around us. (Here Barnes might be expected to mention R. Otto, the Marburg professor, and his "Mysterium tremendum et fascinosum," he does not quote him, however). In due time man came to interpret the assumed supernatural powers above and around him in terms of the daily life and experience. The powers were personified. The many gods were subjected to one and he became "the father" of the children of men. Man invented all kinds of ceremonies and practices to win the favor of God. Our readers will be surprised to hear that Paul, the apostle, was especially responsive to sacramentarian tendencies. He established the *mass* so that the new cult of Christianity might compete more favorably with the mystery religion of its pagan contemporaries.

In looking back on the religious development it may be said that religion was invariably the product of human ignorance. What has passed for divine wisdom was hardly ever abreast of human knowledge. The development of the Jehovah of the Old Testament shows very plainly the truth of the saying that man made his gods in his own likeness. "Before Jehovah was, the Father-man was." Jehovah did not make the Jews what they have become, but rather the Jews, for better or worse, gave Jehovah his well-known place in human history. The devil was adopted into the heavenly scheme from the Persians (Ahriman, the god of evil). Before the Babylonian captivity and the reign of Cyrus, the Persian, the Jews had no devil.

It can readily be seen that the Bible, under these circumstances, is shorn of its glory. The Old Testament especially, is full of obscenities he says. From other sources Barnes quotes forty-two obscene passages in the bible. (Even John 8: 3—the woman caught in adultery, although it is hard to see where the obscenity comes in there.) "Few open-minded persons would contend for a moment that the Bible possesses as much significance for the modern reader as, let us say, Francis Bacon's "Advancement of Learning." A ludicrous statement like this shows that the writer is unable to see that the modern reader goes to the Bible not for its science but for its religion. And yet in another connection Barnes states himself that the major attitude of religion is emotional, while that of science is intellectual.

The person of Jesus fares badly at the hands of the author. In the first place we know hardly anything about him for certain. If he existed at all he is a nebulous person. The whole "Christian epic" of the only begotten Son of the Father, the revealer of God, his atoning death and resurrection is by biblical criticism and the advance of sci-

ence robbed of all standing. Jesus' conception of God was geocentric, circumscribed by the limitations of knowledge of a people that knew nothing of astronomy. Besides, he was a small-town man, an ignorant person even compared with the scholarship of his time, with the Stoics, and still more, with men like Plato and Aristotle. He is interested mostly in the souls of men. Today, psychology has shown that the soul as a separate entity, apart from the body, does not exist. To speak of a soul now, is an indefensible anachronism: "While many may regret the passing of the conception of immortality, it is difficult to see how any reasonable person can bewail the elimination of this gloomy illusion." Our business is to make this life happy and rich, not to try to die safely. (Montaigne)

It is a baseless contention, says Barnes, to claim that good ethics needs religion as a source and basis. He mentions six men (Sherwood Eddy, Reinhold Niebuhr, Kirby Page, Harry Ward, Jerome Davis and Francis J. McConnell) whom he greatly admires for their courageous advocacy of a new social order, but whom he blames for demanding the application of the "ethics of Jesus" to modern society. He says that any of these six could advise our age much better on the right kind of social ethics than Jesus, ever could (!)

To Barnes the only kind of religion that appeals to him and that he thinks will eventually prevail, is the *humanism* of the Unitarian Dr. Dietrich. Dietrich knows no God. An idealized and glorified humanity is the object of his worship and service. We don't know what the future has in store. The best preparation for it is the development of the highest and best in human character during this life.

In the new order of things the scientist, especially the psychologist and the sociologist, will be the real experts. The theologians will be reduced to second and third rank, for religion will in the future serve as a *propaganda adjunct* of social science and aesthetics. It will seem hard to our readers to discover whence religion will derive its inspiration when God and Jesus and his Word are gone. But the author consoles us by assuring us that religion of every type has in the past produced far more suffering than it has relieved. And if the church might demur to playing second (or third) fiddle to the sociologists, he asks us to consider that this would nevertheless be more decent than to be just a dignified adjunct to capital cupidity, as it is now.

We see that old inscription over a cemetery in Germany—

"Macht hier das Leben gut und schoen,
Kein Jenseits gibt's, kein Wiedersehen"

sums up pretty well what Mr. Barnes has to teach us. With Marx and Lenin he practically believes that religion is the opium of the people. He is of the same mind with the "Godless" of Russia even if he does not approve of their methods of coercion. He complains bitterly of the 814 million dollars spent in the U. S. last year for the churches, "to protect us from imaginary evils in a postulated spiritual world." To him that is a stupendous waste.

Doubtless much of it was waste. Yet the atheism, or agnosticism, of Mr. Barnes' humanism won't convert the Fundamentalist from his

fundamentalism; it may even halt the Modernist. The Modernist may be willing "to come to terms" with the conservative if further steps to the left are to land him in Barnes's nihilism.

The book shows a surprising familiarity with a great variety of materials, but we believe we have never read anything where things sacred to the Christian world received such rude and reckless treatment. It seems as though early experiences with a narrow and fanatical religiousness have set the mind of the author definitely against all kinds of biblical Christianity.

Men of the Great Redemption, by *William L. Stidger, D.D.*
Litt. D. Cokesburg Press, Nashville, Tenn. 1931, 217 pages.

William Stidger, at one time pastor of a very large Methodist church at Detroit, now professor of homiletics at Boston University, author of many books and magazine articles, believes that the heart of the world is wistful for religious experience, for an experience of God through Jesus Christ. In the last quarter of a century the pendulum of preaching has swung so far in the direction of a social message and a social interpretation of our gospel that we have forgotten to stress the fact that it is also for the salvation of individuals. "We have been thinking about the ethical content of our religion, about industrial justice in terms of wages, hours and a 'social creed of the Churches', until we have ceased to preach from our pulpits, and have ceased to have the 'great expectation' of hearing the groans and prayers of men who have become sin-conscious and penitent and have been led to seek 'salvation'." Dr. Stidger thinks that we have lost our greatest appeal to men because we no longer preach or expect to have the "upper room" and the "road to Damascus" experience.

He has come to that conclusion because he has noticed that the books which deal with conversion, with a definite religious experience, have sold like books of fiction. Such books were W. James's "Varieties," Begbie's "Twice born men," St. John's "Christ of the Indian Road," and others. Men like Poling and Stanley High, of the "Christian Herald," are of the same opinion with Stidger. They have encouraged him in his plan to get the authentic stories of redeemed men in all walks of life, men in the church and outside of it. They are agreed with him in the belief that we are on the edge of a new revival of interest in the story of reborn men. In the volume before us we have the results of Dr. Stidger's "repertorial quest" for old-time conversion experiences. And he has taken particular care to include only such experiences that have shown their genuineness by their permanent fruits. In Begbie's book the stories told are of men who came from the "underworld" and one might account for the revolutionary character of their experience by this fact. Stidger's examples are all of respectable and successful men, Ph.D. men in high places, still their conversions were just as definite. However different the station in life from which they came, their experiences were very much alike in substance, an instantaneous change, great joy, an assurance of safety, a release of spiritual and

moral energy, a preponderance of loving affections. Thomas Masson, formerly editor of *Life* and now Book Editor of the *Christian Herald*, tells his experience of the "Great Redemption" thus: "The first break came on March 29, 1916, when I referred to the "God within". From then on I began to pick up the straggling thought ends until I came through Jesus Christ to the process of conversion. The vision of Christ that came to me lasted, as time is reckoned here, not more than fifteen minutes. I mean, of course, in its intensity. It was perfectly definite and inconceivably glorious. For many hours afterwards I was in a daze It was in the middle of a bright, sunlit afternoon. I was sitting idly on my porch, thinking of nothing in particular, when, without any premonition, the space surrounding me was filled with light and the figure of Christ was before me, quite definitely outlined and the words that I heard were, as if somebody who was my other self was saying: "Yes, it is He!"

After giving a large number of such stories happening to ordinary men, to intellectuals, preachers, prophets, in old and very recent times, Stidger comes to the conviction that our preachers if they are to be soul-winners must develop a technique adequate to this great task, teaching their people how to be led from the first stirrings of the spirit, through solitude and meditation to the bursting out of faith and the crowning act of self-surrender.

We agree with the author that our chief and primary object in preaching must be to help people to "see Jesus". To expect, however, everyone to have a definite conversion experience such as told in the pages of this book, seems to us a hope bound to lead to disappointment.





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Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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PROSPECTUS
of the
Theological Magazine
for 1932



Evangelical Synod of North America

Dear Brother:

This number goes to all our ministers; it tells them what to expect from the THEOLOGICAL MAGAZINE in 1932.

Some say, the ethical application of the gospel is the battleground of Christianity today. Others claim it is the reconciliation of science and religion. The conservative say, it is still the simple gospel of salvation in Jesus Christ. On the bulletin of a Baptist church we read the other day: "Our creed is the atoning blood, the whole Bible and the return of Jesus."

As in the past, we shall try to do justice to all the essential elements of our faith. We shall, perhaps, give added attention to the social gospel; but we shall not neglect the teachings of the apostles. In spite of what some say, theology has not abdicated yet. If it had we should have to change the name of our periodical, even as Eden Seminary would have to change its name. To the scientists we shall give due honor; but we hold that our faith is not in their keeping.

The poet (Goethe) says, "he who brings much will have something for everybody." With the assistance of our contributors, we shall aim to follow this rule and so satisfy our old friends and attract new ones.

This letter is especially aimed at those who are still outside our fold. We have long cast longing eyes at them. If we can win a respectable number of them by our appeal and our work, we know it will be their benefit. It certainly will make us very happy and grateful.

Here follows a list of subjects that our contributors have so far promised to write on:

Dr. H. J. Schick on "The Modern Pastor and the Ancient Classics"

Professor H. Katterjohn on "Objectives of Confirmation Instruction"

Dr. G. F. Schuetze on "The Identity of the Apostle and Elder John"

Rev. Fred. Stoerker on "Sermon Outlines for the Lenten Season"

Rev. G. Nussmann on "As Men See God Today"

Rev. F. W. Schroeder on "Evolution and Religion"

Rev. W. Bechtold on "The Apostolic Creed, Its Place and Significance in 20th Century Christianity" and on "Modern Preachers and their Preaching"

Rev. A. J. Muensterman on "Enrichment of Public Worship"

Rev. H. E. Koenig on "Problems of Philosophy" and on "The Fundamental Problem in the Field of Ethics"

Rev. R. Stave, Ph.D., on "Why not Catholic?" (based on the German of Professor O. Schmitz)

Rev. M. Manrodt on "Studies in Paul"

Rev. E. J. Paetzold on "Our Accessible Deity"

Rev. A. A. Susott on "The Preacher's Voice"

Rev. G. Friz on "Possibilities for Reconstruction of Prayer"

Rev. C. Loos on "World Redemption as Seen by the O. T. Prophets"

Rev. P. O. David on "The Lord's Prayer"

Rev. W. H. Schlinkmann on "Shall We Welcome the Negro into the Membership of Our Congregation?"

Rev. C. J. Scherzer on "The Public School and the Church"

Herr Professor Dr. R. S. Grönmacher von Berlin behandelt das Generalthema „Die praktische Betätigung des christlichen Charakters“ in sechs Aufsätzen:

1. „Gegenüber dem eigenen Wesen.“
2. „Gegenüber Gott und der geistlichen Welt.“
3. „Im Sexualleben.“
4. „Im Kulturleben.“
5. „Im Wirtschaftsleben.“
6. „Im Staatsleben.“

Dr. G. F. Schucke schreibt über „Das Recht des sozialen Evangeliums.“

Dr. C. Schieler über „Goethe und sein Verhältnis zum Christentum.“ (100. Todesjahr des Dichters.)

Sincerely yours,

H. Kamphausen, D.D., Editor.

Cleveland, Ohio, October, 1931.



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ST LOUIS, MO.

NOV. 1

"THIS IS YOUR HOUR

ACHILLES B. MEYER

The Christian Church has never been as strong as her devotees would have her be, nor has she ever been as weak as critics attempted to make her. Her membership is composed of persons in various stages of spiritual development. When to the critical, belittling voices from without are joined the dissenting, nagging spirits from within, it is but natural that the subsequent confusion results in a dwindling of church attendance, a growing indifference toward her message, and an apparent helplessness on the part of her most earnest adherents. Add to this the fact that until recently we have been living in such an abundant outpouring of material blessings that it became exceedingly easy for the satiated to give up serious search after truth for the pleasure of basking in the fairyland of sunshine and plenty. Yet the Church remains intact, and her essential message is still the same. The fires which threatened to consume her, are dying only to reveal the awe-inspiring fact that like Job of old she is holding on with superb tenacity, declaring: "Though He slay me, yet will I trust in Him." And the Church of Christ will win.

In the days of Judah's debacle, when captivity and all its concomitants brought that great nation to the place of the weeping willows, and pitiful cries of chaos and despair rent the air, it was the voice of the prophets that commanded the situation and brought about a glorious vindication of the believers in Jehovah. It was not otherwise in the days when Christ went to the cross. What a derided minority He and that small group of followers represented!

It was a time so trying that His enemies elicited from Him the unforgettable word: "This is your hour and the power of darkness." But how quickly there follow the words and deeds of impressive triumph: "It is finished!" "He is risen!" "Ye shall receive power when the Holy Spirit is come upon you." Profound Calvary! Jubilant Easter! Mighty Pentecost! Truly the hour of supreme opportunity and victory lies alongside the mock triumph of darkness even as the highest mountain lifts its majestic peak beside the deepest valley.

Few of us can escape the desire to see such a time in which some authoritative voice will say to us: "This is your hour!" How we long for a season when it might be said that it is peculiarly our greatest opportunity destined to successful achievement! The writer is convinced that the present time constitutes the supreme opportunity of the Church of Christ and her leadership in the present era. By which, of course, is implied that there have been other similar periods for the leaders of that time.

Greatly confused souls, in a frantic urgency to see some violent intervention on the part of God, have been hasty to predict again the second advent of the Lord in physical glory and power. Pains-takingly they point to each word of the Master which could be construed as a "sign of the times." We do not wish to quarrel with them as long as they do not spend their time in wasteful waiting. How often have the so-called "signs of the times" visited men and still we continue to wait for that physical return. We are, however, vitally interested in a deep, spiritual implication contained in Jesus' words to His disciples: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh . . . the Kingdom of God is nigh at hand." He had been speaking to them of cataclysmic experiences, overwhelming sorrows and tribulations everywhere to be observed. And yet they were to lift up their heads, for the Kingdom of God was nigh at hand. Doesn't that sound precisely as though He had said: "When these things begin to come to pass, then cheer up, for they constitute YOUR HOUR OF GLORIOUS OPPORTUNITY?"

Our present great sorrows have engulfed the entire world and drawn it into the maelstrom of appalling confusion. Millions of souls today present a picture of human need so gigantic in proportions that we may, without exaggeration, claim the necessity of more Good Samaritans than ever required in any other period of history. Our Lord and Saviour impressed upon us by His own life the need of meeting these physical requirements if we desire human hearts and minds to be opened to the more vital message

of His Kingdom. What an opportunity the present offers to all who are members of the Church to share with others what they still have in greater abundance! The day is rife with appeal for self-sacrifice and vicarious suffering. Christian people everywhere dare not fail to support most generously the cause of the unemployed and needy. To some it will seem deplorable that so often many other organizations which do not call themselves Christian seem to take a prominent part in this beneficent task of providing food, clothing and shelter for the sufferers of our time. However, right here is where we need to counsel with wisdom. Is it not true that we absorb many of the finest influences of life without ever becoming fully conscious of the fact that we owe our abiding gratitude not to our own moral rectitude, but to the unseen Spirit of God moving in our midst through lives which have served as His instruments? How many unchurched men and women today have unconsciously absorbed so much of the Christian environment that they proceed to do the things expected of Christians in such times of emergency! This is not something to weep over, but to rejoice in and proclaim from the housetops as a distinct victory for Christ and His Church. Let the Church and her leadership declare with might that the majority hath blended its song with the minority.

But a greater program awaits the Church and her leadership. An analysis of the present crisis reveals the undeniable fact that all of us have been more or less involved in bringing about the present debacle of our politico-industrial economy. Selfishness and greed have been running rampant. As long as their claws did not inflict too much damage upon us we were content to acquiesce in the sins which they pursued. Those, however, who now remain unaffected by a faulty and tottering economy constitute a very small minority. The majority is ready to listen to a message which calls for Christ to come to our rescue as we attempt to reconstruct our program for the future. To be sure the great mass of humanity meets such trying emergencies with a patient heroism truly wonderful to behold. But in this panicky period of adjustment Christian control is essential if we do not desire to witness a mere survival of the richest and a reduction of the masses to serfdom. Ministers are not economists. It cannot be expected of them to draft detailed plans for a revised order. But they dare not forget the solemn obligation to warn, exhort, and instruct fearlessly and tenaciously until Christ has gained a fair hearing and His Spirit is included in any contemplated change. The Church must be prepared at all times to prove that failure to apply more generously the principles of Christ's teachings in business is suicidal. Certain it is that our era will not develop a social order which

fulfills our ideal. The task is too intricate and the process too arduous. But this does not excuse us from coming to serious grips with the sins which are at present subversive of the common weal. The world was never more prepared to listen reverently and determinedly to the prophet who can point a way out in God's name. Concerning the opportunity which the Church and her leadership now have to drive home the need of Christ in all the affairs of men, it may be said emphatically: "This is your hour."

There is, however, a matter more vital still to consider before we close this treatise. The years just recently passed have been conducive to a life of luxury, ease, selfishness and material happiness. It was to be expected that many would prefer that life to the one which Christ offers them as long as there was no interference with their imagined non-stop flight over the land of plenty. During those days many have become accustomed to ignore faith, except as we might claim erroneously that people can believe in material blessings when they already possess them. Today these things, including material opportunity, have fallen to a disastrously low level. Empty-handed, stripped of almost everything they ever possessed in worldly goods, vast multitudes are confronting the future. And in that hour, when human souls have reached their wits' end, they become strangely and mightily aware of the fact that they have no other refuge and security than God. This is an hour which calls to pulpit and pew alike to "humble themselves under the mighty hand of God," to repent and earnestly seek again Him "in whom we live, and move, and have our being," and without whom life is depleted of all that has value and worth. The material and spiritual poverty of many persons today reminds one of the terrible possibilities at death when, stripped of all which this world had to offer us, men come before God with no appreciation of such values as will make them feel that they have arrived in their true homeland. Surely we have not been halted too soon in our dizzy descent to material and spiritual ruin.

Was there ever a time like ours when on such a tremendous scale the prophets of God can behold for themselves and point out to their audiences the dire results which follow in the wake of human conduct and life which fails to harmonize with the divine order as set forth by Jesus Christ? When will we ever learn that we cannot deny God and His Will in our life here any more than we can exclude the soul from our bodies! The spiritual world is so intricately interwoven with this material universe, and at the same time so far more vital to our well-being, that to ignore its voice is the greatest insanity. We have been speaking and writing much in recent years about science and its discoveries. We have

talked about and listened to science from every imaginable angle, worshipping at its shrine. We have almost forgotten that the supreme science is theology and that all other sciences will yet come to place their crowns at her feet. With almost uncanny instinctiveness multitudes, who had forsaken the challenge of the inner voice, in these trying days are searching for their lost gems, the values which come from God and without which every man is a pauper indeed. Fear-crazed men are desperately groping in the dark for the Hand that grips securely. Distracted souls, adrift on a storm-tossed sea, in a craft pitifully inadequate, are crying out for the One, who can command the angry billows and to their own hearts whisper: "Peace be unto you!"

Prophets of the Lord! Leaders in the Cause of Christ and His Kingdom! The days are hard and fraught with peril. The waters of sorrow and tribulation may rush over your souls ruthlessly. The worldly-wise, thinking themselves to be at the zenith of incomparable achievement, may continue proudly to deride or ignore you. But, nevertheless, . . . "THIS IS YOUR HOUR."

SERMON SKETCHES

G. NUSSMANN

Second Sunday in November.

Topic: The Kind of Followers Jesus Desires.

Text: Luke 9: 57-62, "And as they went on their way, a certain man said unto him. I will follow thee whither-soever thou goest," etc.

Introduction: Throughout the length and breadth of the land the people think during these days of the Armistice signed thirteen years ago. Those who went through the great conflict, either on the battle fields or at home, will never forget it. How happy, yes how "nutty" people were that day! But they have taken matters quite seriously since then. What had been done to prevent the war? What could now be done that it "never again" occur? Only if the right kind of men came to prevail in the church, the one institution which avowedly stands unequivocally for peace, can there be hope.

1. Jesus needs farsighted followers. Enthusiasm is commendable. But it must have the proper basis. Somehow a follower must know the goal toward which Jesus himself goes and where his disciples would have to follow him: the transformation of the world of men into the Kingdom of God. A disciple must know something of the means which Jesus would employ. He must be willing humbly to learn the mind of Christ, and to pay the cost of discipleship. Jesus himself gave the example. At first a homeless wanderer he finally became an outcast. St. Francis of Assisi paid the costs by a life of poverty and service; others by ignominy, persecution, stigma. (Prof. McIntosh of Yale and Miss Bland were not granted U. S. citizenship because they placed the dictate of conscience higher than human law.)

2. Jesus desires resolute followers. Some people need be urged time and again. It seems that they find it very difficult to come to a decision for themselves. Slow to get into action. And yet they possess good qualities which would be of great use in the Kingdom. Therefore Jesus calls them. If only there were not so many excuses! Under certain circumstances it would be considered entirely proper for a man to leave his work and to attend the funeral of his father. Or he may rightly be the comfort of aged parents. But in the work of the Kingdom conditions may arise in which the otherwise dearest obligations must be set aside.

3. Jesus wants whole men. There are men who are attracted by the beauty and inward power of Jesus. They are quite willing to follow him. But there are also other interests which still hold

their attention. They feel that they can do justice to both. The fact is, however, that this cannot be. Once a man has cast his lot with Jesus there must be full allegiance if his life is to count in the Kingdom. A man may be a good fellow otherwise, but he is unfit to plow furrows into the acre of the world that the seed of the Kingdom may grow therein if his heart is not fully Christ's.

Third Sunday in November.

Topic: The Significance of the Sabbath Day.

Text: Mt. 12: 1-8, "At that season Jesus went on the Sabbath day through the fields," etc.

Introduction: We do not wish to go, at this time, into a discussion on the merits of the Jewish sabbath. We are, however, greatly concerned in knowing what the correct observance of the day of rest is. There is a variety of opinions and tendencies, from the wide open Sunday to that which is regulated by "blue law." We shall not pass in review the various opinions promoted but hold ourselves to a consideration of the principles pertaining to a sane observance of Sunday.

1. The sabbath is a day of rest. In the hustle of work especially as it is being demanded in the present day man is at times close to the point of breaking down. Just as a machine cannot be run continuously and here and there must be stopped and overhauled, so with human beings a day of rest once in a while is a physical necessity. Only one must beware of confusing rest with laziness.

The mind of man needs to turn from the usual pursuits of life and occupy itself with other thoughts. Especially is this necessary in the case of factory workers whose minds are busy with **just** one activity, day in and day out. Such people are in danger of famishing intellectually. And even if one's work is not so tiring and enervating, he should have change.

But it is especially the soul of man which needs one day in seven for the purpose of finding again its true center. The worries and cares in the workaday world have for their aim the outer welfare of a man and his family. The inner welfare is often forgotten or neglected.

2. The sabbath day is to be a day of activity; not a day of restrictions, but of liberty. The Old Testament sabbath was developed into an institution hedging the Jewish believer with countless restrictions. During the first three centuries of the present era the "Lord's day," our Sunday, was not a legal holiday but a day of joy, commemorative of the resurrection of Jesus and the outpouring of the Holy Spirit. Its observation was a privilege and not an obligation.

It is impossible to observe one day in which no one task is performed. In our complicated society many are kept busy, even on Sunday. We understand this. But on the other hand it seems that a great portion of Sunday workers are tied to work because of the thoughtlessness and inconsiderateness of their fellowmen. Every effort should be made to reduce Sunday work to a minimum.

Jesus was in the habit of attending the synagogue on the sabbath day. Communion with God and with his fellowmen was meat for his soul "Knew ye not that I must be in my Father's house." Going to church on Sunday is not a legal obligation, as was held in some English speaking countries not so long ago. But it is a moral obligation, or, rather, privilege. To satisfy an elemental longing as expressed by the disciples: "Lord, increase our faith" (Luke 17: 5) one owes it to himself to join the ancient psalmist: "How I went with the throng, and led them to the house of God." (Psalm 42: 4).

A sense often crippled in the development of man is the sense of beauty. One may use a part of the sabbath day for the purpose of feeding this sense, be that by roaming in the woods, or visiting some gallery of art, or reading a book or satisfying one's hunger for beauty in some other way. This may help to restore a balance lost during the toil of the week.

No man's life is complete who does not do good works; we do not mean good works done for the sake of merit or reward, but just for their own sake. The common man has little time for that during the week. But on Sunday he may visit the sick, join some party doing missionary work in the slums or in some public institution, or seek the company of one who needs his counsel. Christ "desires mercy and not sacrifice."

Conclusion: "The sabbath was made for man, and not man for the sabbath." In these words Jesus declared the principle of sabbath observation. Whatever serves the highest good of man, that may be done on that day. Thus has Christ wrought freedom for man from an ancient law. Yet he has supplanted this law by another: "For the Son of man is lord of the sabbath." Our freedom must be tempered by the Spirit of Christ. To him we are responsible.

Memorial Sunday.

Topic: The Glory of the Children of God.

Text: Rom. 8: 14-17, "For as many as are led by the Spirit of God," etc.

Introduction: When we think, on this day, of those of our loved ones who have passed out of this life we are naturally sad.

But that feeling should be supplanted by joy, for we are not like those who have no hope. We look beyond the immediate, and farther than the grave.

1. The children of God are led by the Spirit of God. The Spirit of God is, according to the experience of Paul, and of all true Christians, an entity, not naturally identical with his religious consciousness.

The Spirit of God leads God's children out of the bondage of sin and death into the freedom of new moral powers and into the life victorious. We may illustrate the change thus brought about when we think of the revolution in the lives of freed slaves (Uncle Tom). Every child of God has experienced the thrill of it, and the joy of being able to commune with God by the most endearing word: Abba. Believers have the assurance of the Spirit of God. By this we mean a definite communication by the Spirit to our spirit that we are God's children.

2. The children of God are assured of their glory. They are to be heirs of God, i. e. not so much of what God has as what he is. 1 John 3: 2; 2 Cor. 3: 18. If Christ is the image of the Father, they shall be joint heirs with him.

But they must be willing to suffer with God. To suffer is one of God's characteristics. He suffers the sins and the abuse of man. Out of this suffering are born his patience, his grace and mercy, his deep and abiding love. His children become most like him, when they follow the footsteps of Jesus.

In this mystical union with God, possible here and now, men have the pledge that human life once linked up with God cannot be severed again. This is the hope we have concerning those who have passed before us. In it we too glory.

Thanksgiving.

Topic: The Sacrifice of Thanksgiving.

Text: Ps. 50: 14, 15, "Offer unto God the sacrifice of thanksgiving," etc.

Introduction: At a time like ours in which there exists untold misery as a result of the depression and other causes, when there are millions of workers jobless, when crop failures and low prices haunt the farmer, it seems out of place to give thanks. But that is only one side of it. In the first place there is still a vast amount of good we enjoy. In the second place, the hardships we bear may be good in the core, if we take the right attitude toward them.

1. In the verses preceding our text God informs the people through the singer that he does not care for the sacrifice which is brought for its own sake. Since all the earth is his there is really

nothing that man could give him. One thing, however, God will accept, and that is the sacrifice of thanksgiving.

a. Man must approach the throne of God in the spirit of humbleness.

b. He must acknowledge the fact that he is utterly dependent on the gifts of God and that he has no right to demand anything.

c. A great moment in the sacrifice of thanksgiving occurs, when man beholds within and beyond the gift the giver. How many are there who take God's gifts as if they were self-evident! A mother once exclaimed about her idiotic son: "For seventeen years I have nursed him, and sacrificed wealth and health for him, and he does not even know me!"

2. Yet in some way a thankful heart must give expression to its gratitude. In the words of the psalmist a man must pay his vows to the Most High. In the O. T. we read e. g. of the vows of Jacob after his experience at Bethel, of the vow of Hannah, if God would give her a son, of the vow of the Nazarites. We too vow, at the time of our confirmation, every time we form a good resolution, or sing a song of consecration. God does not care so much to have men's gifts, he would have men.

3. God never demands without giving more in return. Grateful men are urged to call upon God in the hour of need. By their attitude toward God they open for themselves the floods of God's gifts. As they proceed from one delivery to the other their gratitude becomes exulted. God's power appears to them ever more wonderful. They glorify him.

1. Advent.

Topic: Levelling Human Society.

Text: Acts 2: 44, 45, "And all that believed were together," etc.

Introduction: "Der Mensch wird alt und wieder jung, und hofft immer auf Verbesserung," says a German poet. Expectancy is one of God's gifts to men. By it a man down in the dumps still thinks of the heights and plans to reach them. Expectancy is the keyword of the Old Testament. There was a looking forward for better times, and for a leader to guide into them. How anxious the people were to welcome him right: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level and the rough places plain: and the glory of Jehovah shall be revealed and all flesh shall see it together; for the mouth of Jehovah hath spoken it." Isa. 40: 3-5. The light

came. What a tragedy, they beheld it not! The light has continued coming and increasingly so. How many know it? Only "the pure in heart shall see God." This is the thought which shall underlie our deliberations during the Advent season. Heart and eye are a distance apart, and yet one influences the other. The heart must be right, if the eye is to have sight.

1. The divisions among men prove that the heart is not right. There are race and color, high caste and low caste, rich and poor, learned and unlearned; there are countless divisions even in religion. On the occasion of Pentecost people had come together, "Parthians, and Medes and Elamites" and others (Acts 2: 9-11). The great temple and the Holy City had drawn them. Then they had heard the preaching of Peter and the others. Through that a wonderful power had come into their lives. Their eyes had seen the glory of God in Christ. They believed. It was their common experience which knitted them together. All outer differences were forgotten.

Countless attempts have been made in the past and are being made at the present to bring men to one level. Kings have been discarded, democracies rule in their stead. Sovietism does not show favoritism. Gandhi would see the caste system in his country abolished. A five year plan may enthuse, but will not unite all Russians. The League of Nations may call nations to meet around the green table, but there will be big powers and insignificant ones. Might has not ceased to be right.

Not even in the Church of Christ all believers are together. We must have religious convictions, and they may vary. But in dealing one with another we should emphasize not so much the matter of belief as the fact; not the form, but the essence; not the head, but the heart; not the creed, but the Christ.

It is greatly encouraging to see that in spite of divisions Christians are learning to understand each other better. The levelling process is going on, not so much by the effort of one Christian to put the other on the same level with him as through the willingness of believers to let Christ draw them to a higher level where they may "see" clearer.

2. The early Christians expressed their faith through their love. They had all things in common. There was practical communism, resting on no philosophical basis, but having grown spontaneously out of their conditions and convictions. They willingly gave where the need was apparent. Through the centuries there have been movements (mostly revolutions) which aimed not merely to level the social standing of men, but also their possessions. Their central motive was: Take, and if necessary, by force!

Men say that the first Christian communism failed, and every other has followed or will do so. Be that as it may, Christ cannot enter fully into human relationships where there are glaring differences. If Jesus shall reign the Christian Church must find ways in which the old faith will enliven the hearts and make hands willing to share. Thus may men see God in their fellowmen.

2. Advent.

Topic: Raising the Spiritual Tone.

Text: Acts 2: 46, "And day by day, continuing steadfastly with one accord in the temple," etc.

Introduction: In last Sunday's sermon we heard that Christ's word: "Blessed are the pure in heart, for they shall see God" was to be the central thought in our devotions during this Advent season. In coming to believe in Christ, the Savior-Messiah, the first Christians had had a wonderful experience. Their lives had been changed at the very core. Living in an everyday world with the problem of satisfying every day needs they felt that they would be in danger of losing this new life which had become theirs. They took the right course to preserve what they had gained.

1. Each day found these Christians with one accord in the temple. To them as members of the Jewish faith the temple meant the grandest symbol and means of their faith. It became more to them since Jesus had hallowed it by his presence and his teachings. It is true, he had gone to his and their Father; but here they felt closer to the Father than anywhere else in the world.

It is an excellent habit to tear oneself away from everyday pursuits to attend the house of God at regular intervals. There really should be daily opportunity to visit God's house. Jesus went on mountain tops and into the desert to pray, yet he was in the habit of attending the synagogue and the temple. There are so many attractions which tempt Christians to forget about the house of God. A steadfast purpose like that of the first Christians will greatly raise the spiritual tone in the community.

It should be noted that these disciples were together "with one accord." The expression takes us into the realm of music. Each believer represents a sound, a person with individual outlook, particular gifts, special aims, yet each pitched in such a way that together there was beautiful harmony. It may be more difficult in our day to bring heterogeneous elements in the Church together, but after all, is there not still the same Spirit? Christ cannot have his way when there are discordant notes among his believers.

2. The religion of those early believers was not confined to the temple. The higher spiritual life into which they were led

by their communion with one another and God was carried into their homes and transformed their daily habits: "Breaking bread at home, they took their food with gladness and simpleness of heart." One of the greatest spiritual drawbacks in human life is the anxious thought "What shall we eat," etc.? Those disciples were relieved of this worry by the fact that they had all things in common. This probably at least partly caused their gladness.

There are people who say: Change the outward conditions of men, eliminate poverty, etc., and thus lay the foundation for a deeper spiritual life. But it is not matter which produces the Spirit, it is the Spirit which permeates and transforms matter.

3. Advent.

Topic: Lifting the Heart in Praise.

Text: Acts 2: 47a, "Praising God and having favor with all the people."

Introduction: We have seen so far that the pure in heart must bear God's love within them. Their spiritual life is continually nourished by close contact with God and fellow believers. Their experience is one through which a deep harmony prevails in their lives. It is quite natural that the expression of this harmony should be praise.

1. Praise comes from a feeling of gratitude. We find gratitude where men have received an unmerited gift or experienced great kindness. The early believers had belonged to the earnest seekers after truth. In the gift of a new life through Christ their search had been rewarded. Should one who has found the answer to the quest of his life not be willing to shout praises?

But often the first great experience pales. Other experiences crowd it out. There is danger of losing the joy and the power of spiritual communion. Adversities may come up. Instead of feeling at one with God and men we seem to be at odds with them. The spirit of criticism arises within and creates bitterness. The eyes which once had seen the glory of God only see the sinister sides of life. They become estranged from God and man.

Praising God must be more than an occasional emotional outbreak. It presupposes a clear eye which everywhere beholds the manifestations of God's love and care. It intimates that within there are kept alive those strings which vibrate in harmony as God's revelations touch them. It indicates not merely a review of the past and a recognition of the present good but an anticipation of still greater glory in the future. 1 John 3: 2, 3.

2. We need not wonder that men of such character found "favor with all the people." A happy man always finds a welcome.

"Smile, and the world smiles with you." And in this case it was not merely common happiness, but one which men intuitively felt as a happiness which radiated good.

Christians of today, in a world not so essentially different from that in which the early disciples lived, a world full of wrong and disappointment must keep their outlook bright. There are powers of good working in this world, and in and through them the Lord is coming to his own.

2. Advent.

Topic: Joining the Throng that Awaits the Lord.

Text: Acts 2: 47b, "And the Lord added to them day by day those that were saved."

Introduction: We have been privileged during the services of the season of Advent to observe Christ's early followers in their simple faith and wholehearted devotion to each other and their Master. In a way we have learned to love, to admire, and maybe envy them. We feel it quite natural that their number grew.

1. There must have been something very unusual about these disciples. The brightness of their eyes, the expression of joy on their faces, the loveliness of their actions, the hope of their outlook differentiated them from others. Perhaps we shall somewhat understand if we think of these last days just before Christmas. Here there is also joy, a joy not so much in the expectancy of what one is to get as much more in the anticipation of the joy which one desires to create.

People must have asked for reasons. The answers which were given merely clarified the impressions already made by the lives of the Christians. Whether these Christians kept a record of the souls they converted? They felt it was God himself that added "those that were saved."

Happy are those who know they are saved. In all vicissitudes, in struggles, in temptations, in sickness and death they stand on an everlasting rock, held by a mighty hand.

If we compare our missionary activity with the record of these early Christians what may we still learn? We should be unjust and ungrateful if we did not recognize the Spirit of God at work in our day. Yet, be our missionary at home or abroad, we may learn a great deal from the simple goodness which sprang so spontaneously from the lives of these Christians.

2. There soon came sad changes to that early group of followers. The very next chapter tells us of persecution. Just as there are people who have no ear for music so there are such to whom the harmonies of the spiritual world are but noise which

vexes their minds. There are, with the exception in Russia, no conspicuous persecutions of Christians in our day. But God's principles as proclaimed in Christ are being tested in the fire. Our social conditions, our economical situation, our political transactions, our international relationships still lack to a large extent the Spirit of Christ.

How much of the lukewarmness, shortsightedness, bigotry, and other sins of Christians may have contributed to these conditions? We need to humble ourselves so that Christ born in us again may fill us afresh with harmony, and joy, and power to transform the world.

Christmas.

Topic: "Unto us a Child is Born!"

Text: Isa. 9: 6, 7.

Introduction: The angel message: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Savior, who is Christ the Lord" would have been of little or no value to the shepherds if they had not been acquainted with this passage in Isaiah, and with other similar sayings of the Old Testament. As it was, the message reverberated in their hearts. We know the angel message by heart. The question is whether we obey and rise anxiously to seek anew the Christchild and rejoice with ever new meaning in the words: "Unto us a child is born."

1. Those who deeply feel the burden of the time past and present will somehow better understand the message. The old government, the past order of things have proved unsatisfactory. Yet, through it all there have been tokens of God's guidance. With the shepherds the words of the prophets, the sons of the psalmists, the worship in the temple, the history of the Jewish nation kindled new hopes in their hearts. Much more so have we fallen heirs to a past rich in tokens of a progress in godliness and righteousness. And the present, though dark enough, has still its high points. Christ's coming has not been in vain.

2. The son expected was to be the Messiah, the deliverer, to Isaiah from the yoke of the Assyrian, to the shepherds from the rule of the Romans, to us—from the tyranny of the spirit of the world. We observe that the struggle becomes of an increasingly inner and intense nature. The greater the task, the more glorious the character of the deliverer.

a. Analogous to the high-sounding titles given to oriental rulers the Messiah is showered with names of honor, only that in this case name and essence correspond. He is truly the counsellor

whose counsel is unfailing. It is wonderful not in the sense of miraculous; it rather evokes the wonderment of men. (See the sermon on the Mount: blessed the poor, the hungry and thirsty, the mourners.)

b. He is the Mighty God, endued with divine power. ("My Father worketh hitherto, and I work.") He is able to lead his cause to victory.

c. He is everlasting Father. His attitude toward his people is not that of an absolute monarch, but that of a father never changing in his love for his own.

d. He is the Prince of Peace. Peace is the natural consequence of his wise and mighty actions. His peace is of a different nature from that of which men speak, a lull between conflicts. It means a condition in which men's relationships grow ever more wholesome. The development of the race may bring difficulties with it; the proper progress will be sure when the justice and righteousness of our zealous God prevail.

Conclusion: As yet, this golden age has not come. But Christmas time more than any other reminds all followers of the King that they must not fail to contribute their share that the song of the angels change from beautiful poetry into glorious reality:

"Glory to God in the highest,
And on earth peace among men
In whom he is well pleased."

Sunday after Christmas.

Topic: Proclaiming God's Lovingkindness.

Text: Isa. 63: 7-9, "I will make mention of the lovingkindness of Jehovah," etc.

Introduction: The Christmas message of goodwill and peace has just gladdened our hearts. It may be that as we look back into a page of Israel's history we shall by way of comparison add to our Christmas impressions.

1. The lovingkindness of God becomes manifest in salvation. In the Old Testament we find two typical examples: the emancipation of Israel in Egypt, and the return of the captive Jews from Babylon. In each case God provided leaders. But to the prophet it was God who saved the people,

In Christ Jesus, God has given to the world the Savior. At Christmas our eyes have been turned to the Christchild. Today we wish to concentrate on him who has given us Jesus, the God of "the great goodness" who planned the salvation of the world from "all the days of old."

2. God identifies himself with suffering, wayward mankind. Though unknown to men he is with them. "He was afflicted" in the misery of their captivity. That has been so, even when the sufferings have been the consequences of their transgressions. The same is still true in regard to us and our times. This is cause for praise.

Each Christmas season we are led upon the peaks of joy. For centuries we have heard the message that Christ is given to the world "to make all things new." And yet, the 'saved' are captured again by the old order of things. We forget all about "peace on earth among men of good will." What a different world this would be if all Christians would take their religion in earnest!

3. It is surprising that God does not relinquish his hold upon men. Not that he holds them by force like the bird of prey clutches its catch in its talons. He holds them like a mother holds her child, in the arms of love. Israel of old, all of men, are *his* people, *his* by make, and *his* by redemption.

We know of Israel's perversion. We feel guilty of apostasy ourselves. From the human aspect there may be no hope of better men and better conditions. Not so with God. He trusts his children that they "will not deal falsely." "So he was their Savior." It is not merely the burden of their sins and wrongs which leads God to save men but the conviction that beneath all waywardness, vice, and crime, they still are his children.

Conclusion: When men realize this "lovingkindness" they cannot but praise God. Singing praise is good, but acting praise is better. It leads into righteousness, and thus prepares for greater manifestations of God's love.

New Year's Eve.

Topic: How to Abide Forever.

Text: 1 John 2: 17, "And the world passeth away and the lust thereof," etc.

Introduction: The last hour of the last day will soon be on hand. We are in the act of bidding farewell to the old year. That indicates parting; under most instances parting is coupled with pain. Many a happy moment we should halt if we only could. But we cannot. We keenly feel our helplessness. For we do not abide.

1. We find it difficult to tear ourselves away from the ties we have formed in the past, with all that pertains to this world. Ponce de Leon is typical of all those who would preserve their youth. Countless is the number of those who apply all kinds of means to hide their age. Nor is this to be considered altogether

wrong. There is a proper emphasis on health and its preservation. We often hear: "Health is the greatest asset a man can have." But for the healthiest some time the death bell will be tolled. Even an iron man like President von Hindenburg finally feels the weight of age and care.

The world is of a transient nature. Since men are on one side a part of nature they too have no abiding place. The "lusts of the world" need not necessarily be the outstanding vices, though, of course, they are included. They are somewhat subtler. They comprise man's thoughtlife, centered in the affairs of this world, his anxieties and worries. It is to a large extent true: "What a man thinketh, that he is." He whose mind is busy with externals makes of his life a house of cards. Adversity will blow it down. Its place shall no longer be known.

2. To do the will of God means to abide. Before man can do the will of God he must know it. God's will is expressed in the laws of nature. It is manifest in the moral law, of which the ten commandments form the foundation. To know them is good, but not sufficient. More than intellectual grasp or consent is needed. God's will is interpreted in the person of Jesus. Fulfilling his will means abiding in Christ and Christ abiding in the believer, closely joined as the branch with the vine. (John 15). It does not mean a good deed here and there, but a life centered in heavenly places. Fruit there will be, but it will be in a personality upon which the Spirit of God has impressed his seal. Age brings no regret to such. The older a child of God gets, the more will he see beneath the transient in God's world the Spirit of God himself who abides.

New Year.

Topic: In Continual Communion with God.

Text: Ps. 73: 23-28, "Nevertheless I am continually with thee," etc.

Introduction: A day like this induces earnest men to do serious thinking. They are facing a new period with mingled emotions: what will it bring? Men of faith, however, will not tremble.

1. The true value of all things may be learned in communion with God. All other aspects present but distorting views.

a. The singer is puzzled by the prosperity of the wicked. It seems to him both an economical and ethical question. Goodness and prosperity would to his mind be better twins. But at best earthly prosperity is unstable. It is not able to produce true happiness.

b. The singer's puzzles are solved in the stillness of the sanctuary (v. 17). Away from the crowd, in companionship with God

comes to him the solution. He finds that prosperity may contribute to downfall. Jesus: "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15). Earthly possessions are but a trust, and man is only a housekeeper.

2. To be "rich in God" and to become ever more so should be a believer's aim. It is not that he lay his hands upon the richness of God, but that God communicate himself to man: "Thou hast holden my right hand."

a. God illuminates the believer with his counsel. He endows him with ability to see God's plans, to be guided by a deeper insight, and to share in God's work.

b. God receives the believer to glory. The union of both cannot be severed by death—so much more so now, since Christ, who died and rose for men, has reconciled God and man. Heaven and earth may perish, flesh and heart (the outward and the inward man) may fail, God is the believer's strength and portion forever. Cp. Rom. 8: 31-39.

3. The man who has learned to enjoy life in closeness to God is anxious to lead others into the same happiness. He becomes a witness to tell the world of God's works.

Conclusion: There is no better resolution for the new year than to seek God's Kingdom and his righteousness first of all.

THE MECHANICS OF PREACHING

A. A. SUSOTT

According to recent news items, certain preachers are endeavoring to emulate our worthy senators in length of speech. Such competition is uncalled for, wholly unnecessary, and doomed to defeat. No one could possibly outtalk a senator. It is not longer preaching that we need, but better preaching. Some preachers seem tempted to emulate Paul, who on one occasion at least, preached until after midnight. The dire consequences attending this extraordinary address apparently had its effect—we have no other record of Paul preaching overtime. In a recent convention of the Young People and Sunday School workers of the Indiana District, the question was put: "How long should a church service last?" and the unanimous answer was "One hour." That limits the preacher's time for his sermon to twenty or twenty-five minutes, which should be sufficient under all ordinary circumstances. If he can't deliver a worthwhile message in that length of time, he will not be able to use more time to advantage.

Only twenty minutes: precious minutes are these, for in these moments the pastor must in some manner effectively reach the hearts and minds of the audience. Too often he is poorly equipped for doing that, yet preaching is still a primary function of the minister. Men stand in the pulpit and talk, perhaps they even slip into oratory now and then, yet when the sound has died away there is no impression left upon the hearts and minds of the people. Sermons are not uniformly good, neither are they as bad as the preachers often make them. I have heard men deliver choice sermons in such a monotonous drawl that the whole effect was lost. I have heard preachers shout until the building cracked, and then throw away the point of the sermon by allowing the voice to sink to a gentle whisper, inaudible even to themselves. It is unfortunate that with our increasing educational requirements, so little attention is paid to the actual mechanics of preaching, to the effective delivery of sermons.

Three things are necessary in effective preaching: first, have something to say; second, say it; third, stop. That sounds trivial, but it really isn't, it is the basis, the foundation stone of all effective preaching. While this article is to be concerned primarily with the manner of saying what you want to say, some little attention needs to be devoted to the other two points. That last point for instance: Stop. In spite of all that has been said on the subject, there are still too many preachers lacking adequate terminal facilities. One is reminded of the incident Mark Twain tells about: the

time when, under the spell of the preacher's eloquence he was ready to give the five dollars he had with him. But the preacher kept on talking, until Mark repented more and more of his intended generosity, and finally when the collection basket did come around, he took a quarter out of it. A sermon should never be considered the final word on any matter. It should stimulate to further thinking, it should stop at the very time that the mind of the audience is tantalized into desiring more. We are to establish thinking Christian individuals, not wetnurse the entire congregation. Learn when to stop and how to stop. Stop effectively, but stop. Too often preachers are like engines that back and switch and puff around trying to get into the station. Meanwhile the passengers fret and forget the pleasant ride they had up to this point. Build for yourself adequate terminal facilities and learn how to use them effectively. More sermons are spoiled by failure to stop at the psychological moment than in any other way.

It seems self-evident that every preacher should have something to say. But does he? I think the great majority of our ministers do have a vital, burning message. On some Sundays it is not so vital as on others. Then it is better to sing a few more hymns, to add a bit to the liturgical part of the service and take less time for the sermon. There is no more pitiful sight than a minister of God stammering around in the pulpit with nothing to say and taking a half hour or more to say it in. Such an exhibition will hurt church attendance more than a half dozen good sermons will build it up. Read—study—think—interpret for your people the events of the times. Surely in such a stirring age as this there should be no dearth of sermon material. Show them how to walk in the light of eternal truths, even though the world about them be changing overnight. It is indeed possible for everyone to have something worthwhile to say.

Then say it. Recently a man came to me with a number of sermons. They were excellently written, and while not masterpieces of the pulpit art, they were good sermons. They showed real thought. Yet the congregation had asked him to resign because of his poor sermons. The sermons were not to blame, but the delivery of them was tragic. The good brother was inclined to drawl along in a monotonous sing song voice, without emphasis anywhere, no commas, no periods, no interjections, nothing but an indistinct murmur from beginning to end. All the marks used in writing should be discernible in a man's speech, and a few more. The human voice is a divine instrument, it can call men to war, and it can create peace; it can stir the emotions to fever pitch, and it can soothe the restless spirit. Men study for years how to play an

organ or any other musical instrument before venturing to play in public—but we just take it for granted that the human voice does not need attention. The great actors of a bygone age devoted years to improving the voice, and they were always seeking to better its tone qualities, to increase its range, and to vary the effects they could obtain with it. We too often think that what we say is so important it doesn't matter how we say it.

But it does matter profoundly. The average congregation may sit quietly in their pews while the pastor speaks—but he should not allow their mere physical presence to deceive him. Perhaps, if he could really see them, he would see one man slipping off to his business, another to the golf links, and another to the fishing hole. He would see one woman planning the meals for next week, another thinking of the next bargain day, and a third playing bridge. All these are within the range of the preacher's voice and it is part of his task to see that they stay with him—actually and not only seemingly.

To this end he ought to speak plainly at all times. This is essential if he wishes to hold the attention of the people. If they are at strained attention they soon tire and the minister preaches to himself. Plain speaking means to speak loud enough so that the man in the rear can hear without effort, and to enunciate clearly enough so that every man can understand. And that goes for every word spoken. A rather large number of ministers are inclined to emphasize important points in the sermon by breaking out into thunder and then subsiding into a mere whisper. In consequence the thought is lost. The same effect could be obtained by simply lowering the tone of the voice, deepening it—and continuing to speak clearly. There are too many preachers yielding to the temptation to whine and to use theatricals in the pulpit.

The power of the voice lies in the diaphragm. Its qualities, too, is largely determined by the proper use of the abdominal muscles. The diaphragm is that strong tissue which separates the lungs and the heart from that part of the anatomy known to many of us as the incipient or realized "German Goitre." These abdominal muscles need to be strengthened and trained until their use is automatic. That gives the voice a carrying power without noise or shouting. A good way to develop these muscles is to take a deep breath, hold it, push down and out and tap the region of the stomach lightly with the fingers. The emphasis on a word should be accompanied by a firm, outward movement of the diaphragm. Once this control is gained, the effort of preaching, even to large audiences, is greatly reduced. It gives an assurance, a poise to the preacher himself and makes his message far more effective.

The man with a message always feels that it is a part of his very life. To him it is vital. But he should keep his own feelings under perfect control while in the pulpit. For the preacher to indulge in tears while preaching is a near-tragedy, it is nearly always fatal to effective preaching. If you want to cry about it—and some of us do sometimes—do it in your study. You will find that it creates a far greater effect than if you cry in the pulpit. Like the actor, the feelings of the preacher must be under absolute control. By means of them he is to sway his audience, the feelings are not to sway him. Your message is vital—deliver it as a vital part of yourself, but use the emotion of your audience. They are not touched by your emotion, quite often they are even offended by it. To become angry in the pulpit, to lose your grip upon yourself in any way, is to forfeit your power. You may enter your pulpit with fear and trembling, you may leave it and hide away even from your own wife because of the agony of your soul, but in the pulpit you are to be a man of reserve power, of iron self-control—you are there for others, not to indulge yourself.

Don't read your sermons. If the message is at all vital, you should be able to deliver it with the aid of a few notes at most. Your audience is capable of doing its own reading, what it wants from you is to catch something of your spirit, something of your vision; something of your power. You are to speak so as to be in actual contact with your hearers—eye to eye, mind to mind, heart to heart. You can't possibly establish this attitude by reading your sermon, no matter how carefully it may be written or how beautifully read. Write it before you give it, read it over and over if you will in your study, but when you preach you should be free of the written manuscript. The audience resents the preacher's dependence on something else.

The poise of the body is important, because it shows whether or not the speaker is at ease. Many men use the pulpit as a leaning post, and rest so heavily upon it that anyone in the audience with a speculative mind is inclined to wonder just how long it will be before the pulpit is crushed under the applied pressure. Gestures are important, but they must be a part of the natural emphasis of the sermon and not merely tacked on for effect. There is a tendency to develop certain gestures, or rather movements which often amuse, annoy or actually antagonize the congregation. One preacher of my acquaintance has a peculiar habit of reaching out his hand and placing it on the Bible. If he does that once during the sermon, he does it a hundred times. The young folks in the congregation sometime amuse themselves by betting how often he will make the stated movement in one minute. Nor does

pulpit pounding add to the emphasis or essential dignity of the sermon. About the only results are a sore hand and a disgruntled audience. Useless meandering back and forth is a token of lack of concentration and is the quickest known method of making an audience restless. Seeing you move makes them want to move too. A dignified pulpit manner devoid of affectation and vain mannerisms, a quietly correct use of hands and feet and eyes and body—these are the things that add to the sermon and make its delivery a delight to the audience.

Years ago a teacher of public speaking dinned unceasingly into my ears the advice that Shakespeare puts into the mouth of Hamlet: "Speak the speech I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town crier spoke my lines. Nor do not saw the air too much with your hands, thus; but use all gently: for in the very torrent, tempest, and (as I may say) whirlwind of passion, you must acquire and beget a temperance that may give it smoothness. * * * O! there be players that I have seen play—and heard others praise, and that highly,—not to speak profanely, that, neither having the accent of christians, nor the gait of christian, pagan, nor man, have so strutted and bellowed, that I have thought some of nature's journeymen had made men and not made them well, they imitated humanity so abominably." This is practical advice for preachers as well as for actors. Surely, if you have something to say it is worth saying well.

Practice emphasizing certain words. Note how the accent on one word or another in a simple sentence can greatly change the meaning and implications of that sentence. For instance: "She will sweep the room." Emphasize the first word: "*She* will sweep the room." It implies that there are others who might do it, but for some reason the choice has fallen on her. Try the second word: "She *will* sweep the room." Someone doubts that she will carry out the assigned task, and you assure him that she will. Take the third word: "She will *sweep* the room." There are other things that need doing, some one else may do the dusting, or polish the floor, but she will do the sweeping. Now emphasize the last word: "She will sweep the *room*." There are other things to be swept, but she will sweep the room. Be sure in your own mind what it is you want to say, then say it in such a way that the hearer is in no danger of misunderstanding you.

Of course, there are many disappointments in preaching. I have written of only a very few of the things that go to make up the mechanics of preaching in the hope that it might lead to self-criticism and improvement. The road to self-betterment is never

an easy road to travel. It takes effort, it takes practice, it takes patience until the desired results are attained—and we soon discover that we are pursuing a flying goal. One improvement suggests another. But it is worth all it costs, for every sermon, whether poor, medium or good, is made more effective by good delivery. True, people will not always do as we say, even though we say it powerfully. Do not be too disappointed if your success is somewhat less than that of Jimmy, who took his sweetheart to the beach one day. Looking out over the restless expanse of sea, he was deeply moved and in a sonorous voice he quoted the lines: "Roll on thou deep and dark blue ocean, roll." His sweetheart looked out over the waters, then pinched her companion's arm delightedly: "Oh Jimmy, it's *doing* it!" It's worth a great deal to be able to speak so convincingly.

THE MISSIONARY APPEAL OF THE EARLY CHRISTIAN CHURCH, AS REFLECTED IN THE LETTERS OF PAUL

BY MANFRED MANRODT

It is one of the most interesting studies in history and in religion and one of the most fascinating problems in the philosophy of religion, to find the causes for the victorious march of Christianity. In spite of seemingly insurmountable obstacles and right through the deathly struggle with competing religions Christianity has forged ahead; in spite of "dark ages" and violence done to it, its message is ever and again vitally asserting itself. It is not the purpose of this paper to repeat what Harnack is offering in his "Die Mission und Ausbreitung des Christentums . . .", but to point out the causes of the first widespread appeal of the Christian message as it becomes evident with the letters of Paul serving as the documentary basis.

Paul was not the only one and neither was he the first to preach the gospel of Jesus Christ. He was not even the organizer of the mission work in which he came to take the leading part. In all probability he was not its most popular representative. Much in his writings is difficult, some things even obscure, and that the popular mind did not grasp his message in all its daring greatness is evident from the fact that he had to defend his position at the very time of his ministry even among Gentile Christians. In the epistle of James, furthermore, we find an altogether different emphasis, which presupposes the misunderstanding of Paul's message. Still Paul is the one, great, outstanding figure of the early missionary activity and of him alone do we possess a goodly number of recognized writings so that we are on solid ground with these letters. And they are a veritable mine for source-material for, besides the direct teaching, we have in them innumerable references to the struggles of and the conditions prevailing in the early Christian communities, from which we can gather the popular appeal of the early Christian preaching.

It is one of the great paradoxes of history to find the religion, whose message was "unto Jews a stumblingblock and unto Gentiles foolishness," become the most popular way unto salvation. This message was professedly opposed to the science of its day (1 Cor. 1: 17ff.), its acceptance entailed severe control of one's physical nature (Gal. 5: 24), the earthly rewards of the most ardent preachers of the faith seemed only deepest distress (Rom. 8: 36) so that the apostle confesses to the Corinthians: "If we have

only hoped in Christ in this life, we are of all men most pitiable" (1 Cor. 15: 19). And still the salvation proclaimed by the Christian missionaries has brought peace and comfort and strength and genuine joy to untold numbers, counting not the martyr who cheerfully laid down his life for the gospel, but the multitudes from the first century on down to our day, who are patiently toiling and battling under oppressive conditions, the multitudes who have found in it the answer to the problems of their life and the longings of their hearts.

What were the causes for this appeal? What is it that persuaded men to accept and hold to the Christian message. There are many answers, but one is paramount to such a degree that we could be satisfied to possess this one alone, and that is *the compelling truth* of the gospel. A Mithra cult could make similar promises, emperor worship could contest the place of Christianity with all the imperial power at its command, but there was something compelling in the Christian message, which irresistibly gripped men. Paul confesses to this power in the classic words: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38f.). Paul had studied the Scriptures (Gal. 1: 14a); on the way to Damascus the risen Lord had appeared to him; Paul had resisted and found it impossible to persist in his opposition (comp. Acts 26: 14b). God had revealed himself and in more than one way and this revelation had become a matter of experience with Paul. When he therefore calls the gospel "a power unto salvation" (Rom. 1: 16), it is not merely the expression of a belief, but of living reality. Only on this basis can we understand the profound, inner urge, the burning zeal of the apostle to go out and proclaim his message (1 Cor. 9: 16b).

We find in the epistles of Paul what in History of Religion has somewhat derogatively been called "the pessimism of the Hellenistic age": the deep consciousness of sin and guilt, of the futility of one's own efforts, of the evil and imperfection of the world. This is met by the apostle by proclaiming the conquest of sin (Rom. 6: 6), deliverance in the day of wrath (1 Thess. 1: 10), and by pointing to the life to come, where divine glory and the redemption of suffering creation shall be revealed to all who believe (Rom. 8: 18ff.). But the mystery cults are offered a blessed hereafter and their initiates received an earnest of the bliss to come in the ecstatic vision at the end of initiation. Yet the most mysterious rite of initiation and the most thrilling experience could not hold out for-

ever against that compelling truth of the gospel, which expressed itself in *bold intolerance* of all other cults and religions. All other deities were simply rejected as idols (1 Thess. 1: 9; Gal. 4: 8; 1 Cor. 8: 4ff.); philosophy was conceived under the aspect of leading people astray (Col. 2: 8); the Christian missionary's message and it alone is the Word of God (1 Thess. 2: 13; Gal. 1: 11); he does not preach in the power of worldly wisdom, but is given profound spiritual knowledge by his Lord (1 Cor. 2: 10, 12, 16).

The apostle's claim of authority was not offered as a bald assertion, however, but was based on the *historicity* of the gospel and was centered in the person of the saviour. There was a distinct appeal in the historical as over against the myths of the cults or the systems of the schools of philosophy. We need only note the effect of verse 14 in the otherwise philosophical Prologue of the Gospel of John. There is but little reference to the historical Christ in the letters of Paul, but it appears that in his preaching he followed what may be termed "the standard method" of the early Christian missionary, who mainly rehearsed the suffering and death of Jesus. To the Corinthians he explains that he had determined not to know anything among them save Christ and him crucified (1 Cor. 2: 2), and the Galatians he addresses as such "before whose eyes Jesus Christ was openly set forth crucified" (Gal. 3: 1). Paul preached the living Christ, whom he had seen (1 Cor. 15: 8) and who was directing and guiding his activity (Gal. 2: 2).

There are also several other points in the early Christian preaching, which are more or less external to it, but which did have a bearing on its popular missionary appeal. They show that in *language and expressions* the early missionaries adapted themselves to their day, the gospel was presented in terms colloquial in the Hellenistic world. The several Greek dialects had been fused into one common language, the Koine, with perhaps a preponderance of the Attic dialect. In this popular language a higher, literary form is distinguished from the language of commerce, that of the store and the harbor. The language of the New Testament varies, but Paul speaks artlessly, as it flows from his full heart, and it is the language of the common man. His letters—they are not "epistles," i. e. they do not follow the literary art form—as they were written at the end of a day of hard work or dictated in the intervals between hurrying from one place to another, appealed to the common man.

His thoughts the apostle expressed also in the concepts of his day. He borrowed "conscience" from his philosophical contemporaries and a verse like Romans 8: 28, regardless of Paul's own meaning, had a meaning to everybody when Stoicism was popular.

In the same way Paul fashioned some of his ideas in the forms given by the mystery cults. One is baptized "with Christ into his death" (Rom. 6: 3ff., Col. 2: 12) and once Paul reinforces his claim on the resurrection by "the fellowship of his (Jesus') sufferings" (Phil. 3: 10). These things had a clear meaning in their day and helped to bring the gospel closer to the common man.

And the gospel story was simple. Paul often speaks of a "mystery," but he expressly points to the simplicity of his message (1 Cor. 1: 17). It was an artless presentation of certain facts and surrender to God on the basis of these facts was the only requirement of the Christian missionary.

Possibly of greater importance than the adaptation in language, and pointed out by some students as the deciding factor in the widespread acceptance of Christianity, was the practical expression of the new faith, the social bond of the Christian congregation, which already Paul had insisted upon and which Harnack has described at great length in his chapter on "Das Evangelium der Liebe und Huelfleistung" in his book on "Die Mission und Ausbreitung des Christentums." It broke down all race and class distinctions (Gal. 3: 28, Rom. 10: 12f., Col. 3: 11, Phil. 15f.) and opened the way for a world-wide appeal. This bond itself was purely religious, however, their unity being compared to the unity of the members of a body which is Christ's and of which Christ is the head (1 Cor. 12: 27; Rom. 12: 5; Col. 1: 18); the apostles are the fellow-workers of God and the congregation is God's building (1 Cor. 3: 9); all Christians enjoy intimate fellowship with their Lord (1 Cor. 1: 9). Yet we need not deny that to many people there may have been a strong appeal in the practical fellowship of the Christian Church, which is often mentioned by Paul and fostered by him especially in his great collection for the poor and distressed fellow-Christians in Jerusalem. Like members of one family they should freely share all things and participate even in each other's joys and sorrows (Rom. 12: 15). Paul was sorely disappointed when this solidarity was not sufficiently developed in the congregation at Corinth to have their legal difficulties settled by men of their own group. In the day of practical need as well as at occasions of moral weakness the Christians were expected to stand by each other (Gal. 6: 1f.; 2 Thess. 3: 15; Rom. 15: 1) and by means of these ideals the Christian brotherhood became a real force, which naturally proved a strong attraction to the unbeliever.

Incidental with the first Christian Church there was also the intimate bond and mutual confidence which arises from the equality of its members. This was true in spite of marked social differences.

Of this we have the striking illustration of Paul's beautiful appeal to Philemon on behalf of his run-away slave Onesimus (Phil. 16). In the services of the congregation all members alike had the privilege and even the duty to contribute for the common edification (1 Cor. 14: 26ff.). People are also more willing to listen to those of their own class and Paul assiduously kept himself on the level of his converts, disavowing any claim of wisdom or power of oratory (1 Cor. 2: 3f.; 2 Cor. 11: 6a).

Whereas this article is intended primarily as a biblical study, it may also serve as a practical inspiration in the work of the pastor. The writer was tempted to draw parallels to the work of the present day in almost every paragraph, but a word of conclusion may suffice. In a day where "the foolishness of preaching" (1 Cor. 1: 21) still expresses popular judgment and where one is often tempted to substitute more acceptable subjects from the periphery of religion, it is a worth-while reminder that there is power in the word of the cross. Philosophy and ethics may prove more tangible to some classes of hearers, the building of the Church or the reorganization of society may appear more realistic at times, the basic human need still is the reconciliation of sinful man to the holy Lord of creation, and the way of Paul of a certain intolerance and the glowing zeal for the gospel as the only power unto salvation may still be the way to win the nations unto Christ.

Das Gewissen und seine Bedeutung für die theologische Ethik.

Von Professor Dr. R. Grünmacher.

Die Lehre vom Gewissen hat in der philosophischen und theologischen Ethik große Aufmerksamkeit gefunden und darum in allen Zeitaltern der Geschichte eine eingehende Behandlung empfangen. Insofern muß der eignen systematischen Bestimmung des Gewissens und seiner Bedeutung für die christliche Sittlichkeit eine Skizze der geschichtlichen Entwicklung vorangehen, die aber nur die hauptsächlichsten Wendepunkte zu berücksichtigen und in eine Charakterisierung der verschiedenen Gruppen der gegenwärtigen Auffassung des Gewissens auszulaufen hat.

Ia.

Im kanonischen Alten Testament kommt das Wort und der zusammenfassende Begriff des Gewissens überhaupt nicht vor, so gewiß in ihm auch einzelne Vorgänge beschrieben werden, die wir dem Gewissen einordnen. In den Apokryphen wie in der Weisheit Salomos und erst recht bei Philo kommt das Gewissen weit häufiger vor und spielt eine viel größere Rolle. Im Bezug auf das Neue Testament ergibt sich, daß Synkretismus, „abgesehen von der unechten Perikope Joh. 8, 9 nur bei Paulus vorkommt (mit seinen Reden in der Apostelgeschichte 23mal) und in dem ihn nächstverwandten Schriften: Hebräerbrieft (5mal) und ersten Petri (3mal). Das Wort gehört nicht der Sprache der Urgemeinde an und berührt daher Joh. 8, 9 wie etwas Fremdartiges und Apokryphes.“ (Th. Zahn.) Die meisten dieser neutestamentlichen Stellen beziehen sich gar nicht auf das Wesen des menschlichen Gewissens als einer natürlich sittlichen Anlage, sondern vielmehr auf den Reflex, den die christliche Erlösung im Menschen hervorruft, indem sie das Gewissen reinigt oder den Menschen ein gutes Gewissen schenkt. Ein wenig ausführlicher vom Gewissen des natürlichen Menschen handelt nur Röm. 2, 14. Nachdem Paulus festgestellt hat, daß Heiden auch Gesetzeswerke tun, obwohl sie das mosaische Gesetz nicht besitzen, sondern auf Grund eines eigenen inneren Wesensbestandes, den ihnen Gott ins Herz schrieb, nennt er als ein zweites, ihre Sittlichkeit bestätigendes Zeugnis: das Gewissen. Dieses Zeugnis vollzieht sich in der Form, daß die Gedanken einander anklagen und entschuldigen, „denn auch der gewissenhafte Mensch findet, wenn sein Gewissen sich regt und seine sittliche Reflexion auf seine eigene Person, auf ihre einzelnen Handlungen und deren Motive sich richtet, keineswegs immer sofort ein sicheres Urteil, bei dem er sich beruhigt.“

gen kann. Das Gewissen hält Gericht noch über das Gewissen.“ (Zahn.) Paulus schreibt dem natürlichen Menschen Gewissen oder die Fähigkeit sittlicher Reflexion zu, die aber keineswegs stets eine zutreffende und zudem eine durchaus individuelle (1. Kor. 10, 29 und 8, 10) ist.

Die in dieser Paulinischen Gedankenbewegung sich geltend machende Tendenz neben die Befundung des sittlichen Gotteswillens im objektiven Gesetz eine mehr subjektiv-individuelle Instanz für das sittliche Leben zu stellen, prägt sich in der außerchristlichen Entwicklung der **ausgehenden Antike** mit aller Deutlichkeit aus. Die **Stoa**, vornehmlich Seneka, pflegte die Lehre vom Gewissen. Von dieser stoischen Auffassung wurde die **Lehre der alten Kirche** stark beeinflusst. Sie **identifizierte das Gewissen mit dem Dekalog, der dadurch zum angeborenen natürlichen Sittengesetz wird.** — Die mittelalterliche Scholastik unterschied ein gesetzgebendes und ein richtendes Gewissen. Ersteres enthält die unfehlbaren inhaltlichen sittlichen Prinzipien, letzteres wendet diese allgemeinen Normen auf die einzelne Tat an. — In der Reformationszeit hielt zwar **Luther** auch an dem Gedanken eines dem Menschen angeborenen Gewissensgesetzes fest, das inhaltlich dem Dekalog sehr nahe kommt. Allein nach seiner Meinung blieb die erbändige Verderbtheit nicht ohne Einfluß auf dieses Gesetz, und zwar nicht nur auf seine praktische Durchführbarkeit, sondern auch auf seine Erkennbarkeit für den natürlichen Menschen: „Wiewohl der Teufel die Herzen so verblendet und besitzet, daß sie solch Gesetz nicht allzeit fühlen.“ Er sieht darum in dem Sittengesetz weniger den Besitz einer positiven natürlichen Sittlichkeit, als vielmehr das auch den gefallenen Menschen gebliebene Verlangen nach der wahren Sittlichkeit. Die eigentliche Bedeutung des Gewissens kommt für die Reformatoren erst bei der Entstehung des Christenstandes zum Ausdruck, wobei sich sowohl die richtenden wie die rettenden Wirkungen Gottes in den „*perterrefactae conscientiae*“ wie in ihrer „*consolatio*“ reflektieren. Infolgedessen gilt als **reformatorische Forderung, dem Gewissen im Unterschied zu allen menschlichen Autoritäten zu folgen, aber doch nur dem durch Gottes Offenbarung normierten und erleuchteten Gewissen.**

1b.

In der neuesten Zeit lassen sich drei **Haupttypen** in der Auffassung des Gewissens unterscheiden. Die erste hält sich der bisher geschilderten Lehrform sehr nahe, während die zweite unter empirisch naturwissenschaftlichen Einflüssen im Grund das Gewissen als besondere sittliche Erscheinung leugnet. Die dritte Auffassung erstrebt eine Vermittlung. — Die erste Auffassung sieht im Gewissen nicht nur eine angeborene formale, überall identische Funktion, die zur

Unterscheidung und Beurteilung von Gut und Böse anleitet, sondern schreibt ihr auch eine gleichbleibende inhaltliche Bestimmtheit des Guten und Bösen zu. Diese wird zwar bei den neueren Ethikern nicht mehr so reichhaltig und konkret aufgefaßt wie in der älteren Zeit, wo man Gewissensinhalt und Dekalog einfach identifizierte. In der populären Auffassung herrscht die Meinung noch immer vor, nach welcher das Gewissen die objektiven sittlichen Normen in gleicher Weise bei allen Menschen enthalten soll und Gott schon durch das Gewissen allein unfehlbar seinen Willen offenbart. Allein die kulturgeschichtliche Beobachtung der verschiedenen Völker und Zeiten lehrt mit aller Deutlichkeit, daß ein ganz differenter Inhalt als Gewissensforderung geltend gemacht worden ist. Schon ein in der Geschichte des Heidentums wohlbewandelter lutherisch-konfessioneller Ethiker wie Wuttke konnte darum vor Jahrzehnten schreiben: „Die weitverbreitete Behauptung, daß das natürliche Gewissen an sich rein und bei allen Völkern übereinstimmend sei, ist einer der oberflächlichsten und unwahrsten Sätze und setzt eine Unkenntnis der sittlichen Anschauung der nichtchristlichen Völker voraus, die man in der Wissenschaft wenigstens nicht mehr vermuten sollte. Es gibt kaum eine Sünde, die nicht bei einem oder dem andern Volk als rechtmäßige Handlung, manchmal sogar als Tugend betrachtet würde: Diebstahl, Raub, Mord, selbst Mordmord, Kindermord, Treulosigkeit, Grausamkeit gegen Besiegte, Gräuerei, Ehebruch werden bei vielen heidnischen Völkern zum Teil bei den höchstgebildeten für erlaubt gehalten.“

Zu diesem geschichtlichen Beweismaterial gegen die besprochene Theorie von dem Gewissen kommt aber weiter der psychologische, von jedem zu beobachtende Tatbestand des **irrenden oder unsicheren Gewissens**, auf den schon Röm. 2, 14 hinwies. Er läßt sich nicht einfach mit dem Philosophen Fichte ableugnen. Vielmehr sind Revolutionen aus Gewissensmotiven und nicht minder Reaktionen aus ihnen erwachsen. Der eine fühlt sich gewissensmäßig dazu getrieben für seine Ehre mit der Waffe in der Hand einzutreten, während des Anderen Gewissen die gleiche Handlung als Sünde bezeichnet. Aber auch unser eigenes Gewissen beurteilt dieselbe Tat ganz verschieden; in unsrer Jugend kann unser Gewissen uns zur Opposition treiben, und wenn wir reifer geworden sind, verlangt dasselbe Gewissen ein Eintreten für die alte Wahrheit. Infolgedessen muß die Auffassung des Gewissens, die es als unfehlbaren Gesetzgeber auch für den Inhalt des sittlichen Lebens und nicht bloß als Richter über Gut und Böse ansieht, aufgegeben werden.

Das tut nun eine zweite, an die ältere empirische Psychologie und Philosophie Englands und Frankreichs anknüpfende Theorie so gründlich, daß sie im Gewissen keinerlei spezifisch sittliche Erschei-

nung selbständiger Art sehen will. Sie sucht das Gewissen aus vor-sittlichen Erscheinungen restlos zu erklären. Das hat besonders der Philosoph Nietzsche in der „Genealogie der Moral“ und „Jenseits von Gut und Böse“ versucht. Danach hat es in der Menschheit eine Zeit gegeben, wo die Gewissensvorgänge noch nicht existierten, sondern nur der egoistische Maßstab der Nützlichkeit und Schädlichkeit verwendet wurde. Dieser Maßstab wurde in den kommenden Generationen teilweise vergessen und es entstand die Annahme, daß einige Betätigungsweisen des Menschen an sich schlecht oder gut ohne Rücksicht auf ihre Wirkungen seien. So wurde aus Nützlich und Schädlich das Begriffspaar Gut und Böse und die mit ihm arbeitenden Gewissensvorgänge.

Aber es ist ein äußerst wunderlicher ja völlig unvorstellbarer Gedanke, daß die utilitaristischen Motive für die Bewertung einer Reihe von Handlungen vergessen sein sollten, während sie uns bei den übrigen bewußt bleiben. **In Wirklichkeit sind die moralischen Urteile gerade das Gegenteil einer Bewertung nach den Maßstäben von Nützlich und Schädlich.** Der Mensch erkennt manche Handlung als durchaus nützlich an und das Gewissen nennt sie doch schlecht; dieses bezeichnet eine andre Tat als gut und der Verstand findet sie doch höchst unpraktisch, ja schädlich für Karriere und Genuß. Gut und Böse aus Nützlich und Schädlich abzuleiten ist gerade so naheliegend und aussichtsreich als Feuer aus Wasser durch Verbrennung zu erklären.

Aber auch das in der Gegenwart vertretene Verständnis des Gewissens als Ausdrucksform des Gattungswillens und der gemeinsamen Sitte im Unterschied zu den individuellen Neigungen des einzelnen Menschen gleitet oberflächlich über die spezifische Eigentümlichkeit der Gewissensvorgänge hinweg. Denn das Gewissen trägt durchaus individuellen Charakter und ist das Organ, mit dem sich jemand vom Gattungswillen und der allgemeinen Sitte befreit und ihr gegenüber in Opposition tritt. Gerade bei Reformatoren wird das Gewissen besonders lebendig. **Die rein natürliche Erklärung und die Beseitigung der spezifischen Eigenart des Gewissens als Richter über Gut und Böse gelingt nur, wenn man die Gewissensvorgänge wirklichkeitswidrig leugnet oder falsch versteht.**

Eine dritte Auffassung des Gewissens sucht zwischen den beiden zu vermitteln. Im Gewissen soll sowohl eine beharrende spezifisch sittliche Richtertätigkeit, wie die Wandelbarkeit, ja Fehlbarkeit seiner inhaltlichen Gesetzgebung anerkannt werden. So sagt Rudolf Kittel: „Ist der Inhalt der Gewissensaussage, die einzelnen Gebote, das Wechselnde und Zufällige, so wird als das Feststehende und Notwendige nur die Form derselben, die Gewissensaussage über-

haupt, als ein dem Menschen eingepflanztes Bewußtsein seiner unbedingten wirklichen Bestimmung und damit des Unterschiedes von Gut und Böse übrig bleiben.“ Diese Auseinanderhaltung von Form und Inhalt beim Gewissen dürfte am besten den wirklichen Tatbestand erklären. **Das Gewissen ist nicht Gesetzgeber, sondern nur Richter;** es leitet an, einen unbedingten Unterschied zwischen Gutem und Bösem, zwischen Handlungen, die gebilligt und solchen die gemißbilligt werden, zu machen. **Daß** es einen Unterschied zwischen Gut und Böse gibt, lehren uns die Gewissensvorgänge, aber **nicht, was** das objektiv Gute und Böse ist. Die Gewissensinhalte erwachsen in der Geschichte; zuverlässig und autoritativ enthält sie nur die in der Geschichte offenbarte absolute Religion. Darum schafft auch das Gewissen objektiv Wahres nur, wenn es — wie Urchristentum und Reformation bezeugen — die christliche Wahrheit oder das Wort Gottes seiner Urteilsbildung über Gut und Böse zu Grunde legt. **Die Bedeutung des Gewissens besteht darin, daß sich eine absolute sittliche Form im Christentum mit dem absoluten religiös-sittlichen Inhalt verknüpft.** In diesem Verständnis liegt seine Bedeutung für die theologische Ethik.

II.

Eine Beschreibung und Definition der Gewissensfunktion würde sich am einfachsten gestalten, wenn man sie als eine besondere psychologische Funktion und Anlage aufzufassen vermöchte, die zu den übrigen als eine neue hinzutrete, etwa als vierte zum Denken, Fühlen und Wollen. Aber damit wäre in Wirklichkeit nichts erklärt, sondern nur ein neuer Grenzbegriff hinzugefügt. Dazu aber wird man sich erst entschließen, wenn das Gewissen nicht genügend als eine Modifikation der bekannten seelischen Grundfunktionen und ihres Verhältnisses zueinander verständlich wird. Das aber ist nicht der Fall, sondern „das Gewissen entsteht durch ein eigentümliches, gleichzeitiges Zusammentreffen der drei geistigen Funktionen, und es bedarf damit zu seiner Erklärung nicht der Annahme eines neuen rätselhaften Elementes in unserm Geist, sondern nur einer eigentümlichen Mischung der alten Faktoren und Elemente zu einem neuen und eigenartigen Gebilde.“ (Kittel.) Dies Urteil bestätigt eine nähere Analyse der Gewissensvorgänge. Die meisten Inhalte unsers Denkens und Handelns, wie etwa das Wissen bestimmter Vokabeln oder die Erlernung einer Sprache begleiten wir mit keinem besondern persönlichen Wertgeföhle. Dagegen erwächst aus andern Ideen und Handlungen zugleich ein Gefühl und Urteil, das sich auf den Wert unsrer gesamten Persönlichkeit bezieht. Dies wird etwa der Fall sein, wenn wir einen uns nahe stehenden Menschen plötzlich und grundlos lieblos behandeln, dann sinkt im eigenen

Gefühl und Urteil der Persönlichkeitswert. Umgekehrt, wenn wir unsre Berufsaufgaben erfüllt haben, denn wird ein Gefühl und Urteil der Billigung wach, das die ganze Persönlichkeit hebt. **Die Gewissensvorgänge haben zunächst ihre Eigenart darin, daß sie sich auf den Wert der Persönlichkeit beziehen, ihn mehren oder mindern.** Der Maßstab, der dabei zur Verwendung kommt ist das eigene höchste Lebensideal oder es sind die für die Persönlichkeit als maßgebend erkannten obersten Normen, mögen diese nun aus Natur oder Geschichte oder Offenbarung entnommen sein. Das Gewissen stellt im Gefühl und Urteil fest, ob die Persönlichkeit in ihren Handlungen diesen Maßstäben entsprochen hat oder nicht und fällt danach ein anerkennendes oder absprechendes Urteil. **Das Gewissen bezieht sich auf die Normalität des Menschen unter Anwendung seines eigenen Lebensideales.** Ist das aber der Fall und handelt es sich hier jedesmal um das Ganze und Letzte, so ist verständlich, daß diese Gefühle eine besondere Stärke und diese Urteile zum Unterschied zu allen andern eine einzigartige Schärfe erhalten.

Die Gewissensvorgänge treten zwar nach einer einzelnen Handlung auf, aber sie bestimmen deren Verhältnis zu der ethischen Grundrichtung der ganzen Persönlichkeit. Mit besondrer Klarheit machen sie sich in dem Fall geltend, wo dieses Verhältnis ein negatives ist, in der Form der Schuld und Reuegefühle. Gewiß kann auch die Normalität einer Handlung sich in Gefühlen und Urteilen der Billigung reflektieren, aber diese pflegen nicht so ausgeprägt zu sein wie im entgegengesetzten Fall. Das ist wohl begreiflich. Das Normale fällt niemals in demselben Maße auf, wie das Anormale. Gesundheit des Leibes pflegt für gewöhnlich kaum empfunden zu werden und nur in besonderen Fällen ein wohliges Kraftgefühl auszulösen, Krankheitserscheinungen dagegen machen sich meist schon in ihren Anfängen und selbst bei geringer Schwere geltend. So tritt das Gewissen als verurteilendes und böses kräftiger hervor, denn als billigendes und gutes. Alle die bisher beschriebenen Gewissensbewegungen können in der Formel der „*conscientia consequens*“ zusammengefaßt werden, in dem die Gewissensbewegung als eine der Tat nachfolgende charakterisiert ist.

Es gibt aber auch noch einen zweiten Kreis von Gewissensbewegungen, die man als „*conscientia antecedens*“ bezeichnet hat, das heißt als solche innere Vorgänge, die der einzelnen Tat vorangehen und auf sie durch entsprechende ethische Antriebe hinleiten. Das Gewissen gewinnt vorschreibenden und antreibenden Charakter, ein Sollen geht von ihm aus. Auch hier ist das Merkmal der Gewissensvorgänge, daß sie uns die beabsichtigte einzelne Tat im Verhältnis und Licht unsers Persönlichkeitswertes erkennen lehren

oder daß sie an unserm sittlichen Ideal gemessen wird. Im Gewissen handelt es sich daher um Antriebe, die von den sittlichen Normen ausgehen und um deren Anwendung auf die einzelne Handlung. Das Gewissen gibt zwar nicht inhaltlich die Gesetze, zieht aber aus diesen die Konsequenzen und sagt, wie ihnen entsprechend gehandelt wird oder gehandelt werden soll.

Wenn die Gewissensvorgänge sowohl in ihrer der Tat nachfolgenden wie vorangehenden Form einen so absoluten Charakter tragen und keine Widerrede dulden, wie das erfahrungsmäßig der Fall ist, so ist der Tatbestand durch die bisherigen Ausführungen noch nicht genügend erklärt. Es ist nicht recht begreiflich, wie Kleinmenschliche und oft sogar falsche Ideale derartig starke Reaktionen auslösen. Verständlich wird dieser Tatbestand erst in dem Augenblicke, wenn man in und durch alle diese relativen Ziele und Ideale das Absolute selbst wirksam denkt. **Das Gewissen ist mit seinem Ueberschuß an Kraftleistung eine Fragestellung an den Menschen, ob er nicht das Absolute suchen und zum Maßstab seiner Persönlichkeitsbewertung und zum Inhalt seines Ideales machen will.** Hier wird der Wahrheitskern der Anschauung, daß im Gewissen die Stimme Gottes gegeben sei sichtbar. Sie ist nicht in dem Sinn zutreffend, daß Gott dem Menschen im Gewissen unfehlbar seinen Willen verkündige, sodaß er einer besonderen Offenbarung Gottes nicht mehr bedarf. Im Gewissen richtet vielmehr Gott nur eine Frage an die Menschheit und gibt ihr den Antrieb, in welcher Richtung die Antwort zu suchen sei. Er begleitet ihre relativen Verfehlungen und Ideale mit absoluter Verurteilung und einem unwiderstehlichen „Du sollst,“ um damit im Menschen ein Verständnis, eine Sehnsucht nach dem Absoluten anzuregen. Das natürliche Gewissen ist ein irrendes und fehlerhaftes Organ und dennoch eine Gabe von höchstem Werte. **Es ist die Ausstattung des Menschen mit einer absoluten Form, die zunächst nur wechselnde und relative Inhalte aufnimmt, die aber dann erst zu ihrer wirklichen Verwertung kommt, wenn der absolute Inhalt in der geschichtlichen Offenbarung erscheint.** Darum ist es Pflicht, zunächst allen Forderungen auch eines objektiv irrenden Gewissens zu folgen, weil sonst dieses Organ selbst verdorben oder in seiner Funktionsfähigkeit herabgesetzt wird. Ein stumpfes Gewissen ist eine viel größere Gefahr als ein irrendes oder ein sogenanntes skrupulöses Gewissen, das überall auch da Gewissensbewegungen erzielt, wo kein objektiver Anlaß dazu vorhanden ist; denn ein irrendes Gewissen bleibt Gewissen und kann jederzeit mit Wahrheit erfüllt werden, einem skrupulösen Gewissen kann seine krankhafte Sensitivität genommen werden, sobald ihm die sittliche Norm in gesunder Objektivität entgegengebracht wird. Ein stumpfes Gewissen steht dagegen in Ge-

fahr, auch dann ohne innere persönliche Reaktionsfähigkeit zu bleiben, wenn ihm der offenbarte Willen Gottes entgegentritt.

Das Gewissen — so können wir abschließend sagen — **ist das spezifische Organ für die absolute sittliche Offenbarung Gottes in der Geschichte.** Es ist nicht deren Ersatzstück, es ist aber auch nicht eine gleichgültige Erscheinung für die christliche Ethik. Es ist vielmehr diejenige schöpfungsmäßige Anlage in der sittlichen Sphäre, die den Menschen befähigt, die ethisch abschließende Offenbarung Gottes in der Erlösungsgeschichte aufzunehmen. Hier erscheint das subjektive sittliche Apriori, das an sich noch nicht die sittliche Wahrheit und Vollendung garantiert, sondern zudem die Erschließung des objektiv wahren sittlichen Zieles hinzukommen muß. Diese aber würde keine Annahme finden, wenn nicht dem Menschen dafür im Gewissen das entsprechende Aufnahmeorgan gegeben wäre. Würde der Mensch nicht, daß es einen Unterschied zwischen Gut und Böse gibt, er würde auch eine Botschaft nicht verstehen, die ihm sagt, was Gut und Böse ist. **Urchristentum und Reformation haben Recht, wenn sie gerade aus dem Zusammenschluß von Gewissen und Offenbarung, natürlicher Gewissenhaftigkeit und christlicher Wortverkündung erst die vollkommene objektiv, wie subjektiv wahre Gestalt der Ethik erwachsen sehen.**

Georg Friedrich Wilhelm Hegel, ein deutscher Philosoph.

Zu seinem 100. Todestag, 14. November 1831.

Von Dr. C. Schieler.

Zu den Geistesgrößen, welche Deutschland hervorgebracht und die zum Ruhme ihres Vaterlandes beigetragen, gehört auch **Hegel**, ein Zeitgenosse von Fichte und Schelling, zwei andern Begründern einer Richtung in der Philosophie. Hegels Ruhm und Einfluß reicht bei weitem nicht an den eines Immanuel Kant heran; doch ist sein **philosophisches System**, von manchen gepriesen, von andern bekämpft, **eine geistige Macht geblieben**, hat auch in Frankreich, Italien und sogar in England Eingang gefunden und wird als eines der größten philosophischen Systeme stets berücksichtigt werden müssen. Darum ist es gerechtfertigt, daß unser „Theologisches Magazin“ zur **hundertsten Wiederkehr seines Todestages** seiner gedenkt, zumal sein philosophisches System die Theologie berührt und Einfluß auf sie geübt hat und auch jetzt noch übt. **Hegelianer** gibt es noch immer, theils bewußt, theils unbewußt. Betrachten wir zunächst seinen

Lebens- und geistigen Entwicklungsgang.

Hegel wurde zu Stuttgart am 27. August 1770 als Sohn eines Rentkammerbeamten geboren. Seine höhere Bildung empfing er auf dem Gymnasium seiner Vaterstadt; dort galt er als ein wahrer Musterschüler, benahm sich philisterhaft nüchtern, erzerrpichte massenhaft, war früh bestrebt, den gesamten Wissensstand seiner Zeit sich untertan zu machen, war beeinflusst von dem damals herrschenden Geist der Aufklärung, tiefer aber noch von dem klassisch-griechischen Geist mit seiner herrlichen Vereinigung von Inhalt und Form, seinem Idealismus, der sich über die Härte des Schicksals in Seelengröße erhebt. Nach Absolvierung der Gymnasialstudien kam er auf die Universität zu Tübingen und wohnte in dem bekannten Tübinger Stift. Hier war der später berühmt gewordene Philosoph **Schelling** sein Stubengenosse, dieser geniale auf philosophische Erfassung der Natur losstürmende Philosoph. Im Stift studierte Hegel nach württembergischem Brauch Philosophie und Theologie. Er galt als unbedeutend. Denn langsam reiften die Früchte seines umfassenden Fleißes und tiefbohrenden, alles zergliedernden, innerlich erfassenden, systematisch ordnenden Nachdenkens. Er verlebte eine heitere Jugend und erhielt doch den Spitznamen der „alte Mann.“ In seinem Stammbuch hat ein Genosse ihn dargestellt auf Krüden gehend mit der Unterschrift: „Gott stehe

dem alten Mann bei!“ Charakteristisch für Hegel ist noch seine Freundschaft mit **Hölderlin**, dem schwäbischen Dichter, der, anfänglich zu Schillers Fahne schwörend, bald ganz in das Lager der Romantiker übertrat, von denen er sich wesentlich dadurch unterschied, daß er in dem idealistisch gesteigerten Hellenismus die Verwirklichung seiner krankhaften Schönheitsideale suchte. (Frühzeitig ging er in der Nacht des Wahnsinns unter 1843.) Hegel machte das theologische Examen in Stuttgart; als schriftliches Thema hatte er sich gewählt: „Darstellung der Reformation in Württemberg.“ Dann war er Hauslehrer in der Schweiz 1793—1796 und dann in Frankfurt a. M. (1797—1800). Durch eine kleine Erbschaft unabhängig geworden, folgte er, schon im 31. Jahr, Schelling nach Jena, an die Universität und habilitierte sich daselbst (1801). Und Schelling und Hegel haben zu Anfang des Jahrhunderts treulich beisammen gegessen und gearbeitet. Hegel, der Ältere, unbehilflich, in sich verschlossen, unbekannt, als Schelling schon auf den Höhen seines Ruhmes stand. In einem Brief Schellings aus jener Zeit heißt es: „Einen kenne ich; er ist ein unterirdischer Mensch, in dem das Wissen substantiell geworden ist und zum Sein, wie in den Metallen Klang und Licht zu einer gediegenen Masse. Dieser erkennt nicht, sondern ist eine lebendige Persönlichkeit des Erkennens.“ Er nennt keinen Namen; doch kann er nur Hegel meinen, nur auf ihn paßt es. Nach umfassenden historischen und naturhistorischen Studien schrieb er seine Habilitationsschrift über die **Bahnen der Planeten**. Er wollte zeigen, daß in der Systematik der himmlischen Körper Vernunft sei und wollte Keplers Weltgesetz „a priori“ entwickeln. Hierbei ist der Stellung seiner künftigen Philosophie zur Wirklichkeit ein charakteristisches Unglück widerfahren. Man hatte nämlich längst bemerkt, daß die Entfernung zwischen Mars und Jupiter nach analogen Proportionen unverhältnismäßig groß sei. Astronomen hatten in diesem allzu großen Raum einen noch unbekannten Planeten vermutet. Hegel wollte nun darthun, daß hier ein Planet vernünftiger Weise gar nicht sein könne. Dies hat er am 27. August verteidigt. Aber bereits am 1. Januar 1801 hatte Piazzi in Palermo (Italien) in jenem Raum den Stern Ceres aufgefunden, nur war die Kunde davon noch nicht über den Thüringer Wald nach Jena gedrungen. Im nächsten Jahr fanden die Astronomen auch die Pallas, Juno, Vesta, ein ganzes Bündel von Kinderplaneten, und so entstand die Rede: die Philosophen auf dem Katheder demonstrieren die Unmöglichkeit der Planeten, während die Astronomie zum Aerger der Philosophen sie entdeckt.

In Jena gab Hegel mit Schelling in größtmöglicher Einheftigkeit das Kritische Journal der Philosophie heraus 1802—1803 und wurde allgemein für einen Schellingianer gehalten. In Wahr-

heit aber hatte er schon in Frankfurt sein eignes System entworfen, das allerdings bei mannigfachen Verschiedenheiten etwas Gemeinsames hatte, so daß Karl von Hase beider System „*Die Monistische Philosophie*“ nennt, „wiefern ihr eigentümlich ist, das **All abzuleiten aus einem Prinzip, aus einem Blumenfeld**, wie schon Fichte es bezeichnet hatte.“ — „Die Metaphysik tat Hegel den Dienst einer Trösterin, weil sie ihm die unbefriedigende Wirklichkeit in das verklärende Licht einer höheren Notwendigkeit rückte.“ — „Das Ideal des Jünglingsalters“ (Reformation der Wissenschaft und politischen Verhältnisse) „mußte sich“ für ihn zur „Reflexionsform, in ein System verwandeln.“ So schrieb er 1800 an Schelling. Als Schelling 1803 nach Würzburg berufen wurde, ist Hegel in Jena außerordentlicher Professor der Philosophie geworden mit 100 Thaler jährlichem Gehalt. Aber seine Hörer waren nur wenige; er war wenig geachtet. Während am 14. Oktober 1806 die Kanonen in der traurigen Doppelschlacht bei Jena und Auerstädt donnerten, schrieb Hegel die letzten Zeilen seiner *Phänomenologie des Geistes*, einer Geschichte der Entwicklung des philosophischen Bewußtseins, seine Entdeckungsreisen, das Suchen nach der vollkommenen philosophischen Methode. Der Kriegsturm verschonte ihn aus Jena; in Bamberg übernahm er dann die Redaktion einer politischen Zeitung; 1808 wurde er Rektor des Gymnasiums zu Nürnberg und war ein tüchtiger Rektor. Im Jahre 1816 erhielt er eine Professur der Philosophie in Heidelberg; 1818 folgte er einem Ruf an die Berliner Universität, wo er seine Philosophie dozierte, bis zu seinem Tod. Dort ist er eine philosophische Macht geworden. Er starb am 14. November 1831 an der Cholera als anerkanntes Haupt einer großen philosophischen Schule.

Urteile von Hegels Zeitgenossen über seine Philosophie.

Hegel urteilte über die Schellingsche Philosophie, sie sei erst in der Reife zu sich selbst gekommen; sie habe die Morgenröte des verjüngten Geistes im Taumel begrüßt und sei auf Abenteuer des Gedankens ausgezogen; aber ohne tiefere Arbeit habe sich gleich an den Genuß der Idee gehen wollen. Damit wirft er ihr den Mangel an wissenschaftlicher Form vor; Schelling habe das Absolute wie aus der Pistole geschossen. Schelling aber hat Hegel als Meister einer eigenen Schule lange ignoriert. Noch im Jahre 1822 sagte er zu Hase, daß er Hegels Schriften noch nicht gelesen habe. Das mochte wohl heißen, daß er sie noch nicht ernstlich studiert habe. In der Vorrede zu einem seiner Werke (1834) nennt Schelling Hegel den „Spätergekommenen“, einen zweiten Wolf (gemeint ist der Philosoph Wolf (1679—1754, dessen Philosophie als eine Uebearbeitung und Popularisierung der Leibnizschen Philo-

sophie charakterisiert wird; aus dessen Schule Kant hervorgegangen ist); sein Werk sei eine Episode der Philosophie; er, Schelling, habe den realen Prozeß in die Philosophie eingeführt, Hegels Methode sei nur ein Prozeß des logischen Begriffs. Eine Erklärung solch abfälliger Urteile seitens eines Zeit- und Studiengenossen, mag wohl darin liegen, daß, als Hegels Phänomenologie (1807) erschien und in der Vorrede „gegen das geniale Philosophieren, das sich für den Begriff zu gut hält“ protestierte, die Freundschaft zwischen diesen Philosophen in die Brüche ging und einer steigenden Erbitterung Schellings Platz machte; er ging soweit, daß er im Verlauf derselben Hegel Ideendiebstahl vorwarf und seine Philosophie eine Karrikatur schalt. So unschön dieses Verhalten auch war, es hat den Systemen der beiden, besonders Hegels, nicht geschadet, indem es ihn veranlassen mußte, seine Lehren zu vertiefen. Die Hegelianer dagegen ließen den Schelling, der einst gewesen, nur als Hegels Vorfahren gelten, der sich zu ihm verhalte wie Plato zu Aristoteles. Michelet (Karl Ludwig) Schüler und Freund Hegels, Professor der Philosophie in Berlin, sagte: „Schelling ist ein abgesetzter Geist, ein Heros der intelligibelen Welt, der im Reich des Geistes ewig leben wird. Der aber jetzt in München lebt (als die Lage in Würzburg für Schelling unleidlich geworden war, infolge katholischer Reaktion, ging er nach München), ist durch den schmählischen Abfall von sich selbst zurückgekehrt in die Unmündigkeit des Denkens.“ Indessen dürfen wir nach dem Verlauf der Geschichte der Philosophie wohl mit Recht annehmen, daß die beiden Seiten desselben philosophischen Systems gleichmäßig Anerkennung gefunden haben.

Ein gründlicher Kenner beider Systeme und Zeitgenosse der beiden Philosophen, ein gefeierter Leipziger Professor, fällt das folgende Urteil: „Von Schelling sind die genialen schöpferischen Gedanken und die andeutende geistreiche Ausführung; die Anschauung des Absoluten durch die höchste Erhebung des Geistes wie eine göttliche Offenbarung. Hegel wollte das begriffsmäßig nach strenger philosophischer Methode dartun. Dazu hat er die Philosophie angewandt auf die verschiedenen Seiten des Bewußtseins und der Geschichte. Hegels Stil ist schwer, sein Vortrag war mühselig. Ich habe nur einmal bei einem Besuch in Berlin ihn hospitierend gehört in seiner schwäbischen Mundart. Er stockte oft, fing noch einmal an, suchte zuweilen nach dem rechten Worte, bis dann doch meist der Gedanke durchschlug, wenn auch in seltsam ungebräuchlichem Ausdruck. Man erkennt das noch an den nach seinem Tod gedruckten Vorlesungen. Es ist vielleicht nur eine Berliner Anekdote, doch bezeichnet sie Eindruck und Meinung der Zeitgenossen, er habe auf dem Sterbebett gesagt: „Nur Einer hat mich ver-

standen," und grämlich hinzugefügt: „und der hat mich nicht recht verstanden." So erzählt Hase. Jedenfalls verrät Hegels Ausspruch, falls er wahr ist, starkes Selbstbewußtsein. Nun, in unsern Tagen wird als Ausspruch eines sehr gefeierten, hochgepriesenen Gelehrten (Einstein) berichtet, er habe, bei seiner Ankunft in Amerika, erklärt: Es möchten ihn etwa fünf Gelehrte verstanden haben, und vielleicht auch diese nicht richtig. Es scheint dies Selbstbewußtsein eine Eigenart großer Geister gewesen zu sein. Schelling, im Bewußtsein, an der Spitze der philosophischen Zeitbewegung zu stehen, als noch ein Anfänger, sprach es ruhig aus: „Wißt auch nicht, wie mir vor der Welt sollt grausen, da ich sie kenne von innen und von außen." Es ist bitter zu beklagen, daß manche berühmte Geisteshelden, Philosophen, aber auch Theologen, die Resultate ihres Denkens und Forschens in so schwer verständlichen Ausdrücken und Satzformationen wiedergegeben haben. Daher kam es, daß unter Hegels Schülern und Verehrern zwei sich widersprechende und bekämpfende Parteien gebildet haben. Daher mag es auch gekommen sein, daß in dem Schreiben, durch welches Schelling nach Berlin berufen wurde, Bunsen erklärte, „nicht als ein gewöhnlicher Professor, sondern als der von Gott erwählte und zum Lehrer der Zeit berufene Philosoph; um die Drachensaat des Hegelschen Pantheismus zu vernichten," solle er nach Berlin kommen. Es kostet in der That saure Mühe, in die Gedankenwelt eines Hegel sich hineinzuarbeiten und noch schwerer fällt es, die Hegelschen Lehren in nicht allzu schwerverständlichen Ausdrücken wiederzugeben, so daß sie von den Lesern eines „Theologischen Magazins" gerne aufgenommen werden. Das Folgende kann nur ein Versuch sein.

Hegels Lehren.

Die Grundlage der Hegelschen Philosophie ist die **Logik**, nicht als menschliches, sondern als göttliches Denken, das sich im menschlichen Geist vollziehe, der gleichsam nur das Zusehen hat. Die Hauptaufgabe ist zu zeigen, wie das Allgemeine, Unbestimmte in Gegensätze zerfällt, jede Negation durch ihren Gegensatz zu einer positiven Bestimmung umschlägt, jeder Gegensatz nur verfließend sich in eine höhere Einheit auflöst und jede Einheit wieder in Gegensätze zerfällt, im Denken wie im Sein, so daß Alles in der Welt ein Werden, eine Entwicklung, ein Prozeß sei. Hegel unterscheidet drei Arten des Denkens: das **bloß verständige**, das in den Gegensätzen verharrt; das **dialektische**, das die Gegensätze auflöst zur Einheit; das **spekulative**, das in den Gegensätzen die Einheit erkennt. Die Philosophie findet vor sich die Vorstellung des bloßen Seins, das sich in dem verständigen Denken darbietet als ein Vielfaches, in Gegensätze zerfallend. Dieses ganz leere, bestimmungslose Sein

zerfällt dem dialektischen Denken in das Nichts, als Negation aller Bestimmtheit. Das scheint ein unvereinbarer Gegensatz: das Sein und das Nichts. Das spekulative Denken erkennt die Einheit in Beiden und faßt sie zusammen in dem Begriff des Werdens und Vergehens.

Dem bloß verständigen Denken erscheinen Gott und Welt als gänzlich verschieden; das dialektische führt zur Einheit des Absoluten als Auflösung aller Gegensätze. Das ist der Abgrund, in dem alles Besondere untergeht, die Nacht, in der alle Kräfte schwarz sind, wie Hegel idyllisch Schellings Absolutes bezeichnet. Das spekulative Denken erkennt den Gegensatz von Gott und Welt, aber in ihm auch ihre Einheit. Denn das Absolute als Geist, um als solcher zu sein, d. h. sich selbst zu wissen in der ganzen Unendlichkeit seines Inhalts, mußte sich gegenständlich werden, sich als ein Anderes setzen, und in diesem Andern weiß es sich selbst. Das Andere ist die Welt, und die Weltgeschichte, um Hegels Worte zu gebrauchen: „Das ist das ewige Leben, den Gegensatz ewig zu produzieren und ewig zu versöhnen.“ — Das ist Hegelscher Pantheismus oder Monismus. Die Weltgeschichte wollte er als notwendigen Verlauf konstruieren, während doch in dieses abstrakt vorhandene Denken sich die Anschauung und die Erinnerung an geschichtliche Entwicklung immer sinnlich eingemischt hat.

• Hegel lehrte, daß **nicht das Absolute erst gewesen** und habe sich eines Morgens entschlossen, auch die Welt zu setzen; er will das zeitlos gedacht haben, immer sei Beides gewesen. Auch war nicht seine Meinung, als sei Gott nur ein Wesen, wirklich verschieden von der Welt, er ist **nicht eine Person**, sondern die Persönlichkeit, die personbildende Macht. Er ist das Allgemeine, das sich in allen Personen darstellt, wie die Naturkraft in allen Naturprodukten und doch nicht etwas von ihnen etwas Verschiedenes und Besonderes ist. Gott ist als Geist in allen denkenden Geistern, als Natur in allen Naturerzeugnissen. Der Zweck der Welt ist, daß die Idee, die Vernunft in ihr verwirklicht werde in stetem Strom des Werdens und Vergehens. Das Goethesche: „Stirb und Werde!“ erhielt für Hegel diese Bedeutung: Das Universum ist die ungeheure Werkstätte, in welcher die Idee unaufhörlich arbeitet, um sich selbst zu verwirklichen.

Religion und Christentum in Hegels Lehre.

Eine gewaltige Einwirkung hat Hegel auf die Theologie ausgeübt. Diese führt sich darauf zurück, daß er allen Ernstes behauptete, der Inhalt seiner Philosophie und der Gehalt des Christentums sei ein und derselbe. Mit dieser Behauptung konnte er wirklich längere Zeit die theologische Wissenschaft blenden und ge-

fangen führen. Der Unglaube und der Rationalismus hatten damals den eigentlichen Christenglauben in den weitesten Kreisen so sehr ins Wanken gebracht, daß man die Hegelsche Philosophie, welche eine volle Rechtfertigung vor dem Richterstuhl der Vernunft versprach, wie eine Erlösung begrüßte. **Die Wahrheit von der christlichen Trinitätslehre** fällt nach Hegel zusammen mit der Lehre von dem in drei Akten sich selbst entwickelnden und besitzenden Geist. Mit einem Schein von Wahrheit ist diese Darstellung grundverschieden von dem Geheimnis der Dreieinigkeit, das Menscheng Geist nie und nimmer ersinnen noch begreifen kann, das nur auf dem Weg göttlicher Offenbarung zu unsrer Kenntnis gelangt ist, das wir von Bewunderung voll anbeten mit herzlichem Dank. Aber da das Geheimnis der Trinität der Grundpfeiler des ganzen Christentums ist, so stellt sich Hegels Lehre eigentlich aus dem Rahmen christlichen Glaubens. Nur die damalige Zeit, unter dem Vann des geistlosen, abgeschmackten Rationalismus, konnte getäuscht werden. Uebrigens ist Hegels Trinitätslehre nur eine Folge aus seiner pantheistischen Vorstellung von Gott.

Und der **Sohn Gottes**? Hegel lehrt: Das Gegenbild, in dem der Geist sich für sich selbst vergegenständlicht, also die Schöpfung mit ihrem Gegensatz der räumlichen Natur und des denkenden Menscheng Geistes, ist der **Sohn Gottes**, dessen geschärfter Gegensatz zu Gott, als Welt, übrigens nur in der Vorstellung der Menschen vorhanden sei. Ueberdies lasse sich von ihm der **ewige Sohn Gottes**, von welchem Teil 2 der Logik handelt, immerhin unterscheiden. Auch sieht Hegel in der Natur keineswegs eine adäquate Erscheinung der Vernunft, vielmehr ist die Natur zu schwach, die Idee vollkommen auszudrücken, vieles in ihr sei daher zufällig und ohne Bedeutung. Daher komme die **Vergänglichkeit**, der **Tod** der natürlichen Individuen. Nur so weit haben die Einzelercheinungen Gehalt und daher Lebenskraft, als sie die ihnen zu Grunde liegende Idee, den Gattungsbegriff realisieren. Das der Natur einwohnende Ziel ist lediglich dies, dem Geist zum Dasein und zur Entwicklung zu verhelfen. Das Naturleben gipfle also im Menschen, in dessen Bewußtsein die Wiedervereinigung des Gegensatzes zwischen Gott und Welt zum Vollzug kommt. Die **Menschwerdung Gottes**, als ewige von Anfang an in Gott gesetzt, sei somit der zeitlichen Schöpfung Grund und Ziel, folgert Hegel.

Was ist **Religion nach Hegels Auffassung**? Religion ist „die Erhebung des Geistes zu Gott“ im Gefühl, im Anschauen, in der Phantasie, im Denken. Denn „das Auffassen des Allgemeinen ist immer das Denken,“ in unser Gefühl dagegen kommt „nicht nur das was ist, sondern auch Erdichtetes, Erlogenes; alles Gute und alles Schlechte.“ Heftig wendet sich daher Hegel gegen Schleier-

machers Bestimmung des religiösen Verhältnisses als „schlechtthiniges Abhängigkeitsgefühl.“ Dann müßte, meint Hegel, ja „der Sund der beste Christ“ sein. Nicht abhängig, sondern frei finde man sich in der Religion, erhoben nämlich über alle endlichen Verhältnisse.

Nach Hegel ist die **unterste Stufe** der Religion die **Naturreligion**; sie begann mit der Zauberei, in welcher schon ein Bewußtsein von der Uebermacht des Geistes über die Natur aufdämmert. Die **mittlere Stufe** nennt Hegel die **Religion der geistigen Individualität**, welche sich über die Natur erhebt durch den erhabenen Gottesgedanken bei den Juden, durch den der Schönheit, besonders der schönen Menschlichkeit bei den Griechen, durch den des Zwecks der politischen Weltherrschaft bei den Römern. Die **dritte Stufe**, nach Hegel, ist das **Christentum**. Dies ist die höchstmögliche, die absolute Religion, weil sie die an sich seiende Einheit der göttlichen und menschlichen Natur durch einen Menschen offenbar macht und dadurch den Geist über alles Endliche erhebt. Daß das Christentum als geoffenbartes, positives ans Bewußtsein kommt, ist unweifellich, denn es soll nicht positiv bleiben, sondern begriffenes werden, lehrt Hegel. Die Offenbarung konnte der unphilosophischen Menge zugänglich werden nur als sinnlich wahrnehmbare. Dies ist die Bedeutung **des historischen Christus**. Er hat ausgesprochen, daß er Eins sei mit Gott, hat diese Gewißheit im tiefsten Leiden festgehalten und damit über die Endlichkeit triumphiert. In ihm schaut nun das religiöse Bewußtsein der sich ungöttlich findenden Menschheit ihre Göttlichkeit. Es ist, nach Hegel, gerade diese Zuspitzung der christlichen Idee zur individuellen Subjektivität in der Einzelperson Christi „der schönste Punkt der christlichen Religion.“ Auch den **Tod** und die **Auferstehung** Jesu sucht Hegel philosophisch, d. h. nach seiner philosophischen Lehre, zu begründen: Die See kann bei diesem unmittelbaren Einssein von Gott und Mensch nicht stehen bleiben. Durch Jesu Tod hebt sich die Einzelheit auf, die in ihm gewiß gewordene Versöhnung bekommt allgemeine geistige Präsenz, es entsteht das christliche Gemeindebewußtsein, der **Heilige Geist**. Die Realität der Gemeinde, die **Kirche**, existiert durch die in ihr vermittelt der Wissenschaft entstandene **Glaubenslehre**. Den Mittelpunkt des kirchlichen Lebens bildet das **heilige Abendmahl**, worin der Geist Jesu objektiv gegenwärtig und hierdurch mitgeteilt wird. Der **Kultus** überhaupt ist die praktische Betätigung des religiösen Verhältnisses, wobei in dem auf sich selbst verzichtenden Selbstbewußtsein Gott wohnt; der Kultus gipfelt daher in der Hingabe an die sittlichen Gemeinschaften, besonders an den Staat, „den irdischen Gott.“

Uebrigens wollte Hegel der Religion ihre selbständige Sphäre

gegenüber dem Staat gewahrt wissen, ihre äußere Erscheinung dagegen in der Kirche ordnete er der sittlichen Beaufsichtigung des Staates unter, betonte auch gegenüber dem Katholizismus aufs stärkste, daß Recht und Sittlichkeit an sich selbst heilig seien und es nicht erst durch den Segen der Kirche werden. Höher noch als die absolute Religion, das Christentum, führt nach Hegels Ansicht die Philosophie. Inhaltlich deckt sie sich mit dem Christentum, hat aber den formellen Vorzug, das Bewußtsein der Einheit Gottes und des Menschen nicht mehr bloß in der Form der Vorstellung, sondern in der des Wissens zu haben. Durch die Geschichte der Philosophie hindurch vollendet sich allmählich die Philosophie; ihrem Wesen nach tritt sie immer als die späteste Phase der Geistesentwicklung auf, „als der Gedanke der Welt erscheint sie erst in der Zeit, nachdem die Wirklichkeit ihren Bildungsprozeß vollendet und sich fertig gemacht hat — die Gule der Minerva beginnt erst mit der einbrechenden Dämmerung ihren Flug.“

Hegel setzte einmal seine Zuhörer in Erstaunen, indem er allen Ernstes versicherte, er gebe ihnen im Grund nur dasselbe, was schon in Luthers kleinen Katechismus stehe. Doch hat er einen Unterschied gemacht, daß im christlichen Bewußtsein, zumal als Kirchenlehre die Wahrheit freilich enthalten sei, aber nicht in der Form der Wahrheit. Denn die allgemeine Wahrheit: die Menschheit ist der Gottmensch, sei da nur angeschaut in dem einen Individuum, während die Wahrheit, wie Schelling ausgesprochen, eine Menschwerdung von Ewigkeit her sei. Also ist Hegel über das kirchliche und biblische Christentum weit hinausgegangen. „Besonders in seinen Vorlesungen hat er die Dogmen nicht selten naive Vorstellungsweisen genannt, widersprechende, die sich selbst korrigieren.“ Gelegentlich hat er auch sehr bittere Seitenblicke auf die Heilige Schrift geworfen.

Dennoch war er im letzten Jahrzehnt seines Lebens umgeben von Anhängern, welche die kirchliche Orthodorie als höchste Weisheit verkündigten. Sie waren zweifacher Art. Die Einen deuteten die Philosophie hinein in die kirchliche Dogmenbildung, wie Strauß es nannte: das Jett abschöpfend von den kirchlichen Dogmen. Andre brachten eine eifrig orthodoxe Gesinnung hinzu im Wunsch der Ausgleichung; einer derselben wollte Hegel zu einem ebenso guten Christen machen wie Goethe. Hegel sah's, ließ es gewähren und belobte es gelegentlich. Daher der Zorn der rationalistischen Schule, „die sich anfangs gar nicht darein finden konnte, daß diese Leute in Dogmen, die sie längst als unvernünftig in den Winkel geworfen hatten, auf einmal höchste Weisheit entdecken wollten.“ Sie sprachen von Heuchelei, wenn solche, die nicht einmal an Gott und

Unsterblichkeit glaubten, sich zum Dogma von dem Gottmenschen und von der göttlichen Trinität bekannten.

Hegel selbst hat sehr ungünstig geurtheilt über das was man damals ausschließlich **Rationalismus** nannte. Er sei gar nicht berechtigt über philosophische Dinge mitzusprechen, da er ganz auf dem Standpunkt der bloß verständigen Vorstellung verharre; diese Art der Aufklärung stehe auf derselben Stufe mit dem Mohammedanismus, sie habe nichts als die abstrakte Einheit Gottes, man brauche nur statt Christus Mohammed zu setzen und alles passe vor wie nach.

Hegels Philosophie ist von der damaligen preussischen Staatsgewalt als Rechtfertigung des Bestehenden in der Kirche wie im Staat begünstigt worden. Die Staatsmänner hatten ihre Freude an dem Wort Hegels: „Alles Wirkliche ist vernünftig.“ Hegel war in Berlin nicht mehr so gesinnt wie einst in Tübingen, wo er in ein Stammbuch geschrieben hat: „Es lebe wer das Recht tut und dann den deutschen Freiheitshut recht tief ins Auge drückt.“ Er hielt seine Philosophie für berechtigt zu geistiger Weltherrschaft. Um sie zu erreichen, hat er der ihn zunächst umgebenden Welt wohl Zugeständnisse gemacht, auch Zugeständnisse in Sachen der Religion für sein gemüthliches Bedürfnis. Hegels Philosophie ist zur preussischen Staatsphilosophie geworden. Weniger von Hegel selbst als von seinen Schülern sind Phrasen derart ausgegangen: Preußen steht an der Spitze der Intelligenz, ist der Vernunft-Staat, erst in Preußen ist Gott zum Bewußtsein gelangt.

Hegel ist gestorben auf der Höhe seines Einflusses. Damals verglichen ihn seine Anhänger mit Alexander, Napoleon I., ja mit Christus. Gase berichtet, er wisse nicht, ob es wahr sei, aber in Berlin sei diese Rede Hegels erzählt worden: er könne von sich sagen: „Ich bin der Weg, die Wahrheit und das Leben.“ Er wäre kein prahlerischer Mann gewesen, doch habe in der Natur seines Systems ein ungeheures Selbstgefühl gelegen, auf seinem Standpunkt sei es doch Hegel, in welchem Gott zum vollen Selbstbewußtsein gelangt sei. Seine Philosophie ist verkündet worden als die Wissenschaft selbst, und manche seiner Anhänger meinten, indem sie ihr zufielen, wie durch Zauberschlag über alle Andern an Einsicht hinausgestellt zu sein. Gestern noch Schafe, heute Löwen.

Zum Schluß einige Sätze aus der Grabrede auf Hegel, gehalten von Friedrich Förster. „Ja, er war uns ein Helfer, Erretter und Befreier aus jeder Noth und Bedrängnis, indem er uns aus den Banden des Wahns und der Selbstsucht erlöste. Seine Lehre zu bewahren, zu verkündigen, zu befestigen, sei fortan unser Beruf. Zwar wird kein Petrus aufstehen, welcher die Annahme hätte,

sich seinen Statthalter zu nennen, aber sein Reich, das Reich des Gedankens wird sich fort und fort, nicht ohne Anfechtung, aber ohne Widerstand ausbreiten; den erledigten Thron Alexanders wird kein Nachfolger besteigen, Satrapen werden sich in die verwaisten Provinzen teilen, aber wie damals die griechische Bildung, so wird diese deutsche Wissenschaft, wie Hegel sie in mancher durchwachten Nacht bei stiller Lampe erfann und schuf, welterobernd in dem Gebiet der Geister werden. Fichte und Hegel, das sind die Säulen des Herkules, welche hier die Grenze bezeichnen, und den wollen wir erwarten, welcher an dieser Stätte den Mut haben wird, das „plus ultra“ auszusprechen.“

EDITORIALS

A FINAL APPEAL

Already in the September number we tried to take our readers into our confidence, telling them how greatly we desired to establish personal relations with them, so that they might tell us in what ways we could make the "Magazine" more helpful to them. We asked them for their cooperation in reaching the brothers who are still outside our fold. We know we can't expect every reader of our periodicals to solicit for us among the non-readers, but there are quite a few who are greatly interested in the Magazine, interested enough to do a little personal work for it. We trust that they will use this opportunity to have a little talk with their "non-reading" friends; they may easily induce them to give us a trial for, and in, 1932.

This number goes to every Evangelical pastor. There are about 1,200 such pastors in our Synod. We have not quite 700 subscribers, so there are hundreds of "possibilities" for us. If we can get only 100 new subscribers now, we shall rejoice and take added confidence in future growth.

Again we call attention to the new feature of the 1932 Magazine, the "Sermon Outlines" we have added since the September issue 1931. We believe that will be of great value to our readers since it will facilitate the task of finding texts, subjects and material for the sermon of each successive Sunday. Other improvements will be made as soon as we are informed that our readers want them.

And now we wish the November issue Godspeed as it goes on its journey. May it find an open door and open mind in every parsonage, and may the "depression" keep no one from investing a small sum in the Magazine of 1932.

Faternally,

The Editor.

REFORMATION DAY

1. Many factors cooperated in making the Reformation the powerful movement it was, but the Word of God was supreme. Painters and sculptors have represented Luther with the open bible in his hands. He himself said, "The Word has created the church, the Word must also sustain it." The bible was the source

of Protestant faith and teaching, its court of last resort. The authority of the bible replaced the authority of the church.

Therefore our preaching on Reformation Day, or in connection with it, ought to concern itself with the *Word of God*. The neglect of the scriptures in nominally Christian homes is so widespread, so universal, so evident that it seems almost hopeless to try to find a remedy. It is often said that it is due to the influence of science. The bible reflects the world view of a pre-scientific age. Its story of the origin of the earth and of man, its child-like faith in the miraculous, its anthropomorphic ideas of God are said to be stumbling blocks to the modern student. We agree that the limitations of the bible ought to be candidly conceded and that the results of biblical criticism ought to be given full credit. But the neglect of the bible is more due to the indifference of a materialistic generation than to the influence of science. How to overcome this indifference, how to get people to read the bible, not to have it only, is a task not yet fully solved by any. The minister would have to be a skilful and enthusiastic bible preacher, drawing upon the Word early and late, in the Old and New Testaments, in happy application to present circumstances and in uncovering ever new treasures of vital truth, if he expects any great success here.

2. The cardinal teaching of the Reformation is the *sola fide* article, the declaration that man is justified by faith, not by works. Paul was the favorite apostle of the Reformers. From his lips Luther heard the redeeming, the liberating word and his whole gospel is shot through with Paulinism. Today the movement has been away from Paul. When the old ones amongst us were young there was no place or part of the bible we searched so eagerly as the epistles of the great apostle of the Gentiles. Ask our young people today what they know of Romans, Galatians or Corinthians: they know nothing of it, and the parents don't seem to be much better off.

This is not so altogether strange. Paul preached against the formalism of an outwardly devout and church attending people. Our age is not devout, it doesn't crowd the churches. Besides, to have faith in Christ seems to mean to our age to have a creed, the right kind of creed—and creeds don't stand high in the market just now.

The letter of James which was so obnoxious to the great reformer because it seemed to stress works rather than faith, appeals more to the modern man than those of Paul. The pragmatic argument of James, "show me your faith with your works," is just about the general attitude in this 20th century age. It is for the preacher therefore to show by example and interpretation that faith in Christ

is not a creed but a trustful assurance that Christ is the source and guarantee of our salvation and that such faith, if genuine, will produce the works as its natural fruits. We often hear it said that what we need is the faith of Jesus, not the faith about him. Those who say so see in Jesus only the inspiring example, not the savior. The experience of the Reformer showed that it was also necessary to find the right faith about Jesus. In fact it was the secret of their growth and power. Nevertheless, today only a faith which lets the spirit of Christ into the Christian life will have any appeal.

3. The gospel of Luther was largely the individual gospel although his writings abound in many *social applications* of his message. The Reformation did not result in a change of the social order. The lowly of the land had hoped that the gospel of freedom would also break their social and economic bondage. When it did not, the peasants rose in revolt. Luther, himself the son of a peasant, had at first approved of many of the demands of the peasants. But when they resorted to violence he changed front. He admonished the nobles to slay, kill and cut down without mercy, a course which they would have pursued without his encouragement. Frightful vengeance was wreaked upon the peasants. Their lot became worse than before, and Luther's part in the movement leaves a bad taste in the mouth even of his admirers.

But Luther had from the beginning built his work on the support of the princes, nobles and magistrates. He could not afford to forfeit their cooperation by too much sympathy with the submerged classes. As a result the Lutheran Reformation did nothing to check the tendency towards autocratic power of the princes. They became all-powerful in church and state. Unquestioning obedience to the government was the chief virtue of the citizen. The laity had no part in the administration and growth of the church other than to pray and attend the services.

Today the social note is the most prominent in church life and teaching. We have gone back from Pauline terminology to the Kingdom-of-God idea of the Master. Without losing sight at all of the need of individual salvation, we try to follow the social teachers of the day as they uncover whole stretches of gospel teaching that had been forgotten for centuries. God dominant in human life, is the great program of social Christianity. Christ reveals the divine purpose; his Spirit is needed to realize it in a gradual re-birth of society. We need prophets, or near-prophets, to speak convincingly to this modern age. We also need the conservative, the individualists, to preserve what is vital and indispensable in the old way of preaching.

THE UNITED LUTHERAN CHURCH

Most of us were heartily sorry when the negotiations towards a union with the Reformed Church (and the United Brethren) came to an unsuccessful end. Our regret was all the more keen because we knew that, for various reasons, if it had come about we should have been in congenial company. Moreover there was no other possibility of union or consolidation in immediate sight.

There are some of us, however, whose preferences were somewhat different. Our Synod, standing between Lutheran and Reformed, seems to have the chance to seek closer relations either with the Reformed Church or the Lutheran. In fact, our original stock, the people who in the fifties of the last century laid the foundation for our growth in the middle west came from the Lutheran provinces of the old country. Walther, the great Lutheran church-builder, used the same kind of material to build his Missouri Synod with, that went into the making of ours. Still our forefathers, although Lutheran in upbringing and descent, were of the Pietistic type. They were adamant as to the doctrines on which our faith rests, but they believed that some things are not so fundamental. It took years and decades of Missourian training until the Lutherans coming from Westphalia, Hanover and other places became as exclusive as Walther wanted them to be. Under the teaching of our own early leaders a mild form of Lutheranism developed that never lost the possibility of union with kindred bodies.

If in spite of our Lutheran heritage the Synod has never approached a Lutheran church body with a suggestion of consolidation or even cooperation, the reason is not far to seek. Lutheranism in America is the most uncompromising in the world. Of all things that a church must avoid, the worst is according to them, a union with a non-Lutheran body. It is well known with what epithets Walther condemned our Synod in its early beginning. The union idea he called "widergoettlich und unheilvoll." The Union churches in this country he said, were "Schmarotzerpflanzen" (living as parasites on the Lutheran bodies). Of course that was a great many years ago and not all Lutheran churches are as bigoted as the Missourians. But they are all against the union idea. The "United Lutheran Church" is perhaps the most liberal of the three great Lutheran church bodies (the Synodical Conference, the American Lutherans and the United Lutheran Church). Their ministers belong to the local Federated Churches, they, or some of them, even go to the joint communions held by the ministers of various persuasions. It is therefore understandable that some of our districts in the past, and so one or two this year, have pled again

and again to take up the plan of approaching the United Lutheran Church with the view of getting into closer relation.

We can understand that move, we say. But we are sure that it is entirely hopeless. Years ago we asked Dr. Neve of Hamma Divinity School (Springfield, Ohio) what he thought of such a plan. Neve is an irenic man and very fair to our Synod and its history, in his books and teaching. Nevertheless he said that if we did not adopt a Lutheran conception and interpretation of the Lord's Supper in our confessional paragraphs, there could be no union of the two bodies.

Besides, the theological position of the United Lutheran Church is very conservative and orthodox, much more so than our own. Modernism, as far as we know, would not be tolerated. The Social Gospel has made only very little headway in that church, if we are correctly informed.

On the whole the plan of uniting with them, so dear to some of our brothers, seems doomed to end in disappointment.

Der Prediger und seine Predigt.

Vor einer Reihe von Jahren lasen wir in einer deutschen Zeitschrift (oder war es ein Buch?) einen Artikel mit dem Titel „Die Predigt eine Großmacht der protestantischen Christenheit.“ Schon damals schien es uns, als wäre dieser Ausdruck eine Uebertreibung gewesen. Denn was immer die Predigt zu gewissen Zeiten gewesen sein möchte, es gehörte viel Zuversicht dazu, sie eine Großmacht zu nennen und sie damit in eine Reihe mit den politischen Großmächten zu stellen. Heute ist das noch viel mehr der Fall. Die Beredsamkeit, besonders der „oratorische“ Typus derselben, ist überhaupt im Preise gesunken. Kürzlich ließ sich ein Kenner über die Art aus, die im englischen Parlament heute am meisten Einfluß hat. Er sagte, im englischen Haus der Gemeinen wolle man keine „frills,“ keine oratorischen Künste, kein rednerisches Feuerwerk. Sachkenntnis und gesunder Verstand seien am meisten zugkräftig, da das ökonomische Interesse meist in allen Verhandlungen vorwiege, so seien Nüchternheit und praktischer Sinn von mehr Bedeutung als rednerischer Schwung und hochfliegender Enthusiasmus.

In unserm Land ist der Pragmatismus auch auf der Kanzel stark wahrzunehmen. Viele Prediger gaben sich mit den sozialen Auswirkungen des christlichen Glaubens ab; dazu gehört Kenntnis der Sachlage und Studium der betreffenden Literatur. Und auch wenn der Prediger sich die Pflege des persönlichen Glaubens an gelegen sein läßt, so liegt der Ton mehr auf der ethischen Aus-

wirkung des Glaubens als auf der Begründung des Heils in Christo und seiner Annahme in geistlicher Erfahrung. Diese letzteren Bezüge lösen aber mehr oratorische Wärme und seelischen Schwung aus als der immer mangelhafte menschliche Wandel.

Aus diesem Grund und aus vielen andern erklärt sich die Sachlage, der wir heute gegenüberstehen, nämlich der überall abnehmende Kirchenbesuch und die geringe Zugkraft der protestantischen Predigt. Auch selbst wo die Gottesdienste noch gut besucht werden, ist die Persönlichkeit des Predigers oft mehr der Grund als seine Predigtfähigkeit. Trotz alledem soll sich der Prediger deswegen mit nichts unter dem Wacholderbusch niederlassen wie einst der entmutigte Prophet des Alten Bundes. Im Gegenteil, er soll sich das Vertrauen auf seine Predigt, ihren Inhalt und ihre Verheißung nicht nehmen lassen. Moody, der große Evangelist, war ein Prediger der rettenden Liebe. Er ließ über der Kanzel in Gasflammen den Spruch anbringen: „Gott ist die Liebe!“ Einst, so erzählt er, kam ein Mann, ein Unglücklicher, durchs Singen angelockt, in seinen Abendgottesdienst. Er hatte sich in seiner Verzweiflung in den Chicagofluß werfen wollen. Aber nun saß er da und sah den flammenden Spruch. Er hörte nichts von der Predigt, er sah nur den Vers. Nach dem Gottesdienst reichte ihm Moody die Hand. Eine Aussprache folgte, und der Fremde, statt sich das Leben zu nehmen, faßte neuen Mut und wurde ein Glied der Kirche. Wenn ein einziger Vers so großes tun kann, sollte dann nicht jeder Prediger neuen Mut fassen zu seinem Evangelium?!

Aber er muß auch alle Mittel brauchen, um seine Predigt und sein Predigen eindrucksvoll zu machen. Kürzlich stand der Schreiber dieses auf der Kanzel eines befreundeten Pastors. Gerade vor der Predigt wurde von einem Glied des Chors ein Solo gesungen. Stimme und Vortrag der Sängerin waren wunderbar schön und eindrucksvoll. Beim Zuhören regte sich in uns der heiße Wunsch, daß unser Predigen sich auf derselben Höhe halten möge wie jenes Solo.

Oder es steht der Pastor auf seiner eigenen Kanzel. Er kennt die Leute, die vor ihm sitzen. Hier ist ein Mann, lange ein treues und tüchtiges Glied der Kirche. Dort sitzt eine Frau, eine schwergeprüfte Christin, sie nimmt ihm jedes Wort von den Lippen. Oder drüben sitzt ein Blinder. Schon Jahre lang wandelt er in Finsternis. Aber er fehlt nie in der Kirche, und er klagt nie. Sollte der Prediger, indem er so Umschau hält, nicht den starken Trieb empfinden, sein Bestes zu tun, damit er sich nicht vor diesen treuen Zeugen schämen müßte? Und sollte solches Predigen umsonst sein? Der Glaube, sagt der Apostel, kommt aus der Predigt und die Predigt aus dem Wort Gottes.

Wenn ein lebendiger Christ auf der Kanzel steht, innerlich und äußerlich wohl gerüstet und dem Wehen des Geistes aufgeschlossen, sollte der Herr sich nicht zu ihm bekennen, wie er es tausendfach in der Vergangenheit getan? Es ist wahr, es gibt Fälle, wo selbst dann die Totengebeine sich nicht regen. Zu seiner Zeit, so glauben wir, wird auch da ein Aufwachen stattfinden. Nur denke nicht jeder, daß seine Gemeinde ein solcher Ausnahmefall sei. Wenn wir das Unfre tun, tut Gott das Seine.

The Christian World

The Church and the World *

BY THE MOST REV. JAMES DEWOLF PERRY, D.D.

Bishop of Rhode Island; Presiding Bishop of the Church

The Protestant Episcopal Church assembles in General Convention this year conscious as never before of relationships world-wide, age-long. Organized Christianity in America for a century and a half was engaged in a process of breaking ties of tradition with the past and bonds of fellowship with other lands. Even our historic communion, while preserving the apostolic faith and ministry, acquired for a while a parochial rather than a Catholic outlook. The attitude of aloofness, excusable perhaps for a Church and State absorbed in ordering the ecclesiastical and national affairs of a continent, is calling now for thoughtful review and correction. The United States, led by a destiny which it dare not resist, is taking its rightful and, please God, its helpful place in the family of nations. No less the Church, responding to a call from the Lord of the whole earth, is accepting its part in the corporate responsibilities of Christendom. When a hundred and fifty years ago, under the leadership of Washington, White, and Seabury, the Episcopal Church in the United States, entering a new era, became independent of the Church of England, it did not withdraw its allegiance from the Anglican communion. Indeed the spiritual commonwealth, known as the Anglican communion, became an acknowledged fact when the first bishop of English succession to be given jurisdiction outside Great Britain was consecrated for America. Then the accumulated heritage of Christian thought and worship, of world-wide brotherhood and missionary purpose, became ours to cherish and to maintain.

The unity in diversity in which Christ holds the Churches as branches in the single Vine was vividly exemplified last year at Lambeth when Anglican bishops from every part of the earth, three hundred strong, including sixty from the United States, met at the invitation of the Archbishop of Canterbury. The significance of the event reaches beyond the membership of one communion. The Patriarch of Alexandria, with archbishops and metropolitans representing provinces of the Eastern Orthodox Church, sat with an equal number of our bishops, as did a delegation of the Old Catholics headed by the Archbishop of Utrecht, to consider steps for the restoration of communion between their Churches and our own. Doctrinal commissions of all

* Text of address delivered by Bishop Perry in St. John's Cathedral, Denver, on Sunday, September 13th, on the eve of the opening in that city of the fiftieth General Convention of the Episcopal Church. Bishop Perry repeated this address over a nation-wide Columbia hook-up from Denver, September 14th.

these bodies were appointed to continue the inquiry. The progress of their work gives hope of full inter-communion between hitherto separated sections of the Catholic Church. There were made at Lambeth also encouraging approaches toward the union in South India between members of episcopal and non-episcopal Churches, a union which if consummated as planned would preserve the traditions of faith and order that characterized the whole Church for many centuries. Whatever the immediate outcome of these movements, they bring the aspirations and efforts of long years to the point of rich promise. They indicate as well the next step towards unity. It must be the careful examination by each body of its own teaching and practice, that it may sift and judge what is both valid and essential to the conception of the universal Church. A reunion into which Churches might be swept by impatience with their differences would bring no blessing. Not in the low levels of compromise, but in the daring heights of conviction and of loyal devotion where the oneness of God's Being is apprehended, the oneness of His Church shall be achieved.

The essence of unity in the whole body is the soundness of each several unit. By the same token the corporate strength of Christendom is found in singleness of thought and purpose within one household of faith. It is well for a Church charged, as is our own, with world-wide responsibilities to consider this on the eve of a momentous legislative session. As we meet to take counsel, in our desire to extend the gospel of peace, praying "Thy kingdom come, Thy will be done . . . give us this day our daily bread," one great nation in the East is rising in rebellion against that Gospel, while Western races fall into reckless violation of it. Half the population of the earth is suffering from failures of the economic order while the other half is working for its breakdown. Meantime, the foundations on which the whole structure of the Christian ethic rests are being subjected to attacks in a warfare more sinister than that which threatens the peace of nations. In view of conditions so pervasive, so destructive, what course shall the Christian Church pursue, what means shall it employ for the healing of mankind and for the preservation of the moral order?

The question points inevitably to those whose first concern is for God's kingdom. All the problems that weigh most heavily at present upon the public mind and conscience find their ultimate solution in spiritual terms. Clear away the political implications, the temporal considerations, which have confused or compromised the progress of organized religion, and the way to justice and righteousness and peace will be discovered in the corporate relation of the creature to the Creator, to response of the human will to the divine.

In this fact lies the answer to the question, what function in the order of human affairs pertains to the Church? It is the direction and use of those agencies for which it has been given sole responsibility.

Civic institutions which determine the relations and the obligations of members in the body politic; governments which legislate for

the common weal; economic systems which regulate the values of labor and its production are sovereign within their own domains, subject to the power, guided by the enlightened conscience or the self-will of their constituents. For the Church in its corporate capacity to pose as arbiter of these, content to pass resolutions of approval or of criticism, is to be guilty of something worse than futile interference. It is to descend from its appointed sphere of authority and to take place among the onlookers and censors of passing human affairs.

The destinies over which God's Church has ruled may not be measured by the rise and fall of earthly powers or by the success and failure of their policies. Monarchies and democracies, industrial and social systems, flourish and fade away. In none of them is to be found the fulfilment of God's promises. There are laws which transcend the statutes written and amended and re-written by successive governments. There are institutions more powerful, more permanent than any which modern genius for organization has devised. There is a realm of truth and of beauty which the sciences and arts of an era but faintly reflect before they pass into oblivion. These are the forces committed by Christ to His Church. They are the instrumentalities which in the plan of God are eternally effective for the solution of every human problem and for the salvation of mankind.

It is with a solemn sense of this unending, this potent, spiritual heritage that all legislation in the name of Christ is to be undertaken. It has for its aim the enactment of God's unchanging laws, the fulfilment of His purposes. Were the Church an institution organized and governed by man for man, its practices and policies would be changed from time to time in conformity with changing moods of thought and custom. This is not the case. The only reason for existence which the Church can claim is its designation by our Lord Himself as the kingdom of God. Its chief function, therefore, is the interpretation and administration of divine law, governing all those relations which, ordained for man by his Creator, are sacramental and eternal.

Such is the law of marriage. Whatever legislation or social custom may be woven round it, giving or withdrawing public sanction, the bond between husband and wife once sealed in the name of God is subject not to the will of man but to the divine will. It is in bearing witness to His law that the Church as the third party in a marriage contract has its single function to perform, blessing what God has blessed, holding in union those whom He has declared to be one flesh. Other disposition of marriage made by the State though divorce or annulment, or the legalization of polygamy in any form, can be viewed by Christians only as an existing fact, admitted as an expedient for the satisfaction of personal desire and of public demand. For the Church to legislate upon such matters would be to place its seal of consent or disapproval upon procedures which lie beneath its rightful province. Christian marriage rises above consideration of expediency and of human desire. The laws which govern it are written for the perpetuation of a divine institution, for the preservation of conjugal purity, and for the protection of the Christian family. Whatever legislation

to that end may be enacted must in sheer consistency conform to the declaration in the marriage service, "If any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful."

This is a purpose which reaches beyond negations and restrictive measures. The Church has a nobler, a more courageous course than to take refuge in canon law from attacks of a sordid age upon the ordinances of God. With inspired wisdom it has stood staunchly in defense of matrimony as an inviolable institution. It has yet to hold the sacrament of marriage as a veritable sword of the Spirit in the warfare for righteousness, to lift the standards of morality from the depths of shame to the heights of divine law, which is the law of unselfish and unalterable love.

Of such spiritual import are those human relationships also which concern material possessions, the fruits of industry. These constitute as do the nation and the family an institution subject to law, economic law operating no less positively than the domestic, or that which rules the body politic. But like them it was instituted of God, governed in the beginning and in all time by His commands. Disregard for the principles of justice and unselfishness as revealed in Christ are primarily responsible for every breakdown in the rightful production and distribution of property. While the industrial organization within its appointed realm is the constituted agency for the administration and the application of these principles, the Church representing the Christian conscience is appointed to interpret and declare them. This obligation is not fulfilled by an attempt to watch or to direct, to censure or to commend the operations of industry; neither is it wholly satisfied by the alleviation of distress caused by the failure of the economic system. The splendid passion for social service so contagious now has set in motion currents of intelligent thought and of human sympathy which will help immeasurably to solve the problems and ease the burdens of a distressed world. Let us bear in mind, however, that the present condition demands more than temporary measures of relief of suffering. It will engage Christian minds in the careful study of the principles of human justice and human brotherhood to which organized Christianity must ever bear witness.

A vital and enduring part in the social order has been committed to the Church. It occupies a kingdom within which its responsibility and sovereignty are supreme. Within that realm it enrolls a citizenship which knows and respects the differences of race but transcends them; it acknowledges the claims of government and industry and every human ordinance which for a term of years or centuries demands allegiance, but beyond all these it upholds the law of love and loyalty to Christ. With the human and material resources at its command, it extends to every corner of the earth the missionary and educational forces which bring the knowledge and power of this kingdom within reach of all mankind.

It is inevitable that in the desire of our Lord's disciples for the universal understanding and fulfillment of His purpose, the Gospel which they preach should be obscured and often compromised. Am-

bassadors for Christ in their zeal for their profession are not unmoved by considerations of diplomacy. The Church has for its field a world which is as eager to take the name and form as it is unwilling to accept the reality and substance of religion. On the other hand Churchmen ardent in their belief that the kingdoms of this world are becoming the kingdom of our Lord speak confidently of a Christian state, a Christian nation, a Christian civilization. Such things do not exist. Christian faith and Christian life never have been found embodied in political organization. The resistance of the world to the dominion of Christ is as strong today under the semblance of peace as it was in the world of the first century under the reign of persecution. By the same token the course of Christian discipleship shall be marked by a purpose unobscured, a faith unflinching, and a moral law uncompromised. To these things the world is still adverse, and the Church shall not wait for popular approval and consent. It will not seek common ground with contemporary opinion, but it will raise in the midst of unbelief the symbols of the Christian faith. It calls upon the faithful to hold high the standards of purity, honor, and reverent devotion. It builds in the babel of an aimless and a lawless age the stronghold of the City of our God.—*The Living Church.*

Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the editor.

Contemporary Preaching. A study in trends. Lectures delivered before the Boston University School of Theology October 13, 14 and 15, 1930. Edited by G. Bromley Oxnam, President of De Pauw University. The Abingdon Press, New York, 1931, 256 pages, \$2.00.

Thirteen outstanding men in the ministry take part in this symposium on contemporary preaching. They all, so says the Introduction for them, have abandoned the apologetic method and insist upon attacking.

C. W. Petty writes on the "Homiletical Mind". It must be a prepared mind. The preacher, while not a scientist or a philosopher, must know enough about the thought movements of the times to be intellectually respectable. His preaching must be positive, it must leave no doubt as to the preacher's faith in Christ as the way to truth and life. And there must be in him the urge of the consecrated disciple who puts all his conviction and energy behind his message.

Raymond Calkins has a characteristic lecture on the "Fulness of Preaching." When we hear a sermon, he says, we ought to be able to say, "What fulness is there, what wealth and depth!" Not only in the exceptional man, or in the man of long and ripe experience. It ought to be the quality of each real sermon. Of course, a sermon can't be that unless it issues from a knowledge of the best that has been said and thought in the world. In other words, the preacher who strives after a rich fulness must be a thorough student of the thought-life of his time. He must also cultivate an intimate knowledge of the Bible. And even then he won't be able to do his best in the pulpit unless he allows his sermons to mature. He ought always to have a number of topics in stock and work on them, think on them and gather material for them. Then, when the period of incubation is over, he ought to preach his sermon and he and his congregation will be astonished at the rich feast he has prepared for his people.

James Gordon Gilkey (of Springfield, Mass.) writes on "Does the world still need preachers?" There is much derogatory criticism concerning preachers and preaching. It is much harder in this fast going age to get the attention of the public than it was in the days of our fathers. Still if a preacher knows how to give a good account of himself when he tries to interpret the meaning of life, there will be many anxious to listen. Or, if the agencies of benevolence and welfare are to prosper who could better open the springs of generous sentiments than the minister. Or, if terrible trials have all but broken

the hearts of the afflicted, whence could uplift and consolation come more effectively than from the pulpit. Here Gilkey has a story of a hard-trying young woman who found help in his radio-sermon, very touching and heartening. Gilkey closes by saying: "These are no days to abandon our calling, turn our pulpit over to a succession of lecturers or applied psychology, social problems and secular philosophies of life. These are days to take the creative ideas of Jesus, restate them for our modern world and then bring them as our Christian gospel to this bewildered, disheartened age."

Other contributions are by W. L. Stidger, Charles C. Morrison, Edgar Blake, Halford E. Luccock and others. (E. Blake has a very good one on "Effective Preaching", with many illustrations.) The lectures may have a different appeal to different readers, but with a table so richly spread there is no danger of anyone turning away hungry.

The Holy Spirit, by *Raymond Calkins*. The Abingdon Press, New York, 1930. 228 pages.

The fact that in 1930 it was 1900 years that the Holy Spirit was poured out upon the original Christian church, doubtless was the reason that caused Dr. Calkins to write this book. Now the memorial year of that great event has passed and no great and permanent effects of its general observance can be noticed. It seems revivals cannot be manufactured. The mere emphatic statement that, according to the almanac, it would be most appropriate to have a new Pentecost appears to have little weight with the Almighty. Nevertheless we think that the author is right in pointing out that the church today is as dependent on the Holy Spirit for effectual work as was the church of the first century. Furthermore he is also correct in his diagnosis of the present church when he says the thing that she needs most of all and has least, is power.

With a fulness of treatment and thought that is most remarkable, he discourses on the church of the spirit, the language and power of the spirit, the witness, life, comfort and fire of the spirit. The reader gets the impression that the author himself enjoys the plenitude of spiritual experience and strength, and he wishes that C. had devoted at least one or two chapters of the ten to the question, How may we get this all-important gift from above? Dr. Calkins speaks as one who knows. But since according to his own statement the meaning of Pentecost and the work of the Spirit are so little known, we think he would have rendered us a great service if he had taken considerably more time and effort to show us the way to a real Pentecost.

The wind and fire of the first Pentecost are, in the author's opinion, not to be taken literally. They only represent the attempt to put in symbolical form what happened. This is indicated by the words "as of" a mighty wind and tongues "like as of" fire. It was "something like that" but not the same, in the literal sense. So also the speaking "with new tongues." The apostles didn't speak in foreign languages. Their words appealed so to the hearts of the

hearers that the latter felt as though they had been addressed in their native tongues. The main thing, however, was that "the religion of Jesus became for them a living inward experience." The primary purpose of the Church, the writer goes on, is "to offer salvation, redemption, release from the tyranny of circumstance, of deliverance from every mortal enemy of body and soul. It is there to create a new type of soul that can rise superior to and actually become the conqueror over everything that wars against its sense of peace and security." This sounds as though the author stressed the individual gospel more than the social—an attitude by no means held by the average writer on theological subjects today.

We have read the book with a great deal of interest and while we followed his glowing words on the Spirit's transforming power, have wished that we might have had a little more of the author's spiritual experience.

The Growth of the Idea of God, by *Shailer Mathews*, D.D., LL.D., Dean of the Divinity School of the University of Chicago. The Macmillan Company, New York, 1931, 237 pages, \$2.50.

In this twentieth of his publications Dr. Mathews continues to carry through his contention, already made in the book preceding this one, that the race's religious conceptions were largely formed after the pattern of the social environment in which each successive age lived. In the former book he applied his thesis to the Christian doctrine of atonement, in this one to the idea of God. He makes the attempt to trace the development of this idea through the whole history of the race beginning with the primitive. Religion, he says, is the sense of cosmic dependence. It expresses itself in the urge to establish social, i. e., personal relations with those elements of the cosmic environment upon which man feels himself dependent. Religion is the quest for aid and—on a later stage—moral control through personal relation with the universe. The term "God" is not a metaphysical absolute—such as evolved by abstract philosophy—it stands for such elements in the environment with which man thinks he can get into help-gaining relation. The term is not fixed either, it varies in its content as man's social experience varies. The social environment furnishes the pattern for the conception and description of the cosmic environment, and this pattern aids man in personal adjustment to the forces in the cosmos. Religious ideas, being the product of long periods of development, have strong survival power; they rise but slowly to the level of the age's best culture.

The author deals naturally quite fully with the God ideal of the Jews and of Christianity. He grants that those of the Jews are far in advance of all contemporary ideals. He also denies that this fact could be explained by assuming a superior religious genius for the Jews. They had no such superior genius, he says. But he does not refer to divine revelation. Revelation in this sense is never drawn upon in the book.

Coming to Jesus the author makes the strange assertion that the teaching of Jesus affected the development of the God idea but little. He made the father element predominant, but in that the prophets of Israel had already broken the ground before him. True enough, but there is nothing in Jeremiah or in Hosea or any other prophet that compares with the evaluation put upon the human soul, by God, in the teachings of Jesus. Luke 15 we call an open door into the father-heart of God. Many interpreters of the life of Jesus point out as his greatest contribution the strength of his God-consciousness and his ability to awaken this in others. He made faith in God a living force, as in his own life, so in the lives of his disciples. He may not have gone into technical discussions of the God-idea. Still it seems to us a preposterous statement to say that his teachings added but little to the development of our God-idea.

The first Christians, the writer goes on to say, were more interested in the divinity of Christ. The belief in the divine nature of Christ, the writer says, was due to his acceptance as divine by his polytheistic (i. e. pagan) converts. We question this statement for the divinity of Christ was already firmly believed in by the early (Jewish) Christian church—compare Peter's preaching in Acts, the Trinitarian formula in the Great Commission, and especially, Paul's theology.

As to the Christian idea of God, Dr. Mathews says, "the Hebrew religion, the Christian worship of Jesus, the salvation dramatized in the mystery religion, the metaphysical conception of the Absolute of Plato and the Dynamic reason of the Stoics were fused by the church into a new and unique conception of God."

The Trinity is a symbolical term, incapable of scientific formulation. It means that in the human nature of Jesus (and in the Spirit's function) there was working the same God that is to be seen in nature and in all religious experience.

Going on with the development of the God idea in the Middle Ages, the writer adheres to his thesis that the human and social environment furnished the pattern for their conception of God. "As long as there was an unconstitutional sovereign in Europe there was an unconstitutional sovereign God in heaven." Anselm's viewpoint (in "*Cur deus homo*") of God as the sovereign whose honor had been violated and required satisfaction before he could forgive, remained the standard for all subsequent orthodox theologies.

The chief aspects of the Christian God, his sovereignty and paternity, the writer thinks, are too anthropomorphic to fit in with our increasing knowledge of nature. The traditional conception of God, of Trinity, of Spirit are no longer tenable. Spirit e. g. as detached from the body, is a term discarded by modern psychology. It is impossible, therefore, to extend this concept into the universe. (We wonder how then the belief in a hereafter of disembodied spirits can be maintained?)

After all these negations, what is then the writer's idea of God, we ask. As a true evolutionist Dr. Mathews believes that man is the

product of his natural environment. As a personal self-conscious being he is the highest product of the same. This highest product being a personality, there must be personality-producing forces in the universe. It may be impossible to demonstrate this but is certainly a very reasonable assumption. Man has always acted on this faith. He has sought personal relation with these forces and the history of the race bears witness that he has not sought in vain. These forces he called God. His ideas of God were imperfect, cast in mundane form. He thought of God after the manner of a father, a benevolent personality or super-personality, as architect of the world, a heavenly potentate.

We must today reject to conceive of God as an individuality because it would put on him human limitations, but we believe that there are personal elements in the universe. Not that we personify the universe, not that we claim the universe is friendly (which would be a personification). The only thing that we can say is to repeat again what has been said often times throughout the book, that there are personality-producing forces in the universe and with these we must and can get into helpful relations.

We don't think that the result of the writer's long continued search is very satisfactory. There may be also personality-destroying forces in the universe; the Bible and other religions teach it although the author dismisses the thought with a gesture of derision. Then, what will the individual, what will the church do with those vague "personality-producing forces"? The writer says himself, "The God to whom men will not pray is only the ghost of a God." They won't pray to the new cosmic God. He has little confidence in him himself, he feels he is "not susceptible to fixed logical definition." Not only that, we say. The new God is not capable of drawing to himself the confidence of the worshiper. Not a single psalm in praise of help received, not a hymn vibrating with emotion will he ever produce. Dr. Mathews admits that we can't think of God in other than anthropomorphic terms. Why then try to do it anyhow and lose ourselves in the rarified air of scientific thought where we can't breathe? Jesus did not speak of God in scientific terms, but he made faith in God a "personality-producing force" in the world. Better, then, to learn from him to pass through the same experience. He doesn't require us to shut our eyes to any light breaking on us from the search after truth. For a theologian to think that science can give us a more adequate conception of God or can put us in more helpful relation to him than Jesus did, is an undertaking bound to lead to complete frustration.

The Puritan Mind, by *Herbert Wallace Schneider*. New York, Henry Holt and Company. 1930, 301 pages, \$3.00.

To sketch the basic themes of Puritanism in America against the background of their social habitat, is the aim of the author. He does this by introducing us to the lives of the leaders of Puritanism, nearly all of them clergymen, for since religion was the end and aim of all

life the preachers were the natural interpreters of the general scheme of human life.

Just as the Anglicans in old England believed that the state should be maintained in the interest of the church, so the Puritans had the idea that the state should be a holy common-wealth. R. Baxter e. g. says, "That is the best government, that, all things considered, doth most powerfully tend to their spiritual and everlasting welfare, and their holiness, obedience and pleasing of God . . . The more theocratical, or truly divine any government is, the better it is." It was obvious that such a theory could not be successfully upheld in England. But in America, on a virgin continent, where everything had to be created out of nothing, the attempt could be made with some show of success to erect a theocracy. Such was the ambitious plan of John Cotton and the Mathers (John and Samuel). Only regenerate people could be church members and only church members were entitled to the privileges of citizenship. Still even here could such a form of government maintain itself no longer than a generation. Room had to be made for such people who led a decent, moral life, besides attending church, but who could not or would not, give evidence of a sound conversion. By the so-called half-way covenant they were admitted to church membership.

The author shows that in the course of time respectability instead of holiness became the characteristic of the Puritan. The old ideals were still preached, although without much influence on the life. The sense of sin, once so marked, became blunted. It seemed as though the prophet's complaint that "the people worshipped God with their lips but their hearts were far from him," applied to this new, Puritanic Israel.

Then a new prophet arose, like Paul weak in body but powerful in spirit, Jonathan Edwards. The author gives a very interesting description of Edwards' life, preaching and writing. One gets a vivid impression of the "Great Awakening" under him and, later, John Whitefield. Nevertheless after some twenty years of Edwards' pastorate, he is discharged by his congregation: they could not endure the heavy demands he made on church worship.

Now English Deism and Rationalism poured in. The strict Calvinism of the fathers could not hold out. The political events of the times, leading to the declaration of independence and the revolutionary war, had their effect on the religious notions. Political liberalism opened the door to a more liberal theology.

The book ends with B. Franklin. Franklin, says the writer, reasserted the stern Puritan morality, but divorced it from the theocratic aims. He translated into secular terms the moral discipline of New England.

The writer set out to discuss the basic themes of Puritanism, to show the influence of the environment, and his contention that Puritanism is a thing of the past, that we, the grandchildren, are aliens in the world of our fathers. It will be admitted that he has given us a series of interesting biographies, but he has failed to sum up the

results of his historical research in a general appreciation of the Puritan contribution to American life. We should have welcomed a closing discussion of what we owe to Puritanism, of where we have left it behind and where we feel its influence even today. He closes the book with Emerson, the "grave digger of Puritanism." Still he has not carried his study far enough to be able to show what were the powerful forces that were responsible for the decline and fall of Puritanism.

The Finding of God, by *Edgar Sheffield Brightman*, Professor of Philosophy in Boston University. The Abingdon Press, 1931, 200 pages, \$2.00.

The author in a previous book, "The Problem of God," made his contribution to the now so lively discussion of the modern conception of God. In the present book he raises the question, how can we find this God and how can we be sure of his reality? The book is dedicated to the "Boston—in Berlin Society 1930-1931." He was evidently a member of this society, which would explain the author's frequent references to Barth and Barthianism. In contrast to Barth he maintains that reason and morality are ways that lead to God. God is the supreme reason, he argues, so it would be strange if reason was a false guide. And the more we value pure goodness and seek it for ourselves and others, the nearer we draw to God. It must be admitted, we think, that some people have exceeded the ordinary Christian in ethical striving. They have, however, not found a satisfactory idea of God. Their God was either, pantheistically, the general reason diffused through the universe, or a God who didn't care for man's little problems. Anyhow, whatever might be said of the select few, morality and philosophy have been inadequate guides to the common man. Are we, then, asks the writer, shut up to the way of revelation? What is his idea of revelation? Revelation, he replies, is functional, i.e., the Christian religion has actually revealed God to many. Revelation is a way of finding God, by orthodox and liberal. This explanation evidently does not go to the root of the matter. To say only that revelation actually reveals is a mere tautology. The question is how was Christianity, or how was the Bible enabled to reveal God adequately? And the answer is, by the spirit of God entering into special relation with his prophets and apostles. That by this answer we do not endorse the verbal inspiration theory goes without saying. We are heartily in favor of the way of religious experience and of much the writer has to say about it. We do not agree with him, however, when he says the religious man is, like the scientist, compelled to start with a hypothesis. Faith, he says, is acting on a hypothesis. We would not accept this explanation for a minute. To believe in God is not acting on the hypothesis that there is a God. Faith is the product of a religious experience, the experience of fellowship with God. Such faith, first passed on to us by training and tradition, becomes a personal factor in the awakening of the religious life in the individual.

Another point of disagreement with the author arises from his conception of God. God is not almighty, his power is finite. He is not only limited by his own will and the free choices of human beings, "There is also in the eternal uncreated nature of God a *Given*, an eternal conscious content which furnishes problems and obstacles for God." But "there is reason for the faith that the divine will can solve every problem and bring values out of every situation."

We are not at all sure that we get the idea of the author very clearly. But it certainly would seem to bring a duality, a discord into the very nature of God if the great evils of life were due to something in his own nature. They are there, says the writer, without being created by him. And yet, so we read in another place, "God shares the responsibility for the dreadful natural evils of the War—its agonies and slaughters. These evils happened through God's laws." Are his laws, then, also some part of this *Given* in him?

The writer takes up every question, every objection, every problem that the discussion of his all-important subject seems to cast up. He is always absolutely fair and grants what can possibly be granted. If we have chiefly stressed in what we disagree with him, we are yet quite sure that the book will be very helpful reading for everybody.

The Preacher as Man of Letters, by Rich. Roberts. The Abingdon Press, 1931, 216 pages, \$1.50.

The author, a preacher who has held important pastorates in London, New York and in Canada (he is pastor of Sherbourne United Church, Toronto, now), is well known for his literary qualities. In these lectures, delivered at Union Theological Seminary, New York, he discourses on the importance to the minister of a wide acquaintance with literature. The pulpit of this country, he says, inflicts an appalling quantity of slovenly English upon the long-suffering pews every Sunday of the year. According to him it is a Christian duty to be well-spoken at all times, but in the pulpit it is an article of holiness. Our matter and manner of speech must be worthy of the gospel. To give the example of precise, comely and gracious speech is in itself a spiritual ministry. Four morning hours daily in a study with locked doors is the very least that should be offered to a task so momentous. And that is too little.

The author leads us through the wide fields of English prose and verse. He by no means neglects to praise the contribution of other cultures. Still, he thinks, the man who has a wide and varied intimacy with English literature is a citizen of the world of intelligence and taste.

Aside from the ennobling effect the study of literature will have on the preacher's spoken and written style, he needs it as an escape, not from religion, but from his preoccupation with the things of religion. He can take the most refreshing and invigorating holiday in his own study and in a short time. The literary requirements the writer makes of the preacher are exacting. He would have

rendered him a service if he had shown him more in detail how to make a selection. Yet one cannot read the book without feeling one's shortcomings and resolving to take Dr. Robert's strong plea to heart. Our sermons may have a small chance of becoming literature, but literature may make our sermons richer in thought and more acceptable in form.

Good News. A Plea for the Spreading of the Gospel of Jesus Christ by *C. V. Sheatsley*, D.D. The Book Concern, Columbus, Ohio, 1931. 156 pages, \$1.00.

The writer, the Executive Secretary of the Board of Foreign Missions of the American Lutheran Church, is of opinion that there is too much preaching of the law, of social service and politics in our pulpits and not enough of the simple gospel of Jesus Christ. Redemption of the world by the sacrificial merits of Jesus Christ is still great and good news. No other religion has such a gift to offer. Modernism can only obscure the genuine gospel. Salvation doesn't come by work, character or inspiration. It is God's grace in Jesus Christ that has wrought salvation for us, and faith in their divine grace makes us forever blessed. The Old and New Testaments are the record of God's self-revelation for the purpose of giving us an everlasting redemption. Science is to be welcomed for all light and help it can give us in mastering the world for human welfare. But science and scripture may go hand in hand. The Christian is an optimist. He believes that Christ and his gospel will conquer ultimately and all the kingdoms of this world will become the Lord's. In simple language the writer gives us a popular exposition of the individual gospel as understood by the conservative Lutheran.

True to God and Country, by *Martin P. Simon*. The Lutheran Book Concern, Columbus, Ohio, 1931. 191 pages, 75 cents.

A story based on the book of Esther, pictures realistically the political, religious and social life of the Persian empire at the time of Ahasuerus. Queen Esther's loyalty to her race is praised, but her hatred of her enemies and her cruel vengeance receive no censure. One can understand the high place the book occupies in later Judaism. To the Christian, however, there is no really noble character in it. Luther's verdict seems correct: "I am so hostile to this book (Esther) that I wish it did not exist, for it Judaizes too much and has too much heathen naughtiness."

In the Days of Solomon. A Story of the Building of the Temple by *P. E. Kretzmann* (it says, Kretzman, on the cover). Book Concern, Columbus, Ohio. 126 pages, 40 cents.

A pious Jewish family, supposed to be contemporaries of Solomon, goes to the great feast of the Dedication of his temple. Their experiences and conversation dramatize the Bible account for the reader.

Evangelical Pioneers, by *John W. Flucke*. Eden Publishing House, St. Louis, 1931. 234 pages; paper bound, 85 cents, postpaid; cloth bound, \$1.25, postpaid.

This book ought to be sure of a hearty welcome on the part of all those who love the Synod and are interested in its history. So far, all the books that deal with the historical development of our Church have been written in German. It was a happy idea, therefore, for Rev. Streich to suggest the writing of this book, and a most auspicious discovery to just hit upon the man who could do it better perhaps than almost anybody else. We had never heard of brother Flucke before, but pretty soon everybody will know him. The publication of this book will perhaps enable him to duplicate the experience a well known young writer had, before him, after his first book came out: "I awoke and found myself famous."

He has given us the lives of twelve of our leading pastors of the early days (Jos. Rieger, G. W. Wall, John Jacob Riess, Herm. Garlichs, L. Nollau, Wm. Binner, Adolph Baltzer, Prof. A. Irion, K. S. Kuhlenthal, John J. Schwarz, L. von Ragué, Oscar Lohr). With painstaking care he has studied all the available historical material and has then worked it up into biographies of such popular charm and interest that we are certain the book will find a large number of readers. We seem to feel it in our bones that its appeal will be universal as well as instantaneous.

Our younger generation stood in danger of being ignorant of the lives of those who laid the foundation of our Church. Now this danger is past. "Evangelical Pioneers" raps at the door of everyone who would like to know. There will be many to tell us that they have read the book through at one sitting. We congratulate the Publishing House (the Literary Committee) on this lucky venture. The pictures of the men and their humble environment will give added interest to the enjoyment of the text.

Foundations of Method, by *Kilpatrick* (Macmillan Co., 1925), is an excellent book comprising a series of talks to teachers by this professor of education of Teacher's College, Columbia University. It is a technical exposition and very able defense of the newer conception of education as the process of zestful, purposeful living under wise guidance. The former is the learner's part while the latter is the teacher's contribution. Written from the viewpoint of the public school teacher primarily it nevertheless lends itself to the work of religious education whether in the Sunday School, Week-day School or Vacation School since the principles enunciated are sound everywhere.

As the title indicates it is a very detailed and intricate exposition of method in approach to education. This evaluation of method is important "because of the economy in learning, because of attitudes formed while learning (i. e., favorable or unfavorable reactions) and because of the simultaneous learning."

In chapter two and three the psychological and the physiological process of learning is interestingly contrasted. Then coercion comes in for its share of analysis and is shown to be derogatory since it is apt to arouse an opposite mind-set making learning impossible. "The constant use of it is a sign of bad teaching somewhere." In other words the teacher is responsible for all learning going on, not only the primary but also the associate or concomitant. The inevitable building of attitudes during the learning process is shown to be one of the most important things in life.

We all felt that the conceptions of what learning is and the proper methods to be followed are undergoing a rapid and radical change. Kilpatrick points out why. The rapid changes that are coming in life as a result of the scientific discoveries and inventions, make it difficult if not impossible to predict just what we may expect in the future. The goal of learning and education therefore must be not merely the impartation of facts and answers, which may be useless tomorrow or next year, but to inculcate principles, attitudes and methods of thinking on any problem which may present itself in our complicated living. The author thus demonstrated that he has his feet on the ground.

The book would be very heavy reading indeed were it not for the conversational method employed. It also bristles with pertinent illustrations. These make it unique and fascinating.

If it does nothing more than make one discontent and dissatisfied with the old and inherited traditions in education, and that is the negative objective of the author, while his positive purpose is to justify to our minds the newer conceptions and ideals of learning, the gain from a careful reading and pondering of the material would indeed be great and remunerative for the time and effort involved.—*J. Otto Reller.*

Religious Education in the Modern Church, W. C. Bower, 1929. The Bethany Press, St. Louis, \$1.35.

For those, who are questioning why so many changes and revisions are being made in the Sunday school lesson systems, and why new viewpoints are being put forward almost before one can get thoroughly acquainted with and absorb the old, this book gives an adequate answer. As a text book in the Standard Leadership Training Curriculum it can not presume to be more than a general introduction and a swift survey of the past history, present standing and future trend of Religious Education. So the author is compelled to crowd into a single paragraph what others take two or more chapters to explain.

After showing in the opening chapter the contrast between the one-time almost undisputed monopoly of the church in the field of education and the subsequent passing of so large a measure of education over into the hands of the State, he contends that the modern church, if it is to hold fast what it has, must develop a sound educational policy, that embraces the spiritual need of all the children in the light of the fact that all education must be a unit.

The author's consideration of the place and function of objectives as well as the responsible administration and leadership in Religious Education is helpful and practical.

The real value of the book, however, is the presentation and advocacy of the newer conception of what Religious Education is. He defines this not as training but as *achievement*, through experimental life-adjustment, of character, i. e., the development of the right attitudes and responses to any given situation or problem with which the individual may be confronted. The actual technique or method by which these responses may be conditioned, the teacher's contribution in the process of learning as well as the learners part, is helpfully developed in chapter VI.

In substance the author's contention is that the only way to learn to live the Christian life is by trying to live it by participation in the group life and experiences. His searching question, which in this connection he calls the "crux of the whole matter" is whether the life of group is of such a nature and equality that the introduction of the young into it will be for them a wholesome experience. In so far as this is not what it ought to be the viewpoints of radical youth and conservative age alike must receive adequate expression and consideration in changing that life.

The writer of the book presses home with great insistence the point that in finding the way out to better Rel. Ed. we must build on facts, not assumptions. The attitude and mind of the scientist which calls for untiring research, survey, experimentation and testing—must be given a prominent place. We need engineers in Rel. Ed. as well as in physics, sociology and other fields, so that our scientific technique in Rel. Ed. may keep pace with our idealism.

All in all it appears to be a splendid introductory study to the whole subject which is one of the major concerns of the modern church.—*J. Otto Reller.*

What do President-Day Christians Believe? by *James H. Snowden.* New York, The Macmillan Company. 1930, 357 pages.

Mr. Snowden is a very prolific author. The book under discussion is the twenty-fourth volume he has published. (Some of the titles of former books are: "The Truth About Christian Science"; "Jesus as Judged by His Enemies"; "Old Faith and New Knowledge"; Ten volumes of "S. S. Lessons". The writer's capacity for work as well as for luminous statement seems undiminished in spite of his age (he will be eighty next year).

The title implies that present day Christians have changed very perceptively in their beliefs. A perusal of the book will, however, show that in the author's opinion these changes do not affect vital religious truths. At any rate, the author's own position is quite conservative. He does not, in his discussion of present-day beliefs, confine himself to a few essential things. Rather does he aim at a complete statement of the whole system of Christianity. In no less than one hun-

dred chapters he deals with as many subjects. The book is not written for the professional scholar but for the general reader. It will be a great help in Christian study classes. The questions asked at the end of each brief chapter are calculated to lead to helpful discussion.

Naturally, the material is divided in accordance with the three articles of the Christian faith. We shall limit ourselves to making a few annotations here and there, a fuller treatment being out of the question. The writer believes that science and religion can well go together if either will keep to its own province. We do not have to give up our theism because some scientists are agnostics. While no one can demonstrate the reality of God, it can be shown that it is entirely reasonable to believe in him, in fact more reasonable than to deny his existence.

Evolution he considers well established, the scientific world being almost a unit on the subject. But that does not eliminate God from the process. It is simply God's method of creation. Without the divine factor intervening at critical points, the origin of life, of consciousness, of spirituality would not be explained. Miracles the writer believes in, "events not to be explained by known physical causes and requiring special acts of the divine will."

The Bible shows by its teachings and influence that it is a revelation from God.

Jesus Christ's life is minutely covered in one hundred and twenty-seven chapters. Snowden believes in his virgin birth, his miracles, his resurrection. Paul is also duly considered (the book of Acts and Paul's epistles).

Then follow chapters on the main events and periods of church history.

One chapter is given to the Social Gospel. The author believes in it. But the salvation of the individual comes first, he says, and saved individuals will save society. Saving society is a necessary and efficient means of saving the self.

The book closes with a chapter on Immortality (we believe in it on account of the fatherhood of God, who can't disappoint us, and because of the resurrection of Christ) and one on the end of the world, quoting as "our final faith in God":

That God, which ever lives and loves,
One God, one law, one element,
And one far off divine event,
To which the whole creation moves.

A very useful book, for the purpose for which it is written a most excellent handbook. Ministers will also find it a wise and well-informed guide on many an important question.

He Stirreth Up the People. The Social Implications of the Teachings of Jesus by *Herman J. Hahn*. Published by Salem Evangelical Brotherhood, 23 Calumet St., Buffalo, New York. 217 pages, \$1.00.

Sometime ago we wrote an editorial about a sermon Dr. Lichliter of Columbus, had preached on "militant Christianity" (Dr. Washing-

ton Gladden's successor). He contended that the church should support all righteous causes even if they were unpopular, but should leave "resistance to the uttermost" to those adventurous souls who, being in the line of the Old Testament prophets, could claim divine mission and protection. The readers of this book will have no doubt that the author's Christianity is of the militant kind and from the brief sketch of his life, reproduced from a Buffalo newspaper, they will be convinced that he backs up his message with his life. The volume contains the radio addresses that brother Hahn had been giving over station WGR Buffalo. Their burden as a whole is that Jesus came into this world to establish God's Kingdom in this earth, a kingdom of righteousness and justice, where poverty is abolished and every one receives his fair share of all there is. In this kingdom the profit motive is abolished and the principle of service is substituted for it. Instead of competition there is cooperation. Success is not measured by the amount of money or power gained, but he is greatest and highest who serves most.

The church, according to Hahn, made a fair beginning in trying to realize the program of the Master, but when it received recognition from the state under Constantine, it soon became subservient to secular rule.

"To get by in a soul-less world the church has invariably sided with the ruling group, the status quo, whatever their ethics, and sold its soul for material support and recognition. It has identified itself with the Roman Caesars from Constantine down to Mussolini, aligned itself with blood-thirsty monarchs, with unspeakable Czars, with exploitative wealth and corrupt political parties. History declares that it has largely been a 'kept church', bought and paid for by the powers that be . . . a pillar of despotism, the foe of liberty and apologist for every social wickedness." It is no wonder therefore that it has lost the favor of the working class; that the workers of many countries hate it only little less than they do the capitalists.

Outside of the socialist party there are few who see in Jesus chiefly a social reformer. Some even claim that Jesus had no intention whatever of improving the social order of his time since he expected the end of the present aeon shortly. Why waste effort on a society that will soon be in the throes of dissolution. We don't share this one-sided eschatological interpretation of the life of Jesus. The kingdom of God says Jesus, is like a mustard seed, it is like a heaven. It takes a long time for it to grow in extent and to permeate all aspects of human life. Besides, though Jesus never directly attacked any existing evil institution, slavery, militarism, war, imperialism; though he thought little of money and its conveniences; though he seemed to prefer the simple life; and though the arts and sciences receive no notice whatever: still his principles and ideals are so lofty, so shot through with kindness and unselfishness, so true and vital that nearly all that Hahn and the Christian Socialists find implied in them is really to be found there.

Who would for a moment hesitate to admit that the industrial system is in direst need of a change; that war is one of the greatest collective sins of the age, etc.

What we miss in Hahn's program is a certain balance between the individual and social gospel. In fact he seems to have only one, the latter. He speaks contemptuously of outworn creeds and metaphysical distinctions. As though it was a waste of time to work out a reasonable and coherent system of religious thought. If we were members of his church and heard him hold forth on these subjects—or this one subject—all the time we should think it was too much of a good thing.

But then, there are so many who hardly ever preach on social subjects that we really ought to be thankful to here and there have a man who speaks of it in season and out of season. We have a number of people in our Church who have caught the contagion of this social age. But we have not one, we believe, who preaches his social message with so much punch, fervor, courage and has braved so many dangers and suffered so many privations as has brother Hahn. So then we wish him God speed in his work and his book a wide circulation and a free course. We have often heard him talk about the subject so near to his heart and always admired his grasp of the theme and his ready flow of pertinent language. This book shows an even greater familiarity with the literature on the social gospel and the same surprising ease and variety of presentation.

Das Alte Testament und evangelisches Christentum von Johannes Meinhold, Professor Dr. theol. in Bonn. Verlag von Alfred Toepelmann in Gießen, 1931. 147 S., Mark 4.80, geb. 6.

Gegenüber der sog. „völkischen“ Strömung im alten Vaterland, die dem Alten Testament allen Wert abspricht, sowie anderseits in Gegensatz zu Barth, dem „jeder Teil der Schrift in sich vollkommenes Wort Gottes“ ist, will Meinhold das Vergängliche und das Bleibende im Alten Testament aufzeigen. Er legt zunächst im einzelnen die Unmöglichkeit der Verbalinspiration dar. Im Alten Testament finden sich viele mythenhafte Elemente, die von andern Völkern übernommen worden sind. In einer Jahrtausende langen Entwicklung ist Israel zu dem Buch gekommen, das wir das Alte Testament nennen, und dem Kanonizität, d. i. göttlich verbürgte Geltungskraft, zugesprochen wurde. Die historische Kritik aber hat gezeigt, durch wie viele Veränderungen, Wechsel, Verschiebungen dieser Prozeß geführt hat, und wie sehr menschliche und unvollkommene Faktoren dabei in Rechnung zu setzen sind. Es ist demnach völlig unmöglich, alle Teile des Alten Testaments in gleicher Weise als Wort Gottes zu werten. Das Alte Testament ist „rückständig“, sagt der Verfasser, insofern als seine Religion eine Nationalreligion ist. Gott ist Israels Gott. Auch ist hinsichtlich seiner Gottesvorstellung ein Fortschritt von einer unvollkommenen Stufe zu der Höhe des prophetischen Gottesgedankens wahrzunehmen. Die Opferlehre und die Stellung der Priester (eine scharfe Kluft zwischen Priester und Volk) sind nicht auf göttliche Einsetzung zurückzuführen. Die Kosmologie der Genesis zeigt den Einfluß des Offenbarungsgeistes (Delitsch), ist aber natürlich nicht wissenschaftlich maßgebend. Die Vorstellungen vom Jenseits und der Unterwelt sind dunkel und von andern Quellen übernommen. Die Zukunftshoffnungen halten fest an Israel als dem auserwählten Volk. Ein Davidssohn wird der Vollender

der kommenden Erlösung sein, doch gerade das, was Israel vom Messias erhoffte, hat der neutestamentliche Messias nicht gebracht.

Angeichts aller dieser Mängel und Schranken hat es der Verfasser nicht ganz leicht, nun das dennoch Bleibende und dauernd Wertvolle herauszuheben. Im Alten Testament, sagt er, haben wir dennoch die Urkunde einer wirklichen Gottesoffenbarung. Was Griechenland auf dem Gebiet der Kunst und Philosophie, das war Israel auf dem Gebiet der Religion. Es war mit der Religion und mit der Urkunde derselben so verwachsen, daß es denselben geradezu seine Fortexistenz bis zu diesem Tag verdankt. Die Propheten Israels sind die noch heute wirkungskräftigen Verkündiger eines lebendigen Monotheismus. In ihren Verheißungsworten richtet sich die zweifelnde und heimgesuchte Seele selbst des modernen Christen auf. (M. sagt nichts von den Propheten als den mannhaften Zeugen für die göttliche Forderung der Gerechtigkeit im sozialen Leben.) Viele der Psalmen sind durch alle Jahrhunderte hindurch die Gebete der Angefochtenen und die Danklieder der Erlösten gewesen. Am Alten Testament hat Jesus gelernt, mit Gott zu wandeln, seinen Willen zu tun und seiner Hilfe gewiß zu sein.

Die Stellung des Verfassers zum Alten Testament ist ziemlich radikal, wir können ihm nicht immer folgen. Doch lohnt es sich, seine Ausstellungen reiflich zu erwägen und zum mindesten mit den Argumenten der liberalen Schule bekannt zu werden.

Religion, Kirche, Theologie. Einführung in die Theologie von Hermann Mulert, Prof. der Theologie an der Universität Kiel. Verlag von Alfred Toepelmann in Gießen, 1931. 169 S., Mark 4.50, geb. Mark 6.

Professor Mulert, dessen „Konfessionskunde“ wir vor einiger Zeit im „Theol. Magazin“ besprachen, gibt uns hier, in dem 8. Bd. der „Sammlung Toepelmann“ (die „Theologie im Abriss“) eine Einführung in die Theologie. Das Buch, für junge und alte Theologen berechnet, ist in einfacher, verständlicher Sprache geschrieben. Es beabsichtigt nicht etwa nach Art mancher Einführungen einen Abriss des Wissens in den einzelnen Fächern der Theologie darzubieten, sondern es ist fast ganz beherrscht von dem Streben, sich mit der Doppelnatur des theologischen Studiums auseinander zu setzen, seiner wissenschaftlichen und seiner religiösen Seite. Es ist vielfach behauptet worden, die Theologie sei keine wirkliche Wissenschaft, sie arbeite nicht voraussetzungslos, und sie besitze keine Lehrfreiheit. Der Theologe, welcher sich nur von seiner wissenschaftlichen Forschung leiten lasse, der entschlossen sei, so weit zu gehen, wie sie ihn führe, würde bald von der Kirche als liberal oder radikal abgelehnt werden. Es würde ihm entgegengehalten werden, daß der Theologieprofessor dazu da sei, die künftigen Lehrer der Kirche auszubilden. Wie aber könne er das, wenn er mit wesentlichen Glaubenssätzen der Kirche in Konflikt komme?

Mulert erkennt durchaus die „Spannungen“ an, die hier bestehen, die Schwierigkeit der Situation. Er ist selbst der Meinung, daß ein Professor, der mit dem Glauben der Kirche zerfallen sei, nicht länger fruchtbare Arbeit tun könne, auch wenn er die glänzendsten Geistesgaben besitze. Denn die Theologie sei nicht nur eine Sache des Kopfes, der augustinische Satz, „pectus facit theologum“, bestehe durchaus zu Recht. Ein Professor dürfe der Frömmigkeit nicht entbehren.

Es sei aber durchaus nicht ausgemacht, daß wissenschaftliche Forschung notwendig in negativen Resultaten ende. Sie möge in manchen Punkten an der traditionellen Auffassung Korrektur üben, aber sie könne nicht den Gottesglauben zerstören oder Christum aus seiner Zentralstellung verdrängen. Wenn die Theologie uns eine in sich zusammenhängende, wohlbegründete „Wissenschaft von der Religion, insonderheit von dem Christentum“ übermittle, so tue sie dasselbe auf ihrem Gebiet wie die andern Wissenschaften auf den andern.

In seinen Ausführungen über die Kirche unterscheidet Mülert sehr entschieden zwischen der „unsichtbaren“ und sichtbaren Kirche, zwischen der Kirche, wie sie ist, und wie sie sein soll. Er meint, es sei zu beklagen, daß wir bei dem Begriff der Kirche zumeist nur an die sichtbare Kirche, an die äußere Organisation, denken, und daß wir Kirche und Reich Gottes gleich setzen. Er nimmt, wie es scheint, gegenüber der Kirche eine ziemlich kritische Stellung ein.

Jedoch ist er weit davon entfernt, die Kirche als eine „negligible Quantity“ beiseite zu setzen. Im Unterschied von manchen Professoren und Religionslehrern, die sich am kirchlichen Leben gar nicht beteiligen, die es für eine Zumutung halten, sich unter die Kanzel eines gewöhnlichen Geistlichen zu setzen, hebt er den Wert der Kirche als der Wirkerin und Pflegerin des Glaubens stark hervor.

Es liegt uns hierzulande weniger nahe, von dem Unterschied der sichtbaren und unsichtbaren Kirche zu reden. Wir halten uns meist an die sichtbare Kirche, betonen aber die Notwendigkeit lebendigen Glaubens und christlichen Wandels für alle, die wirklich Christen sein wollen. Das Reich Gottes setzen wir nicht der Kirche gleich. Doch nach unserer Auffassung ist die Kirche das Mittel, das Evangelium als Sauerteig in alle menschlichen Verhältnisse zu bringen. Mülert fordert auch, daß die Kirche sich an der Hebung von sozialen Notständen (Wohnungsnot besonders) beteilige; jedoch ein großes soziales Programm hat er nicht.

Wir haben das Buch mit dem größten Interesse gelesen. Es führt aufs Lebendigste in konkrete Fragen und Verhältnisse hinein. Es ist eine „Einführung in das theologische Studium,“ wie wir sie vor 40 Jahren als Studenten zu haben pflegten; aber es redet von Problemen der größten Wichtigkeit für alte und junge Theologiebesessenen. Und obwohl der Verfasser offenbar einer Richtung angehört, bei der wir uns nicht einzählen, so ist uns sein Ernst, seine Billigkeit, sein Verständnis auch für die auf der andern Seite doch von Anfang bis zu Ende vorbildlich erschienen. Wir wünschen dem Buch auch bei unsern deutschredenden und studierenden Pastoren einen freundlichen Eingang. Es wird jeder sich freuen, der Professor Mülerts und des Buches Bekanntschaft macht.

Martin Luther. Der Aufbau seiner Persönlichkeit. Von **German Wendorf.** J. C. Hinrichssche Buchhandlung, Leipzig. 1930. 211 Seiten. Geheftet 10.—, geb. 12.— RM.

Es steht gewiß im Zeichen des allgemeinen Umsichgreifens der „Luther-Renaissance,“ wenn hier auch ein Historiker sich der geschichtsmächtigen Persönlichkeit Luthers in einer wissenschaftlichen Studie zuwendet. Als geisteswissenschaftlicher Struktur-Psychologe, in den Fußstapfen von Dilthey, Spranger, Litt, Jaspers usw., sucht er in die letzten Tiefen und in den in-

dividuellen Charakter von Luthers Persönlichkeit einzubringen und sie ans Licht zu stellen. Sehr richtig betont Wendorf als das Zentrale und Allwie Allein-Beherrschende in Luthers seelischer Gestalt das Religiöse. Dieses Religiöse charakterisiert er als „das Irrationale einer numinösen Gotteserfahrung.“ Mit diesen von Rudolf Otto übernommenen Termini meint er Luthers Bestimmtheit durch die Anschauung von dem all- und alleinwirkenden Gott, der der heilig-unnahbare Herr ist. Das ist freilich reichlich allgemein. Immerhin stellt Wendorf den Unterschied zu der Mystik heraus, wobei er sich in Auseinandersetzung mit R. Otto um die typologische Bestimmung der Mystik bemüht. Und es gelingt ihm ferner gut, das „irrationalistische“ Absehen Luthers von allen „rationalen“ Zweckgesichtspunkten usw. aus dieser auf den allwirksamen „Deus vivus“ konzentrierten Perspektive heraus zu zeichnen. Diese Perspektive aber ist, an der Bibel orientiert, von „eschatologischer“ Aktualität: Luther lebt und denkt in „endzeitlichen“ Erwartungen und Kategorien; der „Antichrist“ treibt schon sein schlimmes Gegenspiel in furchtbarem, zur Wachsamkeit rufenden Ernst. Daß Wendorf im Gesamtzuge seiner psychologischen Analyse diese Seite an Luther herausgearbeitet hat und eingehender an Luthers Stellung zum Papsttum, zum Bauernaufstand und zur Türkenfrage behandelt, das macht ein Buch vor allem uns Theologen wichtig und wertvoll in einer Zeit des Wiedererwachens der „eschatologischen“ Probleme. Uebrigens ist das Werk in klarem, verständlichem Deutsch geschrieben. Dr. Werner Petersmann.

Vom Worte Gottes. Deutsche Theologie, dritter Band. Herausgegeben von Prof. D. Dr. Ernst Lohmeyer. Verlag Vandenhoeck und Ruprecht, Goettingen, 1931. 100 Seiten. 5,50 RM.

Wort Gottes und evangelischer Glaube. Von Prof. D. Dr. Georg Wobbermin, Verlag Vandenhoeck und Ruprecht, Goettingen 1931. 29 Seiten. 1,20 RM.

Auf die neuerdings eingerichteten „Deutschen Theologentage“ als lezendigste Einführung in den deutschen „Theologischen Aktivismus“ und zugleich in die theologische Gegenwarts-Lage und -Problematik habe ich schon ausführlicher hier in unserm Magazin hingewiesen. Nun erscheint der Bericht über den dritten Tag, der vom 5.—8. Oktober 1930 in Breslau gehalten worden ist. Während der erste, Eisenacher-Tag von 1927, noch eine Anzahl verschiedenener aktueller Fragen behandelte, sammelte der zweite, Frankfurter von 1928, sich schon auf den Erlösungsgedanken und nun der dritte, Breslauer, noch konzentrierter, auf „das“ durch den Barthianismus und die gesamte reformatorische Bewegung höchst akut gewordene Fundamental-Problem des „Wortes Gottes“, bei diesem Fundamental-Problem ist diesmal der Dualismus von zweierlei Art von Sitzungen, nämlich von allgemeinen für alle und besonderen, einander parallel laufenden bloß für die verschiedenen Fachleute, beseitigt. „Theologie und Kirche“ trifft sich stets gemeinsam um das große Grund-Thema. Ueber das Wort Gottes im Neuen Testament unter Akzentuierung des alttestamentlich-jüdischen Verständnisses als göttlichen Macht- und Befehls-Wortes spricht Bultmann (diesmal ein wenig faßlicher als früher); über das Wort Gottes im Alten Testament unter Betonung des sittlichen Inhalts, Hans Schmidt; über das äußere und innere Wort in der reformatorischen Theologie, leider unter Beschränkung auf

Luther, Prof. D. Bornkamm. Den wichtigen systematischen Vortrag über Wort Gottes und evangelischen Glauben hielt Wobbermin. Die Probleme von Wort Gottes und Kirche, Predigt und Unterricht, für deren Bearbeitung in Sonder-Vorträgen gewiß die Zeit fehlte, sind von Wobbermin wenigstens mitberührt. Daß aber die kirchlich-ökumenische (Titius) und weltmissionarische (Julius Richter) Lage und Frage erörtert wurden, ist sehr zu begrüßen. Die Vorträge sind gekürzt wiedergegeben, aber doch so, daß sie verständlich bleiben. Ja, im Gesamtrahmen ergibt die Kürzung der Vorträge mit den fördernden Diskussionen (neben der Preis-Verbilligung des Buches natürlich) sogar eine gewisse Dramatik.

Sehr zu bewillkommen ist, daß Wobbermins stärksten debattierter Vortrag (neben dem gekürzten Bericht) ausführlich in den „Studien zur systematischen Theologie“ erschienen ist. In Anlehnung an Luther und Schleiermacher setzt W. seinen „religionspsychologischen Zirkel,“ die doppelte Wechselbeziehung von „Wort Gottes“ und „Glauben“ gegen Karl Barths betont-einseitiges, rein objektivistisches Erkenntnisprinzip des „Wortes Gottes.“ Mit dieser Kritik ist zweifellos der aktuelle Punkt der methodisch-systematischen Auseinandersetzung um Karl Barth bezeichnet, der auch in der Diskussion der Tagung zum eigentlichen Brennpunkt wurde.

Dr. Werner Petersmann.

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